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Buddhism

Aṅguttara Nikāya — Numbered Discourses

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

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About:

Thousands of short discourses arranged by the number of items they deal with, from one to eleven: "one thing that, when developed, leads to happiness", "two qualities", "three roots of evil" and so on.

It holds much of the Buddha's teaching to lay people on ethics, family life, generosity and meditation, including the Kālāma Sutta.

It is the fourth collection of the Sutta Piṭaka. Its numerical arrangement served memory in a tradition that was purely oral for centuries.

In the Kālāma Sutta the Buddha advises not to accept a teaching merely on tradition, authority or reasoning, but to test it by experience — perhaps the passage of the canon most quoted in the West.

Source: https://suttacentral.net/an

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Contents

1.1–10 — The Chapter on What Occupies the Mind

1.11–20 — The Chapter on Giving Up the Hindrances

1.21–30 — The Chapter on the Unworkable

1.31–40 — The Chapter on the Untamed

1.41–50 — The Chapter on a Spike

1.51–60 — The Chapter on a Finger-Snap

1.61–70 — The Chapter on Arousing Energy

1.71–81 — The Chapter on Good Friends

1.82–97 — The Chapter on Negligence

1.98–139 — The Chapter on Negligence (2nd)

1.140–149 — The Chapter on Not the Teaching

1.150–169 — The Chapter on Non-offense

1.170–187 — The Chapter on One Individual

1.188–197 — Chapter One

1.198–208 — Chapter Two

1.209–218 — Chapter Three

1.219–234 — Chapter Four

1.235–247 — Chapter Five

1.248–257 — Chapter Six

1.258–267 — Chapter Seven

1.268–277 — Chapter One

1.278–286 — Chapter Two

1.287–295 — Chapter Three

1.296–305 — Chapter One

1.306–315 — Chapter Two

1.316–332 — Chapter Three

1.333–377 — Chapter Four

1.378–393 — The Chapter on Inspiring Qualities

1.394–574 — Another Chapter on a Finger-Snap

1.575–615 — The Chapter on Mindfulness of the Body

1.616–627 — The Chapter on Freedom From Death

2.1–10 — The Chapter on Punishments

2.11–20 — The Chapter on Disciplinary Issues

2.21–31 — The Chapter on Fools

2.32–41 — The Chapter on the Peaceful Mind

2.42–51 — The Chapter on Assemblies

2.52–63 — The Chapter on Individuals

2.64–76 — The Chapter on Happiness

2.77–86 — The Chapter with a Basis

2.87–97 — The Chapter on Two Things

2.98–117 — The Chapter on Fools

2.118–129 — The Chapter on Hopes That Are Hard to Give Up

2.130–140 — The Chapter on Aspiration

2.141–150 — The Chapter on Giving

2.151–162 — The Chapter on Welcome

2.163–179 — The Chapter on Attainment

2.180–229 — The Chapter of Abbreviated Texts Beginning With Anger

2.230–279 — The Chapter of Abbreviated Texts Beginning With the Unskillful

2.280–309 — The Chapter of Abbreviated Texts on Monastic Law

2.310–479 — The Chapter of Abbreviated Texts Beginning with Greed

3.1 — Perils

3.2 — Characteristics

3.3 — Thinking

3.4 — Mistakes

3.5 — Irrational

3.6 — Unskillful

3.7 — Blameworthy

3.8 — Hurtful

3.9 — Broken

3.10 — Stains

3.11 — Well-known

3.12 — Commemoration

3.13 — Hopes

3.14 — The Wheel-Turning Monarch

3.15 — About Pacetana

3.16 — A Sure Bet

3.17 — Hurting Yourself

3.18 — The Realm of the Gods

3.19 — A Shopkeeper (1st)

3.20 — A Shopkeeper (2nd)

3.21 — With Saviṭṭha

3.22 — Patients

3.23 — Choices

3.24 — Very Helpful

3.25 — Like Diamond

3.26 — Associates

3.27 — You Should be Disgusted

3.28 — Speech like Dung

3.29 — Blind

3.30 — Upside-down

3.31 — With Divinity

3.32 — With Ānanda

3.33 — With Sāriputta

3.34 — Sources

3.35 — With Hatthaka

3.36 — Messengers of the Gods

3.37 — The Four Great Kings (1st)

3.38 — The Four Great Kings (2nd)

3.39 — A Delicate Lifestyle

3.40 — In Charge

3.41 — Present

3.42 — Three Grounds

3.43 — Good Reasons

3.44 — When Conversation Flows

3.45 — Recommended by the Astute

3.46 — Ethical

3.47 — Characteristics of the Conditioned

3.48 — The King of Mountains

3.49 — Keen

3.50 — A Master Thief

3.51 — Two Brahmins (1st)

3.52 — Two Brahmins (2nd)

3.53 — A Certain Brahmin

3.54 — A Wanderer

3.55 — Quenched

3.56 — Breaking Apart

3.57 — With Vacchagotta

3.58 — With Tikaṇṇa

3.59 — With Jānussoṇi

3.60 — With Saṅgārava

3.61 — Sectarian Tenets

3.62 — Perils

3.63 — At Venāgapura

3.64 — With Sarabha

3.65 — With the Kālāmas of Kesamutta

3.66 — With Sāḷha and His Friend

3.67 — Topics of Discussion

3.68 — Followers of Other Religions

3.69 — Unskillful Roots

3.70 — Sabbath

3.71 — With Channa

3.72 — A Disciple of the Ājīvakas

3.73 — With Mahānāma the Sakyan

3.74 — Jains

3.75 — Support

3.76 — Continued Existence (1st)

3.77 — Continued Existence (2nd)

3.78 — Precepts and Observances

3.79 — Fragrances

3.80 — Lesser

3.81 — Ascetics

3.82 — The Donkey

3.83 — Fields

3.84 — The Vajji

3.85 — A Trainee

3.86 — Training (1st)

3.87 — Training (2nd)

3.88 — Training (3rd)

3.89 — Three Trainings (1st)

3.90 — Three Trainings (2nd)

3.91 — At Paṅkadhā

3.92 — Urgent

3.93 — Seclusion

3.94 — Autumn

3.95 — Assemblies

3.96 — The Thoroughbred (1st)

3.97 — The Thoroughbred (2nd)

3.98 — The Thoroughbred (3rd)

3.99 — Jute

3.100 — A Lump of Salt

3.101 — A Panner

3.102 — Basis

3.103 — Before Awakening

3.104 — Gratification (1st)

3.105 — Gratification (2nd)

3.106 — Ascetics and Brahmins

3.107 — Wailing

3.108 — Satisfaction

3.109 — Unprotected

3.110 — Fallen

3.111 — Sources (1st)

3.112 — Sources (2nd)

3.113 — Bound for Loss

3.114 — Rare

3.115 — Immeasurable

3.116 — Imperturbable

3.117 — Failures and Accomplishments

3.118 — Sure-bet Dice

3.119 — Action

3.120 — Purity (1st)

3.121 — Purity (2nd)

3.122 — Sagacity

3.123 — At Kusinārā

3.124 — Arguments

3.125 — The Gotamaka Shrine

3.126 — Bharaṇḍu Kālāma

3.127 — With Hatthaka

3.128 — Bitter

3.129 — With Anuruddha (1st)

3.130 — With Anuruddha (2nd)

3.131 — Under Cover

3.132 — Etchings

3.133 — A Warrior

3.134 — Assemblies

3.135 — A Friend

3.136 — Arising

3.137 — A Hair Blanket

3.138 — Accomplishment

3.139 — Growth

3.140 — A Wild Colt

3.141 — Excellent Horses

3.142 — The Thoroughbred

3.143 — At the Peacocks' Feeding Ground (1st)

3.144 — At the Peacocks' Feeding Ground (2nd)

3.145 — At the Peacocks' Feeding Ground (3rd)

3.146 — Unskillful

3.147 — Blameworthy

3.148 — Unethical

3.149 — Impure

3.150 — Broken (1st)

3.151 — Broken (2nd)

3.152 — Broken (3rd)

3.153 — Broken (4th)

3.154 — Homage

3.155 — Morning

3.156–162 — Untitled Discourses on Three Practices

3.163–182 — Untitled Discourses on Three Qualities

3.183–352 — Untitled Discourses on Greed, Etc.

4.1 — Understood

4.2 — Fallen

4.3 — Broken (1st)

4.4 — Broken (2nd)

4.5 — With the Stream

4.6 — A Little Learning

4.7 — Grace

4.8 — Self-assured

4.9 — The Arising of Craving

4.10 — Yokes

4.11 — Walking

4.12 — Ethics

4.13 — Effort

4.14 — Restraint

4.15 — Regarded as Foremost

4.16 — Subtlety

4.17 — Prejudice (1st)

4.18 — Prejudice (2nd)

4.19 — Prejudice (3rd)

4.20 — A Meal Assigner

4.21 — At Uruvelā (1st)

4.22 — At Uruvelā (2nd)

4.23 — The World

4.24 — At Kāḷaka's Monastery

4.25 — The Spiritual Life

4.26 — Deceivers

4.27 — Contentment

4.28 — The Noble Customs

4.29 — Footprints of the Dhamma

4.30 — Wanderers

4.31 — Situations

4.32 — Inclusion

4.33 — The Lion

4.34 — The Best Kinds of Confidence

4.35 — With Vassakāra

4.36 — Doṇa

4.37 — Non-decline

4.38 — Withdrawn

4.39 — With Ujjaya

4.40 — With Udāyī

4.41 — Ways of Developing Immersion Further

4.42 — Ways of Answering Questions

4.43 — Valuing Anger

4.44 — Valuing Anger (2nd)

4.45 — With Rohitassa

4.46 — With Rohitassa (2nd)

4.47 — Very Far Apart

4.48 — With Visākha, Pañcāli's Son

4.49 — Perversions

4.50 — Corruptions

4.51 — Overflowing Merit

4.52 — Overflowing Merit (2nd)

4.53 — Living Together (1st)

4.54 — Living Together (2nd)

4.55 — Equality (1st)

4.56 — Equality (2nd)

4.57 — Suppavāsā

4.58 — Sudatta

4.59 — Food

4.60 — Lay Practice

4.61 — Fitting Deeds

4.62 — Debtlessness

4.63 — Living with Divinity

4.64 — Hell

4.65 — Appearance

4.66 — Greedy

4.67 — The Snake King

4.68 — Devadatta

4.69 — Effort

4.70 — Unprincipled

4.71 — Effort

4.72 — Right View

4.73 — A True Person

4.74 — Best (1st)

4.75 — Best (2nd)

4.76 — At Kusinārā

4.77 — Unthinkable

4.78 — A Religious Donation

4.79 — Business

4.80 — Persia

4.81 — Killing Living Creatures

4.82 — Lying

4.83 — Where Criticism Takes You

4.84 — Valuing Anger

4.85 — From Darkness to Darkness

4.86 — Sunk Low

4.87 — The Son

4.88 — Fetters

4.89 — Right View

4.90 — Aggregates

4.91 — Titans

4.92 — Immersion (1st)

4.93 — Immersion (2nd)

4.94 — Immersion (3rd)

4.95 — A Firebrand

4.96 — Removing Greed

4.97 — Quick-witted

4.98 — To Benefit Oneself

4.99 — Training Rules

4.100 — With Potaliya the Wanderer

4.101 — Clouds (1st)

4.102 — Clouds (2nd)

4.103 — Pots

4.104 — Lakes

4.105 — Mangoes

4.106 — Mangoes (2nd)

4.107 — Mice

4.108 — Oxen

4.109 — Trees

4.110 — Vipers

4.111 — With Kesi

4.112 — Speed

4.113 — The Goad

4.114 — A Royal Elephant

4.115 — Things

4.116 — Diligence

4.117 — Guarding

4.118 — Inspiring

4.119 — Perils (1st)

4.120 — Perils (2nd)

4.121 — Guilt

4.122 — The Danger of Waves

4.123 — Difference (1st)

4.124 — Difference (2nd)

4.125 — Love (1st)

4.126 — Love (2nd)

4.127 — Incredible Things About the Realized One (1st)

4.128 — Incredible Things About the Realized One (2nd)

4.129 — Incredible Things About Ānanda

4.130 — Incredible Things About the Wheel-Turning Monarch

4.131 — Fetters

4.132 — Eloquence

4.133 — One Who Understands Immediately

4.134 — The Fruits of Initiative

4.135 — Blameworthy

4.136 — Ethics (1st)

4.137 — Ethics (2nd)

4.138 — Retreat

4.139 — Dhamma Speakers

4.140 — Speaker

4.141 — Brightness

4.142 — Radiance

4.143 — Light

4.144 — Shining

4.145 — Lamps

4.146 — Times (1st)

4.147 — Times (2nd)

4.148 — Bad Conduct

4.149 — Good Conduct

4.150 — Essentials

4.151 — Faculties

4.152 — The Power of Faith

4.153 — The Power of Wisdom

4.154 — The Power of Mindfulness

4.155 — The Power of Reflection

4.156 — Eons

4.157 — Illness

4.158 — Decline

4.159 — Nun

4.160 — The Training of a Holy One

4.161 — In Brief

4.162 — In Detail

4.163 — Ugly

4.164 — Patient (1st)

4.165 — Patience (2nd)

4.166 — Both

4.167 — Moggallāna's Practice

4.168 — Sāriputta's Practice

4.169 — Extra Effort

4.170 — In Conjunction

4.171 — Intention

4.172 — Sāriputta's Attainment of Textual Analysis

4.173 — With Mahākoṭṭhita

4.174 — With Ānanda

4.175 — With Upavāṇa

4.176 — Aspiration

4.177 — With Rāhula

4.178 — Billabong

4.179 — Extinguishment

4.180 — The Four Great References

4.181 — A Warrior

4.182 — Guarantee

4.183 — Vassakāra on What is Heard

4.184 — Fearless

4.185 — Truths of the Brahmins

4.186 — Approach

4.187 — With Vassakāra

4.188 — With Upaka

4.189 — Things to be Realized

4.190 — Sabbath

4.191 — Followed by Ear

4.192 — Facts

4.193 — With Bhaddiya

4.194 — At Sāpūga

4.195 — With Vappa

4.196 — With Sāḷha

4.197 — Queen Mallikā

4.198 — Fervent Mortification of Oneself

4.199 — Craving, the Weaver

4.200 — Fondness

4.201 — Training Rules

4.202 — Faithless

4.203 — Seven Kinds of Deeds

4.204 — Ten Kinds of Deeds

4.205 — Eightfold

4.206 — The Path with Ten Factors

4.207 — Bad Character (1st)

4.208 — Bad Character (2nd)

4.209 — Bad Character (3rd)

4.210 — Bad Character (4th)

4.211 — Assembly

4.212 — View

4.213 — Ungrateful

4.214 — Killing Living Creatures

4.215 — Path (1st)

4.216 — Path (2nd)

4.217 — Kinds of Expression (1st)

4.218 — Kinds of Expression (2nd)

4.219 — Lack of Conscience

4.220 — Unethical

4.221 — Verbal Conduct

4.222 — View

4.223 — Ungrateful

4.224 — Killing Living Creatures

4.225 — Path (1st)

4.226 — Path (2nd)

4.227 — Kinds of Expression (1st)

4.228 — Kinds of Expression (2nd)

4.229 — Lack of Conscience

4.230 — Witless

4.231 — Poets

4.232 — Deeds In Brief

4.233 — Deeds in Detail

4.234 — About Soṇakāyana

4.235 — Training Rules (1st)

4.236 — Training Rules (2nd)

4.237 — The Noble Path

4.238 — Awakening Factors

4.239 — Blameworthy

4.240 — Pleasing

4.241 — Ascetics

4.242 — Benefits of Relying on a True Person

4.243 — Schism in the Saṅgha

4.244 — Perils of Offenses

4.245 — The Benefits of Training

4.246 — Lying Postures

4.247 — Worthy of a Monument

4.248 — The Growth of Wisdom

4.249 — Very Helpful

4.250 — Expressions (1st)

4.251 — Expressions (2nd)

4.252 — Expressions (3rd)

4.253 — Expressions (4th)

4.254 — Insight

4.255 — Searches

4.256 — Ways of Being Inclusive

4.257 — With Māluṅkyaputta

4.258 — Families

4.259 — A Thoroughbred (1st)

4.260 — A Thoroughbred (2nd)

4.261 — Powers

4.262 — Wilderness

4.263 — Deeds

4.264 — Killing Living Creatures

4.265 — Stealing

4.266 — Misconduct

4.267 — Lying

4.268 — Backbiting

4.269 — Harsh Speech

4.270 — Talking Nonsense

4.271 — Covetousness

4.272 — Ill Will

4.273 — Wrong View

4.274 — Mindfulness Meditation

4.275 — Right Efforts

4.276 — Bases of Psychic Power

4.277–303 — Complete Understanding, Etc.

4.304–783 — Insight into Hate, Etc.

5.1 — In Brief

5.2 — In Detail

5.3 — Suffering

5.4 — Cast Down

5.5 — Disrobing

5.6 — Becoming

5.7 — Sensual Pleasures

5.8 — Failure

5.9 — Disrespect (1st)

5.10 — Disrespect (2nd)

5.11 — Not Learned From Anyone Else

5.12 — Peak

5.13 — In Brief

5.14 — In Detail

5.15 — Should Be Seen

5.16 — The Peak, Again

5.17 — One's Own Welfare

5.18 — Welfare of Others (2nd)

5.19 — The Welfare of Neither

5.20 — The Welfare of Both

5.21 — Disrespect (1st)

5.22 — Disrespect (2nd)

5.23 — Corruptions

5.24 — Unethical

5.25 — Supported

5.26 — Opportunities for Freedom

5.27 — Immersion

5.28 — With Five Factors

5.29 — Walking Meditation

5.30 — With Nāgita

5.31 — With Sumanā

5.32 — With Cundī

5.33 — With Uggaha

5.34 — With General Sīha

5.35 — The Benefits of Giving

5.36 — Timely Gifts

5.37 — Food

5.38 — Faith

5.39 — A Child

5.40 — Great Sal Trees

5.41 — Getting Rich

5.42 — A True Person

5.43 — Likable

5.44 — Agreeable

5.45 — Overflowing Merit

5.46 — Success

5.47 — Wealth

5.48 — Things That Cannot Be Had

5.49 — The King of Kosala

5.50 — With Nārada

5.51 — Obstacles

5.52 — A Heap of the Unskillful

5.53 — Factors That Support Meditation

5.54 — Times Good for Meditation

5.55 — Mother and Son

5.56 — Mentor

5.57 — Subjects for Regular Reviewing

5.58 — The Licchavi Youths

5.59 — Gone Forth When Old (1st)

5.60 — Gone Forth When Old (2nd)

5.61 — Perceptions (1st)

5.62 — Perceptions (2nd)

5.63 — Growth (1st)

5.64 — Growth (2nd)

5.65 — Discussion

5.66 — Sharing Life

5.67 — Bases of Psychic Power (1st)

5.68 — Bases of Psychic Power (2nd)

5.69 — Disillusionment

5.70 — The Ending of Defilements

5.71 — Freedom of Heart is the Fruit (1st)

5.72 — Freedom of Heart is the Fruit (2nd)

5.73 — One Who Lives by the Teaching (1st)

5.74 — One Who Lives by the Teaching (2nd)

5.75 — Warriors (1st)

5.76 — Warriors (2nd)

5.77 — Future Perils (1st)

5.78 — Future Perils (2nd)

5.79 — Future Perils (3rd)

5.80 — Future Perils (4th)

5.81 — Desirable

5.82 — Free of Greed

5.83 — Deceiver

5.84 — Faithless

5.85 — Cannot Endure

5.86 — Attaining the Methods of Textual Analysis

5.87 — Ethical

5.88 — Senior Mendicants

5.89 — A Trainee (1st)

5.90 — A Trainee (2nd)

5.91 — Accomplishments (1st)

5.92 — Accomplishment (2nd)

5.93 — Declarations

5.94 — Living Comfortably

5.95 — Unshakable

5.96 — Remembering What You've Learned

5.97 — Talk

5.98 — In the Wilderness

5.99 — The Lion

5.100 — With Kakudha

5.101 — Assurance

5.102 — Suspected

5.103 — A Master Thief

5.104 — A Delicate Ascetic of Ascetics

5.105 — Living Comfortably

5.106 — With Ānanda

5.107 — Ethics

5.108 — An adept

5.109 — All Four Quarters

5.110 — Wilderness

5.111 — Visiting Families

5.112 — A Second Monk

5.113 — Right Immersion

5.114 — At Andhakavinda

5.115 — Stingy

5.116 — Praise

5.117 — Jealous

5.118 — Having Wrong View

5.119 — Wrong Speech

5.120 — Wrong Effort

5.121 — Sick

5.122 — Mindfulness Well Established

5.123 — A Carer (1st)

5.124 — A Carer (2nd)

5.125 — Longevity (1st)

5.126 — Longevity (2nd)

5.127 — Living Apart

5.128 — An Ascetic's Happiness

5.129 — Fatal Wounds

5.130 — Loss

5.131 — Wielding Power (1st)

5.132 — Wielding Power (2nd)

5.133 — A Principled King

5.134 — In Whatever Region

5.135 — Aspiration (1st)

5.136 — Aspiration (2nd)

5.137 — Little Sleep

5.138 — Eating Food

5.139 — Cannot Endure

5.140 — A Listener

5.141 — Scorn

5.142 — Transgression

5.143 — At Sārandada

5.144 — At Tikaṇḍakī

5.145 — Hell

5.146 — A Friend

5.147 — Gifts of an Untrue Person

5.148 — Gifts of a True Person

5.149 — Temporarily Free (1st)

5.150 — Temporarily Free (2nd)

5.151 — The Sure Path (1st)

5.152 — The Sure Path (2nd)

5.153 — The Sure Path (3rd)

5.154 — The Decline of the True Teaching (1st)

5.155 — The Decline of the True Teaching (2nd)

5.156 — The Decline of the True Teaching (3rd)

5.157 — Inappropriate Talk

5.158 — Timidity

5.159 — With Udāyī

5.160 — Hard to Dispel

5.161 — Getting Rid of Resentment (1st)

5.162 — Getting Rid of Resentment (2nd)

5.163 — Discussions

5.164 — Sharing a Way of Life

5.165 — Asking Questions

5.166 — Cessation

5.167 — Accusation

5.168 — Ethics

5.169 — Quick-witted

5.170 — With Bhaddaji

5.171 — Timidity

5.172 — Assured

5.173 — Hell

5.174 — Threats

5.175 — Corpse-worker

5.176 — Rapture

5.177 — Trades

5.178 — Kings

5.179 — A Layperson

5.180 — About Gavesī

5.181 — Wilderness Dwellers

5.182 — Robes

5.183 — Dwelling at the Root of a Tree

5.184 — Charnel Ground Dwellers

5.185 — Open Air Dwellers

5.186 — Those Who Never Lie Down

5.187 — Those Who Sleep Wherever a Mat is Laid

5.188 — Those Who Eat in One Sitting

5.189 — Refusers of Late Food

5.190 — Those Who Eat Only From the Almsbowl

5.191 — Hounds

5.192 — With the Brahmin Doṇa

5.193 — With Saṅgārava

5.194 — With Kāraṇapālī

5.195 — Piṅgiyānī

5.196 — The Great Dreams

5.197 — Obstacles to Rain

5.198 — Well-Spoken Words

5.199 — Families

5.200 — Elements of Escape

5.201 — With Kimbila

5.202 — Listening to the Teaching

5.203 — A Thoroughbred

5.204 — Powers

5.205 — Hard-heartedness

5.206 — Shackles

5.207 — Porridge

5.208 — Chew Sticks

5.209 — The Sound of Singing

5.210 — Unmindful

5.211 — An Abuser

5.212 — Starting Fights

5.213 — Ethics

5.214 — Someone Who Talks a Lot

5.215 — Intolerance (1st)

5.216 — Intolerance (2nd)

5.217 — Unimpressive Conduct (1st)

5.218 — Unimpressive Conduct (2nd)

5.219 — Fire

5.220 — About Madhurā

5.221 — Long Wandering (1st)

5.222 — Long Wandering (2nd)

5.223 — Overstaying

5.224 — Stingy

5.225 — Visiting Families (1st)

5.226 — Visiting Families (2nd)

5.227 — Riches

5.228 — Eating Late

5.229 — Black Cobras (1st)

5.230 — Black Cobras (2nd)

5.231 — A Resident Mendicant

5.232 — Liked

5.233 — Grace

5.234 — Very Helpful

5.235 — A Sympathetic Mendicant

5.236 — Deserving Criticism (1st)

5.237 — Deserving Criticism (2nd)

5.238 — Deserving Criticism (3rd)

5.239 — Stinginess (1st)

5.240 — Stinginess (2nd)

5.241 — Bad Conduct (1st)

5.242 — Bad Bodily Conduct (1st)

5.243 — Bad Verbal Conduct (1st)

5.244 — Bad Mental Conduct (1st)

5.245 — Bad Conduct (2nd)

5.246 — Bad Bodily Conduct (2nd)

5.247 — Bad Verbal Conduct (2nd)

5.248 — Bad Mental Conduct (2nd)

5.249 — A Charnel Ground

5.250 — Faith in Individuals

5.251 — Who Should Give Ordination

5.252 — Who Should Give Dependence

5.253 — Who Should Have a Novice as Attendant

5.254 — Five Kinds of Stinginess

5.255 — Giving Up Stinginess

5.256 — The First Absorption

5.257–263 — The Second Absorption, Etc.

5.264 — Another Discourse on the First Absorption

5.265–271 — Another Discourse on the Second Absorption, Etc.

5.272 — A Meal Assigner

5.273–285 — A Lodgings Allotter

5.286 — A Monk

5.287–292 — A Nun

5.293 — An Ājīvaka

5.294–302 — A Jain Ascetic, Etc.

5.303 — Untitled Discourse on Greed (1st)

5.304 — Untitled Discourse on Greed (2nd)

5.305 — Untitled Discourse on Greed (3rd)

5.306 — Untitled Discourse on Greed (4th)

5.307 — Untitled Discourse on Greed (5th)

5.308–1152 — Untitled Discourses on Greed, Etc.

6.1 — Worthy of Offerings (1st)

6.2 — Worthy of Offerings (2nd)

6.3 — Faculties

6.4 — Powers

6.5 — The Thoroughbred (1st)

6.6 — The Thoroughbred (2nd)

6.7 — The Thoroughbred (3rd)

6.8 — Unsurpassable

6.9 — Topics for Recollection

6.10 — With Mahānāma

6.11 — Warm-hearted (1st)

6.12 — Warm-hearted (2nd)

6.13 — Elements of Escape

6.14 — A Good Death

6.15 — Regret

6.16 — Nakula's Father

6.17 — Sleep

6.18 — A Fish Dealer

6.19 — Mindfulness of Death (1st)

6.20 — Mindfulness of Death (2nd)

6.21 — At Sāma Village

6.22 — Non-decline

6.23 — Dangers

6.24 — The Himalaya

6.25 — Topics for Recollection

6.26 — With Mahākaccāna

6.27 — Proper Occasions (1st)

6.28 — Proper Occasions (2nd)

6.29 — With Udāyī

6.30 — Unsurpassable

6.31 — A Trainee

6.32 — Non-decline (1st)

6.33 — Non-decline (2nd)

6.34 — With Mahāmoggallāna

6.35 — Things That Play a Part in Realization

6.36 — Roots of Dispute

6.37 — A Gift With Six Factors

6.38 — One's Own Volition

6.39 — Sources

6.40 — With Kimbila

6.41 — A Tree Trunk

6.42 — With Nāgita

6.43 — The Giant

6.44 — With Migasālā

6.45 — Debt

6.46 — By Mahācunda

6.47 — Apparent in the Present Life (1st)

6.48 — Apparent in the Present Life (2nd)

6.49 — With Khema

6.50 — Sense Restraint

6.51 — With Ānanda

6.52 — Aristocrats

6.53 — Diligence

6.54 — About Dhammika

6.55 — With Soṇa

6.56 — With Phagguna

6.57 — The Six Classes of Rebirth

6.58 — Defilements

6.59 — With Dārukammika

6.60 — With Hatthisāriputta

6.61 — In the Middle

6.62 — Knowledge of the Faculties of Persons

6.63 — Penetrative

6.64 — The Lion's Roar

6.65 — The Fruit of Non-Return

6.66 — Perfection

6.67 — Friends

6.68 — Enjoying Company

6.69 — A God

6.70 — Immersion

6.71 — Capable of Realizing

6.72 — Strength

6.73 — First Absorption (1st)

6.74 — First Absorption (2nd)

6.75 — Suffering

6.76 — Perfection

6.77 — Superhuman States

6.78 — Joy and Happiness

6.79 — Achievement

6.80 — Greatness

6.81 — Hell (1st)

6.82 — Hell (2nd)

6.83 — The Best Thing

6.84 — Day and Night

6.85 — Coolness

6.86 — Obstacles

6.87 — A Murderer

6.88 — Wanting to Listen

6.89 — Not Giving Up

6.90 — Given Up

6.91 — Can’t Give Rise

6.92 — Things That Can’t Be Done (1st)

6.93 — Things That Can’t Be Done (2nd)

6.94 — Things That Can’t Be Done (3rd)

6.95 — Things That Can’t Be Done (4th)

6.96 — Appearance

6.97 — Benefit

6.98 — Impermanence

6.99 — Suffering

6.100 — Not-Self

6.101 — Extinguished

6.102 — Transience

6.103 — With a Drawn Sword

6.104 — Not Determined by Anything

6.105 — States of Existence

6.106 — Craving

6.107 — Greed

6.108 — Bad Conduct

6.109 — Thoughts

6.110 — Perceptions

6.111 — Elements

6.112 — Gratification

6.113 — Discontent

6.114 — Contentment

6.115 — Hard to Admonish

6.116 — Restlessness

6.117 — Observing the Body

6.118 — Observing Principles, Etc.

6.119 — About Tapussa

6.120–139 — About Bhallika, Etc.

6.140 — Untitled Discourse on Greed (1st)

6.141 — Untitled Discourse on Greed (2nd)

6.142 — Untitled Discourse on Greed (3rd)

6.143–169 — Untitled Discourses on Greed, Etc.

6.170–649 — Untitled Discourses on Hate, Etc.

7.1 — Pleasing (1st)

7.2 — Pleasing (2nd)

7.3 — Powers in Brief

7.4 — Powers in Detail

7.5 — Wealth in Brief

7.6 — Wealth in Detail

7.7 — With Ugga

7.8 — Fetters

7.9 — Giving Up

7.10 — Stinginess

7.11 — Underlying Tendencies (1st)

7.12 — Underlying Tendencies (2nd)

7.13 — A Family

7.14 — Individuals

7.15 — A Simile With Water

7.16 — Observing Impermanence

7.17 — Observing Suffering

7.18 — Observing Not-self

7.19 — Extinguishment

7.20 — Qualifications for Graduation

7.21 — At Sārandada

7.22 — With Vassakāra

7.23 — Non-Decline for Mendicants (1st)

7.24 — Non-Decline for Mendicants (2nd)

7.25 — Non-Decline for Mendicants (3rd)

7.26 — Awakening Factors

7.27 — Perceptions

7.28 — Non-decline for a Mendicant Trainee

7.29 — Non-decline for a Lay Follower

7.30 — Failures for a Lay Follower

7.31 — Downfalls for a Lay Follower

7.32 — Respect for Diligence

7.33 — Respect for Conscience

7.34 — Easy to Admonish (1st)

7.35 — Easy to Admonish (2nd)

7.36 — A Friend (1st)

7.37 — A Friend (2nd)

7.38 — Textual Analysis (1st)

7.39 — Textual Analysis (2nd)

7.40 — Mastery of the Mind (1st)

7.41 — Mastery of the Mind (2nd)

7.42 — Graduation (1st)

7.43 — Graduation (2nd)

7.44 — Planes of Consciousness

7.45 — Prerequisites for Immersion

7.46 — Fires (1st)

7.47 — Fires (2nd)

7.48 — Perceptions in Brief

7.49 — Perceptions in Detail

7.50 — Sex

7.51 — Yoking and Unyoking

7.52 — A Very Fruitful Gift

7.53 — Nanda's Mother

7.54 — The Undeclared Points

7.55 — Places People Are Reborn

7.56 — Tissa the Divinity

7.57 — General Sîha

7.58 — Nothing to Hide

7.59 — With Kimbila

7.60 — Seven Qualities

7.61 — Nodding Off

7.62 — Don't Fear Good Deeds

7.63 — Kinds of Wives

7.64 — Irritable

7.65 — Conscience and Prudence

7.66 — The Seven Suns

7.67 — The Simile of the Citadel

7.68 — One Who Knows the Teachings

7.69 — The Shady Orchid Tree

7.70 — Honor

7.71 — Committed to Development

7.72 — The Simile of the Great Mass of Fire

7.73 — About Sunetta

7.74 — About Araka

7.75 — An Expert in the Monastic Law (1st)

7.76 — An Expert in the Monastic Law (2nd)

7.77 — An Expert in the Monastic Law (3rd)

7.78 — An Expert in the Monastic Law (4th)

7.79 — Shines as an Expert in the Monastic Law (1st)

7.80 — Shines as an Expert in the Monastic Law (2nd)

7.81 — Shines as an Expert in the Monastic Law (3rd)

7.82 — Shines as an Expert in the Monastic Law (4th)

7.83 — The Teacher's Instructions

7.84 — The Settling of Disciplinary Issues

7.85 — A Mendicant

7.86 — An Ascetic

7.87 — A Brahmin

7.88 — A Scholar

7.89 — A Bathed Initiate

7.90 — A Knowledge Master

7.91 — A Noble One

7.92 — A Perfected One

7.93 — Bad Qualities

7.94 — Good Qualities

7.95 — Observing Impermanence in the Eye

7.96–614 — Observing Suffering in the Eye, Etc.

7.615 — Untitled Discourse on Greed (1st)

7.616 — Untitled Discourse on Greed (2nd)

7.617 — Untitled Discourse on Greed (3rd)

7.618–644 — Untitled Discourses on Greed

7.645–1124 — Untitled Discourses on Hate, Etc.

8.1 — The Benefits of Love

8.2 — Wisdom

8.3 — Disliked (1st)

8.4 — Disliked (2nd)

8.5 — Worldly Conditions (1st)

8.6 — Worldly Conditions (2nd)

8.7 — Devadatta's Failure

8.8 — Uttara on Failure

8.9 — Nanda

8.10 — Trash

8.11 — At Verañjā

8.12 — With Sîha

8.13 — A Thoroughbred

8.14 — A Wild Colt

8.15 — Stains

8.16 — Going on a Mission

8.17 — Catching (1st)

8.18 — Catching (2nd)

8.19 — With Pahārāda

8.20 — Sabbath

8.21 — With Ugga of Vesālî

8.22 — With Uggata of Elephant Village

8.23 — With Hatthaka (1st)

8.24 — With Hatthaka (2nd)

8.25 — With Mahānāma

8.26 — With Jīvaka

8.27 — Powers (1st)

8.28 — Powers (2nd)

8.29 — Lost Opportunities

8.30 — Anuruddha and the Great Thoughts

8.31 — Giving (1st)

8.32 — Giving (2nd)

8.33 — Reasons to Give

8.34 — A Field

8.35 — Rebirth by Giving

8.36 — Grounds for Making Merit

8.37 — Gifts of a True Person

8.38 — A True Person

8.39 — Overflowing Merit

8.40 — The Results of Misconduct

8.41 — The Sabbath With Eight Factors, In Brief

8.42 — The Sabbath With Eight Factors, In Detail

8.43 — With Visākhā on the Sabbath

8.44 — With Vāseṭṭha on the Sabbath

8.45 — With Bojjhā on the Sabbath

8.46 — Anuruddha and the Agreeable Deities

8.47 — With Visākhā on the Agreeable Gods

8.48 — With Nakula's Mother on the Agreeable Gods

8.49 — Winning in This Life (1st)

8.50 — Winning in This Life (2nd)

8.51 — With Gotamī

8.52 — An Adviser for Nuns

8.53 — Brief Advice to Gotamī

8.54 — With Dīghajāṇu

8.55 — With Ujjaya

8.56 — Danger

8.57 — Worthy of Offerings Dedicated to the Gods (1st)

8.58 — Worthy of Offerings Dedicated to the Gods (2nd)

8.59 — Eight Individuals (1st)

8.60 — Eight Individuals (2nd)

8.61 — Desire

8.62 — Good Enough

8.63 — A Teaching in Brief

8.64 — At Gayā Head

8.65 — Dimensions of Mastery

8.66 — Liberations

8.67 — Ignoble Expressions

8.68 — Noble Expressions

8.69 — Assemblies

8.70 — Earthquakes

8.71 — Inspiring All Around (1st)

8.72 — Inspiring All Around (2nd)

8.73 — Mindfulness of Death (1st)

8.74 — Mindfulness of Death (2nd)

8.75 — Accomplishments (1st)

8.76 — Accomplishments (2nd)

8.77 — Desires

8.78 — Good Enough

8.79 — Decline

8.80 — Grounds for Laziness and Arousing Energy

8.81 — Mindfulness and Situational Awareness

8.82 — With Puṇṇiya

8.83 — Rooted

8.84 — A Master Thief

8.85 — Terms for the Realized One

8.86 — With Nāgita

8.87 — Turning the Bowl Upside Down

8.88 — A Proclamation of No Confidence

8.89 — Reconciliation

8.90 — Proper Behavior in a Case of Aggravated Misconduct

8.91–117 — Untitled Discourses With Various Laywomen on the Sabbath

8.118 — Untitled Discourse on Greed (1st)

8.119 — Untitled Discourse on Greed (2nd)

8.120 — Untitled Discourse on Greed (3rd)

8.121–147 — Untitled Discourses on Greed

8.148–627 — Untitled Discourses on Hate, Etc.

9.1 — Awakening

9.2 — Supported

9.3 — With Meghiya

9.4 — With Nandaka

9.5 — Powers

9.6 — Association

9.7 — With Sutavā the Wanderer

9.8 — With the Wanderer Sajjha

9.9 — Individuals

9.10 — Worthy of Offerings Dedicated to the Gods

9.11 — Sāriputta's Lion's Roar

9.12 — With Residue

9.13 — With Koṭṭhita

9.14 — With Samiddhi

9.15 — The Simile of the Boil

9.16 — Perceptions

9.17 — Families

9.18 — The Sabbath with Nine Factors

9.19 — A Deity

9.20 — About Velāma

9.21 — In Three Particulars

9.22 — A Wild Colt

9.23 — Rooted in Craving

9.24 — Abodes of Sentient Beings

9.25 — Consolidated by Wisdom

9.26 — The Simile of the Stone Post

9.27 — Fears and Enmities (1st)

9.28 — Fears and Enmities (2nd)

9.29 — Grounds for Resentment

9.30 — Getting Rid of Resentment

9.31 — Progressive Cessations

9.32 — Progressive Meditations

9.33 — The Nine Progressive Meditative Attainments

9.34 — Extinguishment is Bliss

9.35 — The Simile of the Cow

9.36 — Depending on Absorption

9.37 — By Ānanda

9.38 — Brahmin Cosmologists

9.39 — The War Between the Gods and the Titans

9.40 — The Simile of the Bull Elephant in the Forest

9.41 — With the Householder Tapussa

9.42 — Cramped

9.43 — A Direct Witness

9.44 — Freed by Wisdom

9.45 — Freed Both Ways

9.46 — In the Present Life

9.47 — Extinguishment is Apparent in the Present Life

9.48 — Extinguishment

9.49 — Full Extinguishment

9.50 — Extinguishment in a Certain Respect

9.51 — Extinguishment in This Life

9.52 — A Safe Place

9.53 — Reaching a Safe Place

9.54 — Freedom From Death

9.55 — Reaching Freedom From Death

9.56 — A Place Without Fear

9.57 — Reaching a Place Without Fear

9.58 — Tranquility

9.59 — Progressive Tranquility

9.60 — Cessation

9.61 — Progressive Cessation

9.62 — Impossible

9.63 — Weaknesses in Training and Mindfulness Meditation

9.64 — Hindrances

9.65 — Kinds of Sensual Stimulation

9.66 — Grasping Aggregates

9.67 — Lower Fetters

9.68 — Places of Rebirth

9.69 — Stinginess

9.70 — Higher Fetters

9.71 — Hard-heartedness

9.72 — Shackles of the Heart

9.73 — Weaknesses in Training and Effort

9.74–81 — Hindrances, Etc.

9.82 — Shackles of the Heart

9.83 — Weaknesses in Training and the Bases of Psychic Power

9.84–91 — Hindrances, Etc.

9.92 — Shackles of the Heart

9.93 — Untitled Discourse on Greed (1st)

9.94 — Untitled Discourse on Greed (2nd)

9.95–112 — Untitled Discourses on Greed

9.113–432 — Untitled Discourses on Hate, Etc.

10.1 — What's the Goal?

10.2 — Making a Wish

10.3 — Vital Conditions (1st)

10.4 — Vital Conditions (2nd)

10.5 — Vital Conditions (3rd)

10.6 — Immersion

10.7 — Sāriputta

10.8 — Inspiring All Around: the Absorptions

10.9 — Inspiring All Around: the Peaceful Liberations

10.10 — Inspiring All Around: the Three Knowledges

10.11 — Lodgings

10.12 — Five Factors

10.13 — Fetters

10.14 — Hard-heartedness

10.15 — Diligence

10.16 — Worthy of Offerings Dedicated to the Gods

10.17 — A Protector (1st)

10.18 — A Protector (2nd)

10.19 — Abodes of the Noble Ones (1st)

10.20 — Abodes of the Noble Ones (2nd)

10.21 — The Lion's Roar

10.22 — Hypotheses

10.23 — Body

10.24 — By Mahācunda

10.25 — Meditation on Universals

10.26 — With Kāḷī

10.27 — The Great Questions (1st)

10.28 — The Great Questions (2nd)

10.29 — Kosala (1st)

10.30 — Kosala (2nd)

10.31 — With Upāli

10.32 — Suspending the Recitation of the Monastic Code

10.33 — A Judge

10.34 — Ordination

10.35 — Dependence

10.36 — A Novice

10.37 — Schism in the Saṅgha

10.38 — Harmony in the Saṅgha

10.39 — With Ānanda (1st)

10.40 — With Ānanda (2nd)

10.41 — Dispute

10.42 — Roots of Dispute (1st)

10.43 — Roots of Dispute (2nd)

10.44 — At Kusinārā

10.45 — Entering a Royal Compound

10.46 — With the Sakyans

10.47 — With Mahāli

10.48 — Ten Regular Reflections for a Renunciate

10.49 — Existing Because of the Body

10.50 — Fights

10.51 — Your Own Mind

10.52 — With Sāriputta

10.53 — Stagnation

10.54 — Serenity

10.55 — Decline

10.56 — Perceptions (1st)

10.57 — Perceptions (2nd)

10.58 — Rooted

10.59 — Going Forth

10.60 — With Girimānanda

10.61 — Ignorance

10.62 — Craving

10.63 — Come to a Conclusion

10.64 — Experiential Confidence

10.65 — Happiness (1st)

10.66 — Happiness (2nd)

10.67 — At Naḷakapāna (1st)

10.68 — At Naḷakapāna (2nd)

10.69 — Topics of Discussion (1st)

10.70 — Topics of Discussion (2nd)

10.71 — One Might Wish

10.72 — Thorns

10.73 — Likable

10.74 — Growth

10.75 — With Migasālā

10.76 — Three Things

10.77 — A Crow

10.78 — Jains

10.79 — Grounds for Resentment

10.80 — Getting Rid of Resentment

10.81 — With Bāhuna

10.82 — With Ānanda

10.83 — With Puṇṇiya

10.84 — Declaration

10.85 — A Boaster

10.86 — Overestimation

10.87 — Disciplinary Issues

10.88 — An Abuser

10.89 — With Kokālika

10.90 — The Powers of One Who has Ended Defilements

10.91 — Pleasure Seekers

10.92 — Dangers

10.93 — What is Your View?

10.94 — With Vajjiyamāhita

10.95 — With Uttiya

10.96 — With Kokanada

10.97 — Worthy of Offerings Dedicated to the Gods

10.98 — A Senior Mendicant

10.99 — With Upāli

10.100 — Cannot

10.101 — Perceptions for Ascetics

10.102 — Awakening Factors

10.103 — The Wrong Way

10.104 — A Seed

10.105 — Knowledge

10.106 — Wearing Away

10.107 — The Bone-Washing Ceremony

10.108 — Doctors

10.109 — Emetic

10.110 — Blown Away

10.111 — An Adept (1st)

10.112 — An Adept (2nd)

10.113 — Bad Principles (1st)

10.114 — Bad Principles (2nd)

10.115 — Bad Principles (3rd)

10.116 — With Ajita

10.117 — With Saṅgārava

10.118 — The Near Shore

10.119 — The Ceremony of Descent (1st)

10.120 — The Ceremony of Descent (2nd)

10.121 — Forerunner

10.122 — The Ending of Defilements

10.123 — First

10.124 — Second

10.125 — Third

10.126 — Fourth

10.127 — Fifth

10.128 — Sixth

10.129 — Seventh

10.130 — Eighth

10.131 — Ninth

10.132 — Tenth

10.133 — Eleventh

10.134 — Good

10.135 — The Teaching of the Noble Ones

10.136 — Unskillful

10.137 — Beneficial

10.138 — The Teaching

10.139 — Defiled

10.140 — Blameworthy

10.141 — Mortifying

10.142 — Accumulation

10.143 — With Suffering as Outcome

10.144 — Result in Suffering

10.145 — The Noble Path

10.146 — The Dark Path

10.147 — The True Teaching

10.148 — The Teaching of the True Persons

10.149 — Should Be Activated

10.150 — Should Be Cultivated

10.151 — Should Be Developed

10.152 — Should Be Made Much Of

10.153 — Should Be Recollected

10.154 — Should Be Realized

10.155 — You Should Associate

10.156–166 — Frequenting, Etc.

10.167 — The Brahmin Ceremony of Descent

10.168 — The Noble Descent

10.169 — With Saṅgārava

10.170 — The Near Shore

10.171 — Bad Principles (1st)

10.172 — Bad Principles (2nd)

10.173 — Bad Principles (3rd)

10.174 — Sources of Deeds

10.175 — The Bypass

10.176 — With Cunda

10.177 — With Jānussoṇi

10.178 — Good

10.179 — The Teaching of the Noble Ones

10.180 — Skillful

10.181 — Beneficial

10.182 — The Teaching

10.183 — Defiled

10.184 — Blameworthy

10.185 — Mortifying

10.186 — Leading to Accumulation

10.187 — With Suffering as Outcome

10.188 — Result

10.189 — The Noble Path

10.190 — The Dark Path

10.191 — The True Teaching

10.192 — The Teaching of the True Persons

10.193 — Principles That Should Be Activated

10.194 — Principles That Should Be Cultivated

10.195 — Principles That Should Be Developed

10.196 — Principles That Should Be Made Much Of

10.197 — Should Be Recollected

10.198 — Should Be Realized

10.199–210 — Should Not Associate, Etc.

10.211 — Heaven and Hell (1st)

10.212 — Heaven and Hell (2nd)

10.213 — A Lady

10.214 — A Laywoman

10.215 — Assured

10.216 — Creepy Creatures

10.217 — Intentional (1st)

10.218 — Intentional (2nd)

10.219 — The Body Born of Deeds

10.220 — Unprincipled Conduct

10.221 — Untitled Discourse on Ten Qualities

10.222 — Untitled Discourse on Twenty Qualities

10.223 — Untitled Discourse on Thirty Qualities

10.224 — Untitled Discourse on Forty Qualities

10.225–228 — Untitled Discourses on Ten to Forty Qualities (1st)

10.229–232 — Untitled Discourses on Ten to Forty Qualities (2nd)

10.233–236 — Untitled Discourses on Ten to Forty Qualities (3rd)

10.237 — Untitled Discourse on Greed (1st)

10.238 — Untitled Discourse on Greed (2nd)

10.239 — Untitled Discourse on Greed (3rd)

10.240–266 — Untitled Discourses on Greed

10.267–746 — Untitled Discourses on Hate, Etc.

11.1 — What's the Goal?

11.2 — Making a Wish

11.3 — Vital Conditions (1st)

11.4 — Vital Conditions (2nd)

11.5 — Vital Conditions (3rd)

11.6 — Disasters

11.7 — Percipient

11.8 — Focus

11.9 — With Sandha

11.10 — At the Peacocks' Feeding Ground

11.11 — With Mahānāma (1st)

11.12 — With Mahānāma (2nd)

11.13 — With Nandiya

11.14 — With Subhūti

11.15 — The Benefits of Love

11.16 — The Wealthy Citizen

11.17 — The Cowherd

11.18 — Immersion (1st)

11.19 — Immersion (2nd)

11.20 — Immersion (3rd)

11.21 — Immersion (4th)

11.22–29 — Untitled Discourses on the Eye

11.30–69 — Untitled Discourses on the Ear, Etc.

11.70–117 — Untitled Discourses on Sights, Etc.

11.118–165 — Untitled Discourses on Eye Consciousness, Etc.

11.166–213 — Untitled Discourses on Eye Contact, Etc.

11.214–261 — Untitled Discourses on Feeling Born of Eye Contact, Etc.

11.262–309 — Untitled Discourses on Perception of Sights, Etc.

11.310–357 — Untitled Discourses on Intention Regarding Sights, Etc.

11.358–405 — Untitled Discourses on Craving For Sights, Etc.

11.406–453 — Untitled Discourses on Thoughts About Sights, Etc.

11.454–501 — Untitled Discourses on Considerations Regarding Sights, Etc.

11.502–981 — Untitled Discourses on the Eye, Etc.

11.982 — Untitled Discourse on Greed

11.983–991 — Untitled Discourses on Greed

11.992–1151 — Untitled Discourses on Hate, Etc.

1.1–10 — THE CHAPTER ON WHAT OCCUPIES THE MIND

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1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"
"Venerable sir," they replied. The Buddha said this:
"Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman. The sight of a woman occupies a man's mind."

2 "Mendicants, I do not see a single sound that occupies a man's mind like the sound of a woman. The sound of a woman occupies a man's mind."

3 "Mendicants, I do not see a single smell that occupies a man's mind like the smell of a woman. The smell of a woman occupies a man's mind."

4 "Mendicants, I do not see a single taste that occupies a man's mind like the taste of a woman. The taste of a woman occupies a man's mind."

5 "Mendicants, I do not see a single touch that occupies a man's mind like the touch of a woman. The touch of a woman occupies a man's mind."

6 "Mendicants, I do not see a single sight that occupies a woman's mind like the sight of a man. The sight of a man occupies a woman's mind."

7 "Mendicants, I do not see a single sound that occupies a woman's mind like the sound of a man. The sound of a man occupies a woman's mind."

8 "Mendicants, I do not see a single smell that occupies a woman's mind like the smell of a man. The smell of a man occupies a woman's mind."

9 “Mendicants, I do not see a single taste that occupies a woman’s mind like the taste of a man. The taste of a man occupies a woman’s mind.”

10 “Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man. The touch of a man occupies a woman’s mind.”

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1.11–20 — THE CHAPTER ON GIVING UP THE HINDRANCES

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11 “Mendicants, I do not see a single thing that gives rise to sensual desire, or, when it has arisen, makes it increase and grow like the feature of beauty. When you apply the mind irrationally to the feature of beauty, sensual desire arises, and once arisen it increases and grows.”

12 “Mendicants, I do not see a single thing that gives rise to ill will, or, when it has arisen, makes it increase and grow like the feature of aversion. When you apply the mind irrationally to the feature of aversion, ill will arises, and once arisen it increases and grows.”

13 “Mendicants, I do not see a single thing that gives rise to dullness and drowsiness, or, when they have arisen, makes them increase and grow like discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. When you have a sluggish mind, dullness and drowsiness arise, and once arisen they increase and grow.”

14 “Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind. When your mind is unsettled, restlessness and remorse arise, and once arisen they increase and grow.”

15 “Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like irrational application of mind. When you apply the mind irrationally, doubt arises, and once arisen it increases and grows.”

16 “Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, gives it up like the feature of ugliness. When you apply the mind rationally to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it’s given up.”

17 “Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, gives it up like the heart’s release by love. When you apply the mind rationally to the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

18 “Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor. When you’re energetic, dullness and drowsiness do not arise, or, if they’ve already arisen, they’re given up.”

19 “Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like a settled mind. When the mind is settled, restlessness and remorse do not arise, or, if they’ve already arisen, they’re given up.”

20 “Mendicants, I do not see a single thing that prevents doubt from arising, or, when it has arisen, gives it up like rational application of mind. When you apply the mind rationally, doubt does not arise, or, if it’s already arisen, it’s given up.”

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1.21–30 — THE CHAPTER ON THE UNWORKABLE

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21 “Mendicants, I do not see a single thing that is so unworkable as this mind that is not developed. An undeveloped mind is unworkable.”

22 “Mendicants, I do not see a single thing that is so workable as this mind that is developed A developed mind is workable.”

23 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not developed. An undeveloped mind is very harmful.”

24 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is developed. A developed mind is very beneficial.”

25 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not developed or manifested. An undeveloped and unmanifested mind is very harmful.”

26 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is developed and manifested. A developed and manifested mind is very beneficial.”

27 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not developed and cultivated. An undeveloped and uncultivated mind is very harmful.”

28 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is developed and cultivated. A developed and cultivated mind is very beneficial.”

29 “Mendicants, I do not see a single thing that brings such suffering as this mind that is not developed and cultivated. An undeveloped and uncultivated mind brings suffering.”

30 “Mendicants, I do not see a single thing that brings such happiness as this mind that is developed and cultivated. A developed and cultivated mind brings happiness.”

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1.31–40 — THE CHAPTER ON THE UNTAMED

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31 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not tamed. An untamed mind is very harmful.”

32 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is tamed. A tamed mind is very beneficial.”

33 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not guarded. An unguarded mind is very harmful.”

34 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is guarded. A guarded mind is very beneficial.”

35 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not protected. An unprotected mind is very harmful.”

36 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is protected. A protected mind is very beneficial.”

37 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not restrained. An unrestrained mind is very harmful.”

38 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is restrained. A restrained mind is very beneficial.”

39 “Mendicants, I do not see a single thing that is so very harmful as this mind that is not tamed, guarded, protected, and restrained. An untamed, unguarded, unprotected, and unrestrained mind is very harmful.”

40 “Mendicants, I do not see a single thing that is so very beneficial as this mind that is tamed, guarded, protected, and restrained. A tamed, guarded, protected, and restrained mind is very beneficial.”

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1.41–50 — THE CHAPTER ON A SPIKE

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41 “Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, it is impossible for it to break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, it is quite impossible for a mendicant whose mind is pointing the wrong way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their mind is pointing the wrong way.”

42 “Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it’s possible it may break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, it is quite possible for a mendicant whose mind is pointing the right way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because the mind is pointing the right way.”

43 “Mendicants, when I’ve comprehended the mind of an individual whose mind is corrupted, I understand: ‘If this individual were to die right now, they would be placed in hell as if delivered there.’ Why is that? Because their mind is corrupted. Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

44 “Mendicants, when I’ve comprehended the mind of an individual whose mind is pure, I understand: ‘If this individual were to die right now, they would be placed in heaven as if delivered there.’ Why is that? Because their mind is pure. Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

45 “Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with clear eyes standing on the bank would not see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water is clouded. In the same way, that a mendicant whose mind is clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite impossible. Why is that? Because their mind is clouded.”

46 “Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water is unclouded. In the same way, that a mendicant whose mind is not clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite possible. Why is that? Because their mind is unclouded.”

47 "Just as, mendicants, the sandan is said to be the best kind of tree in terms of its pliability and workability, so too, I do not see a single thing that's as pliable and workable as this mind that is developed and cultivated. A mind that is developed and cultivated is pliable and workable."

48 "Mendicants, I do not see a single thing that's as quick to change as this mind. So much so that it's not easy to give a simile for how quickly the mind changes."

49 "This mind, mendicants, is radiant. But it's corrupted by visiting corruptions."

50 "This mind, mendicants, is radiant. And it is freed from visiting corruptions."

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1.51–60 — THE CHAPTER ON A FINGER-SNAP

✦

51 “This mind, mendicants, is radiant. But it is corrupted by visiting corruptions. An unlearned ordinary person does not truly understand this. So I say that the unlearned ordinary person has no development of the mind.”

52 “This mind, mendicants, is radiant. And it is freed from visiting corruptions. A learned noble disciple truly understands this. So I say that the learned noble disciple has development of the mind.”

53 “If, mendicants, a mendicant cultivates a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

54 “If, mendicants, a mendicant develops a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

55 “If, mendicants, a mendicant focuses on a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does

not eat the country's alms in vain. How much more so those who make much of it!"

56 "Mendicants, intention is the leader of all things whatsoever that are unskillful, part of the unskillful, on the side of the unskillful. Intention is the first of those things to arise, and unskillful things follow right behind."

57 "Mendicants, intention is the leader of all things whatsoever that are skillful, part of the skillful, on the side of the skillful. Intention is the first of those things to arise, and skillful things follow right behind."

58 "Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like negligence. When you're negligent, unskillful qualities arise and skillful qualities decline."

59 "Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence. When you're diligent, skillful qualities arise and unskillful qualities decline."

60 "Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness. When you're lazy, unskillful qualities arise and skillful qualities decline."

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1.61–70 — THE CHAPTER ON AROUSING ENERGY

✦

61 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like arousing energy. When you’re energetic, skillful qualities arise and unskillful qualities decline.”

62 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like having many wishes. When you have many wishes, unskillful qualities arise and skillful qualities decline.”

63 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like having few wishes. When you have few wishes, skillful qualities arise and unskillful qualities decline.”

64 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment. When you lack contentment, unskillful qualities arise and skillful qualities decline.”

65 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment. When you’re contented, skillful qualities arise and unskillful qualities decline.”

66 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like irrational application of mind. When you apply the mind irrationally, unskillful qualities arise and skillful qualities decline.”

67 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like rational application of mind. When you apply the mind rationally, skillful qualities arise and unskillful qualities decline.”

68 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness. When you lack situational awareness, unskillful qualities arise and skillful qualities decline.”

69 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness. When you have situational awareness, skillful qualities arise and unskillful qualities decline.”

70 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends. When you have bad friends, unskillful qualities arise and skillful qualities decline.”

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1.71–81 — THE CHAPTER ON GOOD FRIENDS

✦

71 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends. When you have good friends, skillful qualities arise and unskillful qualities decline.”

72 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits. When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline.”

73 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits. When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline.”

74 “Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they’ve already arisen, prevents them from being fully developed like irrational application of mind. When you apply the mind irrationally, the awakening factors don’t arise, or, if they’ve already arisen, they’re not fully developed.”

75 “Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they’ve already arisen, fully develops them like rational application of mind. When you apply the mind rationally, the awakening factors arise, or, if they’ve already arisen, they’re fully developed.”

76 “Loss of relatives, mendicants, is a small thing. Wisdom is the worst thing to lose.”

77 “Growth of relatives, mendicants, is a small thing. Wisdom is the best thing to grow.
So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

78 “Loss of wealth, mendicants, is a small thing. Wisdom is the worst thing to lose.”

79 “Growth of wealth, mendicants, is a small thing. Wisdom is the best thing to grow.
So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

80 “Loss of fame, mendicants, is a small thing. Wisdom is the worst thing to lose.”

81 “Growth of fame, mendicants, is a small thing. Wisdom is the best thing to grow.
So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

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1.82–97 — THE CHAPTER ON NEGLIGENCE

✦

82 “Mendicants, I do not see a single thing that is so very harmful as negligence. Negligence is very harmful.”

83 “Mendicants, I do not see a single thing that is so very beneficial as diligence. Diligence is very beneficial.”

84 “Mendicants, I do not see a single thing that is so very harmful as laziness. Laziness is very harmful.”

85 “Mendicants, I do not see a single thing that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

86 “Mendicants, I do not see a single thing that is so very harmful as having many wishes. Having many wishes is very harmful.”

87 “Mendicants, I do not see a single thing that is so very beneficial as having few wishes. Having few wishes is very beneficial.”

88 “Mendicants, I do not see a single thing that is so very harmful as lack of contentment. Lack of contentment is very harmful.”

89 “Mendicants, I do not see a single thing that is so very beneficial as contentment. Contentment is very beneficial.”

90 “Mendicants, I do not see a single thing that is so very harmful as irrational application of mind. Irrational application of mind is very harmful.”

91 “Mendicants, I do not see a single thing that is so very beneficial as rational application of mind. Rational application of mind is very beneficial.”

92 “Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness. Lack of situational awareness is very harmful.”

93 “Mendicants, I do not see a single thing that is so very beneficial as situational awareness. Situational awareness is very beneficial.”

94 “Mendicants, I do not see a single thing that is so very harmful as bad friends. Bad friends are very harmful.”

95 “Mendicants, I do not see a single thing that is so very beneficial as good friends. Good friends are very beneficial.”

96 “Mendicants, I do not see a single thing that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

97 “Mendicants, I do not see a single thing that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

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1.98–139 — THE CHAPTER ON NEGLIGENCE (2ND)

✦

98 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as negligence. Negligence is very harmful.”

99 “Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as diligence. Diligence is very beneficial.”

100 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as laziness. Laziness is very harmful.”

101 “Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

109 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as having many wishes … having few wishes … lack of contentment … contentment … irrational application of mind … rational application of mind … lack of situational awareness … situational awareness …”

110 “Taking into account exterior factors, mendicants, I do not see a single one that is so very harmful as bad friends. Bad friends are very harmful.”

111 “Taking into account exterior factors, mendicants, I do not see a single one that is so very beneficial as good friends. Good friends are very beneficial.”

112 “Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

113 “Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

114 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence. Negligence leads to the decline and disappearance of the true teaching.”

115 “Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like diligence. Diligence leads to the continuation, persistence, and enduring of the true teaching.”

116 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness. Laziness leads to the decline and disappearance of the true teaching.”

117 “Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy. Arousing energy leads to the continuation, persistence, and enduring of the true teaching.”

128 “Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes … having few wishes … lack of contentment … contentment … irrational application of mind … rational application of mind … lack of situational awareness … sit-

uational awareness … bad friends … good friends … pursuing bad habits and not good habits. Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching."

129 "Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like pursuing good habits and not bad habits. Pursuing good habits and not bad habits leads to the continuation, persistence, and enduring of the true teaching"

130 "Mendicants, those mendicants who explain what is not the teaching as the teaching are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear."

131 "Mendicants, those mendicants who explain what is the teaching as not the teaching are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear."

139 "Those mendicants who explain what is not found in the monastic law as found in the monastic law … what is found in the monastic law as not found in the monastic law … what was not spoken and stated by the Realized One as spoken and stated by the Realized One … what was spoken and stated by the Realized One as not spoken and stated by the Realized One … what was not practiced by the Realized One as practiced by the Realized One … what was practiced by the Realized One as not practiced by the Realized One … what was not prescribed by the Realized

One as prescribed by the Realized One ... what was prescribed by the Realized One as not prescribed by the Realized One are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear."

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1.140–149 — THE CHAPTER ON NOT THE TEACHING

✦

140 “Mendicants, those mendicants who explain what is not the teaching as not the teaching are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

141 “Mendicants, those mendicants who explain what is the teaching as the teaching are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue.”

149 “Those mendicants who explain what is not found in the monastic law as not found in the monastic law … what is found in the monastic law as found in the monastic law … what was not spoken and stated by the Realized One as not spoken and stated by the Realized One … what was spoken and stated by the Realized One as spoken and stated by the Realized One … what was not practiced by the Realized One as not practiced by the Realized One … what was practiced by the Realized One as practiced by the Realized One … what was not prescribed by the Realized One as not prescribed by the Realized One … what was prescribed by the Realized One as prescribed by the Realized One … are acting for the wel-

fare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

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1.150–169 — THE CHAPTER ON NON-OFFENSE

✦

150 “Mendicants, those mendicants who explain a non-offense as an offense are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear.”

151 “Mendicants, those mendicants who explain an offense as a non-offense are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. Those mendicants brim with much wickedness and make the true teaching disappear.”

159 “Those mendicants who explain a light offense as a heavy offense … a heavy offense as a light offense … a grave offense as a minor offense … a minor offense as a grave offense … a curable offense as an incurable offense … an incurable offense as a curable offense … an offense requiring amends as an offense not requiring amends … an offense not requiring amends as an offense requiring amends are acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. Those mendicants brim with much wickedness and make the true teaching disappear.”

160 “Mendicants, those mendicants who explain a non-offense as a non-offense are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim

with much merit and make the true teaching continue."

161 "Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

169 "Those mendicants who explain a light offense as a light offense … a heavy offense as a heavy offense … a grave offense as a grave offense … a minor offense as a minor offense … a curable offense as a curable offense … an incurable offense as an incurable offense … an offense requiring amends as an offense requiring amends … an offense not requiring amends as an offense requiring amends are acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

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1.170–187 — THE CHAPTER ON ONE INDIVIDUAL

✦

170 “One individual, mendicants, arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.”

171 “The appearance of one individual, mendicants, is rare in the world. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, whose appearance is rare in the world.”

172 “One individual, mendicants, arises in the world who is an incredible human being. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world who is an incredible human being.”

173 “The death of one individual, mendicants, is regretted by many people. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, whose death is regretted by many people.”

174 “One individual, mendicants, arises in the world unique, without peer or rival, incomparable, matchless, unrivaled, unequaled, without equal, the best of men. What one individual? The Realized One, the perfected one, the fully awakened Buddha. This is the one individual, mendicants, who arises in the world unique, without peer or rival, incomparable, matchless, unrivaled, unequaled, without equal, the best of men.”

186 “With the appearance of one individual, mendicants, there is the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection. What one individual? The Realized One, the perfected one, the fully awakened Buddha.

186.2 This is the one individual whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

187 “Mendicants, I do not see a single other individual who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta. Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

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1.188–197 — CHAPTER ONE

✦

188 “The foremost of my monk disciples in long standing is Koṇḍañña Who Understood.”

189 “… with great wisdom is Sāriputta.”

190 “… with psychic power is Mahāmoggallāna.”

191 “… who advocate austerities is Mahākassapa.”

192 “… with clairvoyance is Anuruddha.”

193 “… from eminent families is Bhaddiya son of Kāḷīgodhā.”

194 “… with a charming voice is Bhaddiya the Dwarf.”

195 “… with a lion’s roar is Bhāradvāja the Alms-Gatherer.”

196 “… who speak on the teaching is Puṇṇa son of Mantāṇī.”

197 “… who explain in detail the meaning of a brief statement is Mahākaccāna.”

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1.198–208 — CHAPTER TWO

✦

198 “The foremost of my monk disciples in creating a mind-made body is Cūḷapanthaka.”

199 “… who are skilled in the turning away of the mind is Cūḷapanthaka.”

200 “… who are skilled in the turning away through perception is Mahāpanthaka.”

201 “… who live without strife is Subhūti.”

202 “… who are worthy of a religious donation is Subhūti.”

203 “… who stay in the wilderness is Revata of the Acacia Wood.”

204 “… who practice absorption is Revata the Doubter.”

205 “… who are energetic is Soṇa Koḷivisa.”

206 “… who enunciate well is Soṇa of the Sharp Ears.”

207 “… who receive many possessions is Sīvali.”

208 “… who are committed to faith is Vakkalī.”

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1.209–218 — CHAPTER THREE

✦

209 “The foremost of my monk disciples who want to train is Rāhula.”

210 “… who went forth out of faith is Raṭṭhapāla.”

211 “… who are the first to vote is Kuṇḍadhāna.”

212 “… who are eloquent poets is Vaṅgīsa.”

213 “… who are impressive all around is Upasena son of Vaṅgantā.”

214 “… who assign lodgings is Dabba the Mallian.”

215 “… who are beloved of the deities is Pilindavaccha.”

216 “… with swift insight is Bāhiya of the Bark Cloth.”

217 “… with brilliant speech is Kassapa the Prince.”

218 “… who have attained the methods of textual analysis is Mahākoṭṭhita.”

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1.219–234 — CHAPTER FOUR

✦

219 “The foremost of my monk disciples who are very learned is Ānanda.”

220 “... in memory is Ānanda.”

221 “... in rememberance is Ānanda.”

222 “... in retention is Ānanda.”

223 “... as a personal attendant is Ānanda.”

224 “... with a large congregation is Kassapa of Uruvelā.”

225 “... who impress lay families is Kāḷudāyī.”

226 “... with good health is Bakkula.”

227 “... who recollect past lives is Sobhita.”

228 “... who have memorized the monastic law is Upāli.”

229 “... who advise the nuns is Nandaka.”

230 “... who guard the sense doors is Nanda.”

231 “... who advise the monks is Mahākappina.”

232 “... who are skilled in the fire element is Sāgata.”

233 “... who inspire eloquent teachings is Rādha.”

234 “... who wear coarse robes is Mogharāja.”

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1.235–247 — CHAPTER FIVE

✦

235 “The foremost of my nun disciples in long standing is Mahāpajāpati Gotamī.”

236 “… with great wisdom is Khemā.”

237 “… with psychic power is Uppalavaṇṇā.”

238 “… who have memorized the monastic law is Paṭācārā.”

239 “… who speak on the teaching is Dhammadinnā.”

240 “… who practice absorption is Nandā.”

241 “… who are energetic is Soṇā.”

242 “… with clairvoyance is Sakulā.”

243 “… with swift insight is Bhaddā of the Curly Hair.”

244 “… who recollect past lives is Bhaddā daughter of Kapila.”

245 “… who have attained great insight is Bhaddakaccānā.”

246 “… who wear coarse robes is Kisāgotamī.”

247 “… who are committed to faith is Sigālaka’s Mother.”

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1.248–257 — CHAPTER SIX

✦

248 “The foremost of my laymen disciples in first going for refuge are the merchants Tapussa and Bhallika.”

249 “… as a donor is the householder Sudatta Anāthapiṇḍika.”

250 “… who speak on the teaching is the householder Citta of Macchikāsaṇḍika.”

251 “… who attract a congregation by the four ways of being inclusive is Hatthaka of Aḷavī.”

252 “… who donate fine things is Mahānāma the Sakyan.”

253 “… who donate nice things is the householder Ugga of Vesālī.”

254 “… who attend on the Saṅgha is the householder Uggata of Elephant Village.”

255 “… who have experiential confidence is Sūra Ambaṭṭha.”

256 “… who have confidence in an individual is Jīvaka Komārabhacca.”

257 “… who are trusting is the householder Nakula’s father.”

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1.258–267 — CHAPTER SEVEN

✦

258 “The foremost of my laywomen disciples in first going for refuge is Sujātā of the town of Senā.”

259 “… as a donor is Visākhā, Migāra’s mother.”

260 “… who are very learned is Khujjuttarā.”

261 “… who dwell in love is Sāmāvatī.”

262 “… who practice absorption is Uttarā, Nanda’s mother.”

263 “… who give fine things is Suppavāsā the Koliyan.”

264 “… who care for the sick is the laywoman Suppiyā.”

265 “… who have experiential confidence is Kātiyānī.”

266 “… who are trusting is the housewife Nakula’s mother.”

267 “… whose confidence is based on oral transmission is the laywoman Kāḷī of Kuraraghara.”

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1.268–277 — CHAPTER ONE

✦

268 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to take any condition as permanent. That is not possible. But it is possible for an ordinary person to take some condition as permanent. That is possible.”

269 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to take any condition as pleasant. But it is possible for an ordinary person to take some condition as pleasant.”

270 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to take anything as self. But it is possible for an ordinary person to take something as self.”

271 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder their mother. But it is possible for an ordinary person to murder their mother.”

272 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder their father. But it is possible for an ordinary person to murder their father.”

273 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to murder a perfected one. But it is possible for an ordinary person to murder a perfected one.”

274 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to injure a Realized One with malicious intent. But it is possible for an ordinary person to injure a Realized One with malicious intent.”

275 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to cause a schism in the Saṅgha. But it is possible for an ordinary person to cause a schism in the Saṅgha.”

276 “It is impossible, mendicants, it cannot happen for an individual accomplished in view to dedicate themselves to another teacher. But it is possible for an ordinary person to dedicate themselves to another teacher.”

277 “It is impossible, mendicants, it cannot happen for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.”

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1.278–286 — CHAPTER TWO

✦

278 “It is impossible, mendicants, it cannot happen for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.”

279 “It is impossible, mendicants, it cannot happen for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.”

280 “It is impossible, mendicants, it cannot happen for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.”

283 “It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or the Divinity. But it is possible for a man to perform the role of Sakka, Māra, or the Divinity.”

284 “It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct.”

286 “It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad verbal … bad mental conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal … bad mental conduct.”

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1.287–295 — CHAPTER THREE

✦

287 “It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct. But it is possible for a likable, desirable, agreeable result to come from good bodily conduct.”

289 “It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal … good mental conduct. But it is possible for a likable, desirable, agreeable result to come from good verbal … good mental conduct.”

290 “It is impossible, mendicants, it cannot happen that someone who has engaged in bad bodily conduct, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

292 “It is impossible, mendicants, it cannot happen that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

293 “It is impossible, mendicants, it cannot happen that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell. But it is possible that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

295 “It is impossible, mendicants, it cannot happen that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell. But it is possible that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

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1.296–305 — CHAPTER ONE

✦

296 “One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the Buddha. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

305 “One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the teaching. …”

305.2 “Recollection of the Saṅgha. …” “Recollection of ethical conduct. …” “Recollection of generosity. …” “Recollection of the deities. …” “Mindfulness of breathing. …”

305.3 “Mindfulness of death. …” “Mindfulness of the body. …” “Recollection of peace. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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1.306–315 — CHAPTER TWO

✦

306 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view. When you have wrong view, unskillful qualities arise or, when they have arisen, they increase and grow.”

307 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view. When you have right view, unarisen skillful qualities arise or, when they have arisen, they increase and grow.”

308 “Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view. When you have wrong view, unskillful qualities arise and skillful qualities decline.”

309 “Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view. When you have right view, skillful qualities arise and unskillful qualities decline.”

310 “Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like irrational application of mind. When you apply the mind irrationally, wrong view arises, and once arisen it grows.”

311 “Mendicants, I do not see a single thing that gives rise to right view, or, once it has already arisen, makes it grow like rational application of mind. When you apply the mind rationally, right view arises, and once arisen it

grows."

312 "Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a place of loss, a bad place, the underworld, hell like wrong view. It is because they have wrong view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

313 "Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a good place, a heavenly realm like right view. It is because they have right view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

314 "Mendicants, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad. Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad.

314.2 In the same way, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad."

315 "Mendicants, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good. Suppose a seed of sugarcane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, delectable flavor. Why is that? Because the seed is good.

315.2 In the same way, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good."

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1.316–332 — CHAPTER THREE

✦

316 “One individual, mendicants, arises in the world for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. What one individual? Someone with wrong view, whose perspective is distorted. They draw many people away from the true teaching and establish them in false teachings. This is one individual who arises in the world for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.”

317 “One individual, mendicants, arises in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. What one individual? Someone with right view, whose perspective is undistorted. They draw many people away from false teachings and establish them in the true teaching. This is one individuals who arises in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.”

318 “Mendicants, I do not see a single thing that is so very blameworthy as wrong view. Wrong view is the most blameworthy thing of all.”

319 “Mendicants, I do not see a single other individual who acts for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans, as that futile man, the bamboo-staffed ascetic. Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish, so too that fu-

tile man, the bamboo-staffed ascetic, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings."

320 "Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who practices accordingly all brim with much wickedness. Why is that? Because the teaching is poorly explained."

321 "Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all brim with much merit. Why is that? Because the teaching is well explained."

322 "Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient. Why is that? Because the teaching is poorly explained."

323 "Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor. Why is that? Because the teaching is well explained."

324 "Mendicants, in a poorly explained teaching and training an energetic person lives in suffering. Why is that? Because the teaching is poorly explained."

325 "Mendicants, in a well explained teaching and training a lazy person lives in suffering. Why is that? Because the teaching is well explained."

326 "Mendicants, in a poorly explained teaching and training a lazy person lives happily. Why is that? Because the teaching is poorly explained."

327 “Mendicants, in a well explained teaching and training an energetic person lives happily. Why is that? Because the teaching is well explained.”

328 “Just as, mendicants, even a little bit of fecal matter still stinks, so too I don’t approve of even a little bit of continued existence, not even as long as a finger-snap.”

329 “Just as even a little bit of urine, or spit, or pus, or blood still stinks, so too I don’t approve of even a little bit of continued existence, not even as long as a finger-snap.”

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1.333–377 — CHAPTER FOUR

✦

333 “Just as, mendicants, in the Black Plum Tree Land the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too the sentient beings born on land are few, while those born in water are many.”

334 “... so too the sentient beings reborn as humans are few, while those not reborn as humans are many.”

335 “... so too the sentient beings reborn in the central countries are few, while those reborn in the borderlands, among uneducated foreigners, are many.”

336 “... so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few, while the sentient beings who are witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said are many.”

337 “... so too the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many.”

338 “... so too the sentient beings who get to see a Realized One are few, while those who don’t get to see a Realized One are many.”

339 “... so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few, while those sentient beings who don’t get to hear the teaching and training proclaimed by a Realized One

are many."

340 "... so too the sentient beings who remember the teachings they hear are few, while those who don't remember the teachings are many."

341 "... so too the sentient beings who examine the meaning of the teachings they have memorized are few, while those who don't examine the meaning of the teachings are many."

342 "... so too the sentient beings who understand the meaning and the teaching and practice in line with the teaching are few, while those who don't understand the meaning and the teaching, and don't practice in line with the teaching are many."

343 "... so too the sentient beings inspired by inspiring places are few, while those who are uninspired are many."

344 "... so too the sentient beings who, being inspired, strive effectively are few, while those who, even though inspired, don't strive effectively are many."

345 "... so too the sentient beings who, relying on letting go, gain immersion, gain unification of mind are few, while those who don't gain immersion, don't gain unification of mind relying on letting go are many."

346 "... so too the sentient beings who get the best food and flavors are few, while those who don't get the best food and flavors, but get by with scraps in an alms bowl are many."

347 "... so too the sentient beings who get the taste of the meaning, the taste of the teaching, and the taste of freedom are few, while the sentient beings who don't get the taste of the meaning, the taste of the teaching,

and the taste of freedom are many.
So you should train like this: 'We will get the taste of the meaning, the taste of the teaching, the taste of freedom.' That's how you should train."

350 "Just as, mendicants, in the Black Plum Tree Land the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

353 "... the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many."

356 "... the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

359 "... the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

362 "... the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

365 "... the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

368 "... the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

371 "... the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

374 "... the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

377 "... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

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1.378–393 — THE CHAPTER ON INSPIRING QUALITIES

✦

378 “Mendicants, this is definitely something worth having, that is, living in the wilderness …

379 eating only almsfood …

380 wearing rag robes …

381 having just three robes …

382 teaching Dhamma …

383 memorizing the monastic law …

384 being very learned …

385 being respected …

386 being well-mannered …

387 having a following …

388 having a large following …

389 coming from a good family …

390 being handsome …

391 being one who enunciates well …

392 having few wishes …

393 being healthy.”

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1.394–574 — ANOTHER CHAPTER ON A FINGER-SNAP

✦

394 "If, mendicants, a mendicant develops the first absorption, even as long as a finger-snap, they are called a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain. How much more so those who make much of it!"

395 "If, mendicants, a mendicant develops the second … third … or fourth absorption … or the heart's release by love … or the heart's release by compassion … or the heart's release by rejoicing … or the heart's release by equanimity, even as long as a finger-snap …"

402 "If a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world, even for the time of a finger-snap …"

406 "If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger-snap …

406.2 If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and

strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed, even for the time of a finger-snap ...”

410 “If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort ... the basis of psychic power that has immersion due to energy, and active effort ... the basis of psychic power that has immersion due to mental development, and active effort ... the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger-snap ...”

414 “If they develop the faculty of faith ... the faculty of energy ... the faculty of mindfulness ... the faculty of immersion ... the faculty of wisdom, even for the time of a finger-snap ...”

419 “If they develop the power of faith ... the power of energy ... the power of mindfulness ... the power of immersion ... the power of wisdom, even for the time of a finger-snap ...”

424 “If they develop the awakening factor of mindfulness ... the awakening factor of investigation of principles ... the awakening factor of energy ... the awakening factor of rapture ... the awakening factor of tranquility ... the awakening factor of immersion ... the awakening factor of equanimity, even for the time of a finger-snap ...”

431 “If they develop right view ... right purpose ... right speech ... right action ... right livelihood ... right effort ... right mindfulness ... right immersion, even for the time of a finger-snap ...”

439 “Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ … Perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ … Not perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ … Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ …

439.2 Not perceiving form internally, they see forms externally that are blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ …”

447 “Having physical form, they see forms … not perceiving form internally, they see forms externally … they’re focused only on beauty … going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the di-

mension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling …”

455 “They develop the meditation on universal earth … the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness …”

465 “They develop the perception of ugliness … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of impermanence … the perception of suffering in impermanence … the perception of not-self in suffering … the perception of giving up … the perception of fading away … the perception of cessation …”

475 “They develop the perception of impermanence … the perception of not-self … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of a skeleton … the perception of the worm-infested corpse … the perception of the livid corpse … the perception of the split open corpse … the perception of the bloated corpse …”

485 “They develop the recollection of the Buddha … the recollection of the teaching … the recollection of the Saṅgha … the recollection of ethical conduct … the recollection of generosity … the recollection of the deities … mindfulness of breathing … mindfulness of death … mindfulness of the body … the recollection of peace …”

495 “They develop the faculty of faith together with the first absorption … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom together with the first absorption …

514 the second absorption …

524 the third absorption …

534 the fourth absorption …

544 love …

554 compassion …

564 rejoicing …

565 They develop the faculty of faith together with equanimity … They develop the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom.

574 That mendicant is called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who

make much of it!”

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1.575–615 — THE CHAPTER ON MINDFULNESS OF THE BODY

✦

575 “Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.”

582 “One thing, mendicants, when developed and cultivated leads to great urgency … great benefit … great sanctuary from the yoke … mindfulness and awareness … gaining knowledge and vision … blissful meditation in this life … the realization of the fruit of knowledge and freedom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to great urgency … great benefit … great sanctuary from the yoke … mindfulness and awareness … gaining knowledge and vision … blissful meditation in this life … the realization of the fruit of knowledge and freedom.”

583 “When one thing, mendicants, is developed and cultivated the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.”

584 “When one thing, mendicants, is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.”

585 “When one thing, mendicants, is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.”

590 “When one thing, mendicants, is developed and cultivated, ignorance is given up … knowledge arises … the conceit ‘I am’ is given up … the underlying tendencies are uprooted … the fetters are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, ignorance is given up … knowledge arises … the conceit ‘I am’ is given up … the underlying tendencies are uprooted … the fetters are given up.”

592 “One thing, mendicants, when developed and cultivated leads to demolition by wisdom … to complete extinguishment with no fuel for grasping. What one thing? Mindfulness of the body. This one thing, mendicants, when developed and cultivated leads to demolition by wisdom … to complete extinguishment with no fuel for grasping.”

595 “When one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the discrimination of many elements. What one thing? Mindfulness of the body. When

this one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements."

599 "One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry … once-return … non-return … perfection. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry … once-return … non-return … perfection."

615 "One thing, mendicants, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom. What one thing? Mindfulness of the body.

615.2 This one thing, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom."

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1.616–627 — THE CHAPTER ON FREEDOM FROM DEATH

✦

616 “Mendicants, those who don’t enjoy mindfulness of the body don’t enjoy freedom from death. Those who enjoy mindfulness of the body enjoy freedom from death.”

617 “Mendicants, those who haven’t enjoyed mindfulness of the body haven’t enjoyed freedom from death. Those who have enjoyed mindfulness of the body have enjoyed freedom from death.”

618 “Mendicants, those who have lost mindfulness of the body have lost freedom from death. Those who haven’t lost mindfulness of the body haven’t lost freedom from death.”

619 “Mendicants, those who have missed out on mindfulness of the body have missed out on freedom from death. Those who have undertaken mindfulness of the body have not missed out on freedom from death.”

620 “Mendicants, those who have neglected mindfulness of the body have neglected freedom from death. Those who have not neglected mindfulness of the body have not neglected freedom from death.”

621 “Mendicants, those who have forgotten mindfulness of the body have forgotten freedom from death. Those who haven’t forgotten mindfulness of the body haven’t forgotten freedom from death.”

622 “Mendicants, those who haven’t cultivated mindfulness of the body haven’t cultivated freedom from death. Those who have cultivated mindfulness of the body have cultivated freedom from death.”

623 “Mendicants, those who haven’t developed mindfulness of the body haven’t developed freedom from death. Those who have developed mindfulness of the body have developed freedom from death.”

624 “Mendicants, those who haven’t made much of mindfulness of the body haven’t made much of freedom from death. Those who have made much of mindfulness of the body have made much of freedom from death.”

625 “Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into freedom from death. Those who have had insight into mindfulness of the body have had insight into freedom from death.”

626 “Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood freedom from death. Those who have completely understood mindfulness of the body have completely understood freedom from death.”

627 “Mendicants, those who haven’t realized mindfulness of the body haven’t realized freedom from death. Those who have realized mindfulness of the body have realized freedom from death.”

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

The Book of the Ones is finished.

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2.1–10 — THE CHAPTER ON PUNISHMENTS

✦

[1] 1. Faults

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"There are, mendicants, these two faults. What two? The fault apparent in this life, and the fault to do with lives to come.

What is the fault apparent in this life? It's when someone sees that kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

It occurs to them: 'If I were to commit the kinds of bad deeds for which the kings arrested that bandit, that criminal, the rulers would arrest me and subject me to the same punishments.' Afraid of the fault apparent in this life, they do not steal the belongings of others. This is called the fault apparent in this life.

What is the fault to do with lives to come? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in the next

life. If I conduct myself badly, then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?' Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fault to do with lives to come.

These are the two faults.

So you should train like this: 'We will fear the fault apparent in this life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.' That's how you should train. If you fear faults, seeing the danger in faults, you can expect to be freed from all faults."

[2] 2. Endeavor

"These two endeavors are challenging in the world. What two? The endeavor of laypeople staying in a home to provide robes, almsfood, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments. These are the two endeavors that are challenging in the world.

The better of these two endeavors is the effort to let go of all attachments.

So you should train like this: 'We shall endeavor to let go of all attachments.' That's how you should train."

[3] 3. Mortifying

"These two things, mendicants, are mortifying. What two? It's when someone has done bad things and not done good things, by way of body, speech, and mind. Thinking, 'I've done bad things by way of body,

speech, and mind', they're mortified. Thinking, 'I haven't done good things by way of body, speech, and mind', they're mortified. These are the two things that are mortifying."

[4] 4. Not Mortifying

"These two things, mendicants, are not mortifying. What two? It's when someone has done good things and not done bad things, by way of body, speech, and mind. Thinking, 'I've done good things by way of body, speech, and mind', they're not mortified. Thinking, 'I haven't done bad things by way of body, speech, and mind', they're not mortified. These are the two things that are not mortifying."

[5] 5. Learned for Myself

"Mendicants, I have learned these two things for myself— to never be content with skillful qualities, and to never stop trying.

I never stopped trying, thinking: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.'

It was by diligence that I achieved awakening, and by diligence that I achieved the supreme sanctuary from the yoke.

If you too never stop trying, thinking: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.' You will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

So you should train like this: 'We will never stop trying, thinking: "Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor."' That's how you should train."

[6] 6. Fetters

"There are, mendicants, these two things. What two? Seeing things that tighten the fetters as gratifying, and seeing things that tighten the fetters as boring. When you keep seeing things that tighten the fetters as gratifying, you don't give up greed, hate, and delusion. When these are not given up, you're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You're not freed from suffering, I say.

When you keep seeing things that tighten the fetters as boring, you give up greed, hate, and delusion. When these are given up, you're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You're freed from suffering, I say. These are the two things."

[7] 7. Dark

"These two things, mendicants, are dark. What two? Lack of conscience and prudence. These are the two things that are dark."

[8] 8. Bright

"These two things, mendicants, are bright. What two? Conscience and prudence. These are the two things that are bright."

[9] 9. Conduct

"These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or

wives and partners of tutors and respected people. The world would become dissolute, like goats and sheep, chickens and pigs, and hounds and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of tutors and respected people."

10 10. Entering the Rainy Season

"There are, mendicants, these two entries to the rainy season. What two? Earlier and later. These are the two entries to the rainy season."

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2.11–20 — THE CHAPTER ON DISCIPLINARY ISSUES

✦

11 “There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.
And what, mendicants, is the power of development? In this context, the power of development is the power of the trainees. For when you rely on the power of a trainee, you give up greed, hate, and delusion. Then you don’t do anything unskillful, or practice anything bad. This is called the power of development. These are the two powers.”

12 “There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.
And what, mendicants, is the power of development? It’s when a mendicant develops the awakening factors of mindfulness, investigation of prin-

ciples, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the power of development. These are the two powers."

13 "There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.' Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of development. These are the two powers."

14 “Mendicants, the Realized One has two ways of teaching the Dhamma. What two? In brief and in detail. These are the Realized One’s two ways of teaching the Dhamma.”

15 “Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.

And how, mendicants, does an offending mendicant carefully check themselves? An offending mendicant reflects: ‘I have committed a certain unskillful offense with the body. That mendicant saw me do this. If I hadn’t committed that offense, they wouldn’t have seen me. But since I did commit that offense, they did see me. When they saw me, they were upset, and they voiced their unhappiness to me. Then I also got upset, so I told others. So the mistake is mine alone, like someone who owes customs duty on their goods.’ That’s how, mendicants, an offending mendicant carefully checks themselves.

And how, mendicants, does an accusing mendicant carefully check themselves? An accusing mendicant reflects: ‘This mendicant has committed a certain unskillful offense with the body. I saw them do that. If they hadn’t committed that offense, I wouldn’t have seen them. But since they did commit that offense, I did see them. When I saw them, I was upset, and I voiced my unhappiness to them. Then they also got upset, so they told others. So the mistake is mine alone, like someone who owes customs duty

on their goods.' That's how, mendicants, an accusing mendicant carefully checks themselves.

In a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won't live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won't lead to lasting acrimony and enmity, and the mendicants will live comfortably."

16 Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

"What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, worthy Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or

lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways. I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

17 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

"What they've done and what they've not done. That's why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

"But what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"What they've done and what they've not done. That's why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"I don't understand the meaning of what the worthy Gotama has said in brief, without explaining the details. Worthy Gotama, please teach me this matter in detail so I can understand the meaning."

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

"Yes, worthy sir," Jānussoṇi replied. The Buddha said this:

"Firstly, brahmin, someone has done bad things and not done good things

by way of body, speech, and mind. So what they've done and what they've not done is why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Furthermore, brahmin, someone has done good things and not done bad things by way of body, speech, and mind. So what they've done and what they've not done is why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

18 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, I absolutely say that you should not do bad things by way of body, speech, and mind."

"But, sir, if someone does these things that should not be done, what drawbacks should they expect?"

"They should expect these drawbacks. They blame themselves. After examination, sensible people criticize them. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. These are the drawbacks they should expect."

"Ānanda, I absolutely say that you should do good things by way of body, speech, and mind."

"But, sir, if someone does these things that should be done, what benefits should they expect?"

"They should expect these benefits. They don't blame themselves. After examination, sensible people praise them. They get a good reputation.

They don't feel lost when they die. And when the body breaks up, after death, they are reborn in a good place, a heavenly realm. These are the benefits they should expect."

19 "Mendicants, give up the unskillful. It is possible to give up the unskillful. If it wasn't possible, I wouldn't say: 'Give up the unskillful.' But it is possible, and so I say: 'Give up the unskillful.' And if giving up the unskillful led to harm and suffering, I would not say: 'Give up the unskillful.' But giving up the unskillful leads to welfare and happiness, so I say: 'Give up the unskillful.'
Mendicants, develop the skillful. It is possible to develop the skillful. If it wasn't possible, I wouldn't say: 'Develop the skillful.' But it is possible, and so I say: 'Develop the skillful.' If developing the skillful led to harm and suffering I wouldn't say: 'Develop the skillful.' But developing the skillful leads to welfare and happiness, so I say: 'Develop the skillful.'"

20 "These two things, mendicants, lead to the decline and disappearance of the true teaching. What two? The words and phrases are misplaced, and the meaning is misinterpreted. When the words and phrases are misplaced, the meaning is misinterpreted. These two things lead to the decline and disappearance of the true teaching.
These two things lead to the continuation, persistence, and enduring of the true teaching. What two? The words and phrases are well organized, and the meaning is correctly interpreted. When the words and phrases are well organized, the meaning is correctly interpreted. These two things lead to the continuation, persistence, and enduring of the true teaching."

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2.21–31 — THE CHAPTER ON FOOLS

✦

21 “Mendicants, there are two fools. What two? One who doesn’t recognize when they’ve made a mistake. And one who doesn’t properly accept the confession of someone who’s made a mistake. These are the two fools.
There are two who are astute. What two? One who recognizes when they’ve made a mistake. And one who properly accepts the confession of someone who’s made a mistake. These are the two who are astute.”

22 “Mendicants, these two misrepresent the Realized One. What two? One who is hateful and hides it, and one whose faith is mistaken. These two misrepresent the Realized One.”

23 “Mendicants, these two misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as spoken by him. And one who explains what was spoken by the Realized One as not spoken by him. These two misrepresent the Realized One.
These two don’t misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him. These two don’t misrepresent the Realized One.”

24 “Mendicants, these two misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation. These two misrepresent the Realized One.”

25 “These two don’t misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit. These two don’t misrepresent the Realized One.”

26 “Mendicants, one who is underhand can expect one of two destinies: hell or the animal realm.
One who is aboveboard can expect one of two destinies: as a god or a human.”

27 “Mendicants, one who has wrong view can expect one of two destinies: hell or the animal realm.”

28 “Mendicants, one who has right view can expect one of two destinies: as a god or a human.”

29 “There are two places waiting to receive an unethical person: hell and the animal realm.
There are two places waiting to receive an ethical person: the realms of gods and humans.”

30 “Mendicants, I see two reasons to frequent remote lodgings in the wilderness and the forest. What two? Seeing happiness for oneself in this life, and having sympathy for future generations. I see two reasons to frequent remote lodgings in the wilderness and the forest.”

31 “These two things play a part in realization. What two? Serenity and discernment.
What is the benefit of developing serenity? The mind is developed. What is the benefit of developing the mind? Greed is given up.

What is the benefit of developing discernment? Wisdom is developed. What is the benefit of developing wisdom? Ignorance is given up.

The mind corrupted by greed is not free; and wisdom corrupted by ignorance does not grow. In this way, freedom of heart comes from the fading away of greed, while freedom by wisdom comes from the fading away of ignorance."

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2.32–41 — THE CHAPTER ON THE PEACEFUL MIND

✦

32 “Mendicants, I will teach you the level of the untrue person and the level of the true person. Listen and apply your mind well, I will speak.”
“Yes, sir,” they replied. The Buddha said this:
“What is the level of the untrue person? The untrue person is ungrateful and thankless, for the wicked only know how to be ungrateful and thankless. It is totally the level of an untrue person to be ungrateful and thankless. The true person is grateful and thankful, for the virtuous only know how to be grateful and thankful. It is totally the level of a true person to be grateful and thankful.”

33 “Mendicants, I say that these two individuals cannot easily be repaid. What two? Mother and father.
You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them; and even if they were to defecate and urinate right there.
Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them. Why is that? Parents are very helpful to their children: they raise them, nurture them, and show them the world.
But you have done enough, more than enough, to repay them if you en-

courage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom."

34 Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "What does the worthy Gotama teach? What does he explain?"
"Brahmin, I teach action and inaction."
"But in what way does the worthy Gotama teach action and inaction?"
"I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. This is the kind of action and inaction that I teach."
"Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

35 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to him, "How many in the world are worthy of a religious donation? And where should a gift be given?"
"Householder, there are two in the world who are worthy of a religious donation: the trainee and the adept. These two in the world are worthy of a religious donation, and that's where you should give a gift."
That is what the Buddha said. Then the Holy One, the Teacher, went on to say:
"In this world, the trainee and the adept,
are worthy of offerings dedicated to the gods.
They are sincere in body,

speech, and mind.
This is the field for sponsors of sacrifice—
what's given here is very fruitful."

36 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.
Now at that time Venerable Sāriputta was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"
"Reverend," they replied. Sāriputta said this:
"I will teach you about an individual fettered internally and one fettered externally. Listen and apply your mind well, I will speak."
"Yes, reverend," they replied. Sāriputta said this:
"Who is an individual fettered internally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're a returner, who comes back to this place. This is called an individual who is fettered internally, a returner, who comes back to this place.
Who is an individual fettered externally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They enter and remain in a certain peaceful state of freed mind. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're

a non-returner, not coming back to this place. This is called an individual who is fettered externally, a non-returner, who does not come back to this place.

Furthermore, a mendicant is ethical … they keep the rules they've undertaken. They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures. They simply practice for disillusionment, dispassion, and cessation regarding future lives. They practice for the ending of craving. They practice for the ending of greed. When their body breaks up, after death, they are reborn in one of the orders of gods. When they pass away from there, they are non-returners, not coming back to this place. This is called an individual who is fettered externally, a non-returner, who does not come back to this place."

Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha, "Sir, Venerable Sāriputta is in the stilt longhouse of Migāra's mother in the Eastern Monastery, where he is teaching the mendicants about an individual with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of sympathy." The Buddha consented with silence.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in the stilt longhouse of Migāra's mother in the Eastern Monastery, in front of Sāriputta. He sat down on the seat spread out. Sāriputta bowed to the Buddha and sat down to one side. The Buddha said to him:

"Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me: 'Sir, Venerable Sāriputta is in the stilt longhouse of Migāra's mother in the Eastern

Monastery, where he is teaching the mendicants about an individual with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of sympathy.'

Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

Sāriputta, you might think: 'Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.' But you should not see it like this. It was right here that those deities developed their minds.

So you should train like this: 'We shall have peaceful faculties and peaceful minds.' That's how you should train. When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking: 'We shall present the gift of peace to our spiritual companions.' That's how you should train.

Those wanderers of other religions, Sāriputta, who have not heard this exposition of the teaching are lost."

37 So I have heard. At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

Then the brahmin Ārāmadaṇḍa went up to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

"What is the cause, worthy Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?"

"It is because of their insistence on sensual desire, their shackles, avarice,

and attachment, that aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders."

"What is the cause, worthy Kaccāna, what is the reason why ascetics fight with ascetics?"

"It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics."

"Worthy Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?"

"There is, brahmin."

"Who in the world has gone beyond the insistence on sensual desire and the insistence on views?"

"In the eastern lands there is a city named Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha. He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views."

When this was said, the brahmin Ārāmadaṇḍa rose from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:

"Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

He who has gone beyond the insistence on sensual desire and the insistence on views.

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

38 At one time Venerable Mahākaccāna was staying near Madhurā in the Nut Grass Grove.

Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him … He sat down to one side and said to Mahākaccāna:

"I have heard, worthy Kaccāna, that the ascetic Kaccāna doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Kaccāna."

"There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as a child, not a senior. If a youth, young, with pristine black hair, blessed with youth, in the prime of life, does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of

them, burning with fever for them, and eagerly seeking more, they are reckoned as astute, a senior."

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head to the feet of the young mendicants, saying, "The good fellows are elders, at the stage of the elder; we are youths, at the stage of youth.

Excellent, worthy Kaccāna! ... From this day forth, may the worthy Kaccāna remember me as a lay follower who has gone for refuge for life."

39 "At a time when bandits are strong, kings are weak. Then the king is not at ease when going out or coming back or when touring the provinces. The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak. Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands. This is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

At a time when kings are strong, bandits are weak. Then the king is at ease when going out or coming back or when inspecting the provinces. The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their external business activities. In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak. Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other. This is for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans."

40 "Mendicants, I don't praise wrong practice for these two, for laypeople and renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in completing the system of the skillful teaching.
I praise right practice for these two, for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in completing the system of the skillful teaching."

41 "Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. They brim with much wickedness and make the true teaching disappear.
But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants conform to the meaning and the teaching. They act for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. They brim with much merit and make the true teaching continue."

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2.42–51 — THE CHAPTER ON ASSEMBLIES

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42 “There are, mendicants, these two assemblies. What two? A shallow assembly and a deep assembly. And what is a shallow assembly? An assembly where the mendicants are haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. This is called a shallow assembly.

And what is a deep assembly? An assembly where the mendicants are not haughty, insolent, fickle, scurrilous, or loose-tongued, but have established mindfulness, situational awareness, immersion, unified minds, and restrained faculties. This is called a deep assembly. These are the two assemblies. The better of these two assemblies is the deep assembly.”

43 “There are, mendicants, these two assemblies. What two? A divided assembly and a harmonious assembly. And what is a divided assembly? An assembly where the mendicants fight, quarrel, and dispute, continually wounding each other with barbed words. This is called a divided assembly.

And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly. These are the two assemblies. The better of these two assemblies is the harmonious assembly.”

44 “There are, mendicants, these two assemblies. What two? An assembly of the worst and an assembly of the best. And what is an assembly of the worst? An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the worst.

And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best. These are the two assemblies. The better of these two assemblies is the assembly of the best.”

45 “There are, mendicants, these two assemblies. What two? An ignoble assembly and a noble assembly. And what is an ignoble assembly? An assembly where the mendicants don’t truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called an ignoble assembly.

And what is a noble assembly? An assembly where the mendicants truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is

the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is called a noble assembly. These are the two assemblies. The better of these two assemblies is the noble assembly."

46 "There are, mendicants, these two assemblies. What two? An assembly of the dregs and an assembly of the cream. And what is an assembly of the dregs? An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the dregs.

And what is an assembly of the cream? An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the cream. These are the two assemblies. The better of these two assemblies is the assembly of the cream."

47 "There are, mendicants, these two assemblies. What two? An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk. And what is an assembly educated in fancy talk, not in questioning? It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don't actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses composed by poets —poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. But when they've memorized those teachings they don't question or examine each other, saying: 'Why does it say this? What does that mean?' So they don't reveal what is hidden or

clarify what is unclear, or dispel doubt regarding the many doubtful matters. This is called an assembly educated in fancy talk, not in questioning. And what is an assembly educated in questioning, not in fancy talk? It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don't actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. And when they've memorized those teachings they question and examine each other, saying: 'Why does it say this? What does that mean?' So they reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. This is called an assembly educated in questioning, not in fancy talk. These are the two assemblies. The better of these two assemblies is the assembly educated in questioning, not in fancy talk."

48 "There are, mendicants, these two assemblies. What two? An assembly that values things of the flesh, not the true teaching, and an assembly that values the true teaching, not things of the flesh. And what is an assembly that values things of the flesh, not the true teaching? It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying: 'The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-

and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' They thereby acquire material things. And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is called an assembly that values things of the flesh, not the true teaching.

And what is an assembly that values the true teaching, not things of the flesh? It is an assembly where the mendicants don't praise each other in front of the white-clothed laypeople, saying: 'The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.' They thereby acquire material things. And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is called an assembly that values the true teaching, not things of the flesh. These are the two assemblies. The better of these two assemblies is the assembly that values the true teaching, not things of the flesh."

49 "There are, mendicants, these two assemblies. What two? An unjust assembly and a just assembly. And what is an unjust assembly? An assembly where legal acts against the teaching proceed, while legal acts following the teaching don't proceed. Legal acts against the training proceed, while legal acts following the training don't proceed. Legal acts against the teaching are explained, while legal acts following the teaching aren't explained. Legal acts against the training are explained, while legal acts following the training aren't explained. This is called an unjust assembly.

And what is a just assembly? An assembly where legal acts following the teaching proceed, while legal acts against the teaching don't proceed. Legal acts following the training proceed, while legal acts against the training don't proceed. Legal acts following the teaching are explained, while legal acts against the teaching aren't explained. Legal acts in line with the training are explained, while legal acts following training aren't explained. This is called a just assembly. These are the two assemblies. The better of these two assemblies is the just assembly."

50 "There are, mendicants, these two assemblies. What two? An unprincipled assembly and a principled assembly ... The better of these two assemblies is the principled assembly."

51 "There are, mendicants, these two assemblies. What two? An assembly with unprincipled speech, and an assembly with principled speech. And what is an assembly with unprincipled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. But they don't persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced. Unable to persuade or convince each other, they can't let go of their opinions. They obstinately stick to that disciplinary issue, insisting that: 'This is the only truth, anything else is futile.' This is called an assembly with unprincipled speech.

And what is an assembly with principled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced. Since they are able to persuade and convince each other, they let go of their opinions.

They don’t obstinately stick to that disciplinary issue or insist that: ‘This is the only truth, anything else is futile.’ This is called an assembly with principled speech. These are the two assemblies. The better of these two assemblies is the assembly with principled speech.”

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2.52–63 — THE CHAPTER ON INDIVIDUALS

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52 “These two individuals, mendicants, arise in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two individuals who arise in the world for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.”

53 “These two individuals, mendicants, arise in the world who are incredible human beings. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two individuals who arise in the world who are incredible human beings.”

54 “There are two individuals, mendicants, whose death is regretted by many people. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two individuals, mendicants, whose death is regretted by many people.”

55 “Mendicants, these two are worthy of a monument. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two who are worthy of a monument.”

56 “Mendicants, there are two kinds of Buddhas. What two? The Realized One, the perfected one, the fully awakened Buddha; and an independent Buddha. These are the two kinds of Buddhas.”

57 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred elephant. These are the two who are not startled by a crack of thunder.”

58 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred horse. These are the two who are not startled by a crack of thunder.”

59 “These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a lion, king of beasts. These are the two who are not startled by a crack of thunder.”

60 “Mystery men see two reasons not to use regular speech. What two? Thinking: ‘May we not lie, and may we not misrepresent others with falsehoods.’ Mystery men see these two reasons not to use regular speech.”

61 “Mendicants, ladies die without getting enough of two things. What two? Sexual intercourse and giving birth. Ladies die without getting enough of these two things.”

62 “Mendicants, I will teach you about living with bad people and living with good people. Listen and apply your mind well, I will speak.”
“Yes, sir,” they replied. The Buddha said this:
“What is it like living with bad people? How do bad people live together? It’s when a senior mendicant thinks: ‘No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior,

middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

And a middle or a junior mendicant also thinks: 'No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn't admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn't be sympathetic, and I'd bother them by saying "No!" And anyway I wouldn't deal with it even if I saw what I did wrong.'

That's what it's like living with bad people; that's how bad people live together.

What is it like living with good people? How do good people live together? It's when a senior mendicant thinks:

'Any mendicant, whether senior, middle, or junior, should admonish me; and I should admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

And a middle or a junior mendicant also thinks: 'Any mendicant, whether senior, middle, or junior, may admonish me; and I'll admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they'd be sympathetic, so I wouldn't bother them, but say "Thank you!" And I'd deal with it when I saw what I did wrong.'

That's what it's like living with good people; that's how good people live together."

63 “In any disciplinary issue where on both sides the endless talk, contempt for each other’s views, resentment, bitterness, and exasperation is not settled, you can expect that this disciplinary issue will lead to lasting acrimony and enmity, and the mendicants will not live comfortably.
In any disciplinary issue where on both sides the endless talk, contempt for each other’s views, resentment, bitterness, and exasperation is well settled, you can expect that this disciplinary issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

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2.64–76 — THE CHAPTER ON HAPPINESS

✦

64 “There are, mendicants, these two kinds of happiness. What two? The happiness of laypeople, and the happiness of renunciates. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciates.”

65 “There are, mendicants, these two kinds of happiness. What two? Sensual happiness and the happiness of renunciation. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciation.”

66 “There are, mendicants, these two kinds of happiness. What two? The happiness of attachments, and the happiness of no attachments. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no attachments.”

67 “There are, mendicants, these two kinds of happiness. What two? Defiled happiness and undefiled happiness. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no defilements.”

68 “There are, mendicants, these two kinds of happiness. What two? Happiness of the flesh and happiness not of the flesh. These are the two kinds of happiness. The better of these two kinds of happiness is happiness not of the flesh.”

69 “There are, mendicants, these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. The better of these two kinds of happiness is noble happiness.”

70 “There are, mendicants, these two kinds of happiness. What two? Physical happiness and mental happiness. These are the two kinds of happiness. The better of these two kinds of happiness is mental happiness.”

71 “There are, mendicants, these two kinds of happiness. What two? Happiness with rapture and happiness free of rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness free of rapture.”

72 “There are, mendicants, these two kinds of happiness. What two? Happiness with pleasure and happiness with equanimity. These are the two kinds of happiness. The better of these two kinds of happiness is happiness with equanimity.”

73 “There are, mendicants, these two kinds of happiness. What two? The happiness of immersion and the happiness without immersion. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of immersion.”

74 “There are, mendicants, these two kinds of happiness. What two? Happiness that relies on rapture and happiness that relies on freedom from rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on freedom from rapture.”

75 “There are, mendicants, these two kinds of happiness. What two? Happiness that relies on pleasure and happiness that relies on equanimity. These are the two kinds of happiness. The better of these two kinds of

happiness is happiness that relies on equanimity."

76 "There are, mendicants, these two kinds of happiness. What two? Happiness that relies on form and happiness that relies on the formless. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on the formless."

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2.77–86 — THE CHAPTER WITH A BASIS

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77 “Bad, unskillful qualities, mendicants, arise with a basis, not without a basis. By giving up that basis, those bad, unskillful qualities do not occur.”

78 “Bad, unskillful qualities, mendicants, arise with a source, not without a source. By giving up that source, those bad, unskillful qualities do not occur.”

79 “Bad, unskillful qualities, mendicants, arise with a cause, not without a cause. By giving up that cause, those bad, unskillful qualities do not occur.”

80 “Bad, unskillful qualities, mendicants, arise with conditions, not without conditions. By giving up those conditions, those bad, unskillful qualities do not occur.”

81 “Bad, unskillful qualities, mendicants, arise with a reason, not without a reason. By giving up that reason, those bad, unskillful qualities do not occur.”

82 “Bad, unskillful qualities, mendicants, arise with form, not without form. By giving up that form, those bad, unskillful qualities do not occur.”

83 “Bad, unskillful qualities, mendicants, arise with feeling, not without feeling. By giving up that feeling, those bad, unskillful qualities do not occur.”

84 “Bad, unskillful qualities, mendicants, arise with perception, not without perception. By giving up that perception, those bad, unskillful qualities do not occur.”

85 “Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness. By giving up that consciousness, those bad, unskillful qualities do not occur.”

86 “Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a conditioned basis. By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

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2.87–97 — THE CHAPTER ON TWO THINGS

✦

87 “There are, mendicants, these two things. What two? Freedom of heart and freedom by wisdom. These are the two things.”

88 “There are, mendicants, these two things. What two? Exertion, and not being scattered. These are the two things.”

89 “There are, mendicants, these two things. What two? Name and form. These are the two things.”

90 “There are, mendicants, these two things. What two? Knowledge and freedom. These are the two things.”

91 “There are, mendicants, these two things. What two? Views favoring existence and views favoring nonexistence. These are the two things.”

92 “There are, mendicants, these two things. What two? Lack of conscience and prudence. These are the two things.”

93 “There are, mendicants, these two things. What two? Conscience and prudence. These are the two things.”

94 “There are, mendicants, these two things. What two? Being hard to admonish and having bad friends. These are the two things.”

95 “There are, mendicants, these two things. What two? Being easy to admonish and having good friends. These are the two things.”

96 “There are, mendicants, these two things. What two? Skill in the elements and skill in application of mind. These are the two things.”

97 “There are, mendicants, these two things. What two? Skill in offenses and skill in resolving offenses. These are the two things.”

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2.98–117 — THE CHAPTER ON FOOLS

✦

98 “Mendicants, there are two fools. What two? One who carries the burden of what has not come to pass, and one who doesn’t carry the burden of what has come to pass. These are the two fools.”

99 “There are two who are astute. What two? One who doesn’t carry the burden of what has not come to pass, and one who carries the burden of what has come to pass. These are the two who are astute.”

100 “Mendicants, there are two fools. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two fools.”

101 “There are two who are astute. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two who are astute.”

102 “Mendicants, there are two fools. What two? One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. These are the two fools.”

103 “There are two who are astute. What two? One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense. These are the two who are astute.”

104 “Mendicants, there are two fools. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two fools.”

105 “There are two who are astute. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two who are astute.”

106 “Mendicants, there are two fools. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two fools.”

107 “There are two who are astute. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two who are astute.”

108 “For these two, defilements grow. What two? One who is remorseful over something they shouldn’t be, and one who isn’t remorseful over something they should be. These are the two whose defilements grow.”

109 “For these two, defilements don’t grow. What two? One who isn’t remorseful over something they shouldn’t be, and one who is remorseful over something they should be. These are the two whose defilements don’t grow.”

110 “For these two, defilements grow. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two whose defilements grow.”

111 “For these two, defilements don’t grow. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two whose defilements don’t grow.”

112 “For these two, defilements grow. What two? One who perceives an offense as a non-offense, and one who perceives a non-offense as an offense. These are the two whose defilements grow.”

113 “For these two, defilements don’t grow. What two? One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense. These are the two whose defilements don’t grow.”

114 “For these two, defilements grow. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two whose defilements grow.”

115 “For these two, defilements don’t grow. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two whose defilements don’t grow.”

116 “For these two, defilements grow. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two whose defilements grow.”

117 “For these two, defilements don’t grow. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two whose defilements don’t grow.”

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2.118–129 — The Chapter on Hopes That Are Hard to Give Up

✦

118 “These two hopes are hard to give up. What two? The hope for wealth and the hope for long life. These are two hopes that are hard to give up.”

119 “These two individuals are rare in the world. What two? One who takes the initiative, and one who is grateful and thankful. These are the two individuals who are rare in the world.”

120 “These two individuals are rare in the world. What two? One who is satisfied, and one who satisfies others. These are the two individuals who are rare in the world.”

121 “These two individuals are hard to satisfy in the world. What two? One who continually hoards wealth, and one who continually wastes wealth. These are the two individuals who are hard to satisfy in the world.”

122 “These two individuals are easy to satisfy in the world. What two? One who does not continually hoard wealth, and one who does not continually waste wealth. These are the two individuals who are easy to satisfy in the world.”

123 “There are two conditions for the arising of greed. What two? The feature of beauty and irrational application of mind. These are the two conditions for the arising of greed.”

124 “There are two conditions for the arising of hate. What two? The feature of harshness and irrational application of mind. These are the two conditions for the arising of hate.”

125 “There are two conditions for the arising of wrong view. What two? The voice of another and irrational application of mind. These are the two conditions for the arising of wrong view.”

126 “There are two conditions for the arising of right view. What two? The voice of another and rational application of mind. These are the two conditions for the arising of right view.”

127 “There are these two offenses. What two? A light offense and a heavy offense. These are the two offenses.”

128 “There are these two offenses. What two? An offense with corrupt intention and an offense without corrupt intention. These are the two offenses.”

129 “There are these two offenses. What two? A curable offense and an incurable offense. These are the two offenses.”

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2.130–140 — THE CHAPTER ON ASPIRATION

✦

130 “A faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.”

131 “A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.”

132 “A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Aḷavī!’ These are a standard and a measure for my male lay followers, that is, the householder Citta and Hatthaka of Aḷavī.”

133 “A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

134 “When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? Without examining or scrutinizing, they praise those deserving of criticism and they criticize those deserving of praise. When a foolish, incompetent untrue person possesses these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by

sensible people, and they brim with much wickedness.
When an astute, competent true person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? After examining and scrutinizing, they criticize those deserving of criticism and they praise those deserving of praise. When an astute, competent true person possesses these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit."

135 "When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? Without examining or scrutinizing, they arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring. When a foolish, incompetent untrue person possesses these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.
When an astute, competent true person has two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? After examining or scrutinizing, they don't arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent true person possesses these two qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit."

136 “When a foolish, incompetent untrue person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? Mother and father. When a foolish, incompetent untrue person acts wrongly toward these two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

When an astute, competent true person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? Mother and father. When an astute, competent true person acts rightly toward these two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

137 “When a foolish, incompetent untrue person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What two? The Realized One and a disciple of the Realized One. When a foolish, incompetent untrue person acts wrongly toward these people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

When an astute, competent true person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What two? The Realized One and a disciple of the Realized One. When an as-

tute, competent true person acts rightly toward these two people they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit."

138 "There are these two things. What two? Cleaning your own mind, and not grasping at anything in the world. These are the two things."

139 "There are these two things. What two? Anger and acrimony. These are the two things."

140 "There are these two things. What two? Dispelling anger and dispelling acrimony. These are the two things."

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2.141–150 — THE CHAPTER ON GIVING

✦

141 “There are these two gifts. What two? A gift of things of the flesh and a gift of the teaching. These are the two gifts. The better of these two gifts is the gift of the teaching.”

142 “There are these two offerings. What two? An offering of things of the flesh and an offering of the teaching. These are the two offerings. The better of these two offerings is an offering of the teaching.”

143 “There are these two acts of generosity. What two? Generosity with things of the flesh and generosity with the teaching. These are the two acts of generosity. The better of these two acts of generosity is generosity with the teaching.”

144 “There are these two kinds of charity. What two? Charity in things of the flesh and charity in the teaching. These are the two kinds of charity. The better of these two kinds of charity is a charity in the teaching.”

145 “There are these two riches. What two? Riches in things of the flesh and riches in the teaching. These are the two riches. The better of these two riches is riches in the teaching.”

146 “There are these two kinds of enjoyment. What two? Enjoyment of things of the flesh and enjoyment of the teaching. These are the two kinds of enjoyment. The better of these two kinds of enjoyment is the enjoyment of the teaching.”

147 “There are these two kinds of sharing. What two? Sharing things of the flesh and sharing the teaching. These are the two kinds of sharing. The better of these two kinds of sharing is sharing the teaching.”

148 “There are these two kinds of inclusion. What two? Inclusion in things of the flesh and inclusion in the teaching. These are the two kinds of inclusion. The better of these two kinds of inclusion is inclusion in the teaching.”

149 “There are these two kinds of support. What two? Support in things of the flesh and support in the teaching. These are the two kinds of support. The better of these two kinds of support is support in the teaching.”

150 “There are these two kinds of sympathy. What two? Sympathy in things of the flesh and sympathy in the teaching. These are the two kinds of sympathy. The better of these two kinds of sympathy is sympathy in the teaching.”

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2.151–162 — THE CHAPTER ON WELCOME

✦

151 “There are these two kinds of welcome. What two? Welcome in things of the flesh and welcome in the teaching. These are the two kinds of welcome. The better of these two kinds of welcome is the welcome in the teaching.”

152 “There are these two kinds of hospitality. What two? Hospitality in things of the flesh and hospitality in the teaching. These are the two kinds of hospitality. The better of these two kinds of hospitality is hospitality in the teaching.”

153 “There are these two quests. What two? The quest for things of the flesh and the quest for the teaching. These are the two quests. The better of these two quests is the quest for the teaching.”

154 “There are these two searches. What two? The search for things of the flesh and the search for the teaching. These are the two searches. The better of these two searches is the search for the teaching.”

155 “There are these two kinds of seeking. What two? Seeking for things of the flesh and seeking for the teaching. These are the two kinds of seeking. The better of these two kinds of seeking is seeking for the teaching.”

156 “There are these two kinds of worship. What two? Worship of things of the flesh and worship of the teaching. These are the two kinds of worship. The better of these two kinds of worship is worship of the teaching.”

157 “There are these two ways of serving guests. What two? Serving guests with things of the flesh and serving guests with the teaching. These are the two ways of serving guests. The better of these two ways of serving guests is to serve them with the teaching.”

158 “There are, mendicants, these two successes. What two? Success in things of the flesh and success in the teaching. These are the two successes. The better of these two successes is success in the teaching.”

159 “There are, mendicants, these two kinds of growth. What two? Growth in things of the flesh and growth in the teaching. These are the two kinds of growth. The better of these two kinds of growth is growth in the teaching.”

160 “There are these two treasures. What two? The treasure of things of the flesh and the treasure of the teaching. These are the two treasures. The better of these two treasures is the treasure of the teaching.”

161 “There are these two kinds of accumulation. What two? Accumulation of things of the flesh and accumulation of the teaching. These are the two kinds of accumulation. The better of these two kinds of accumulation is the accumulation of the teaching.”

162 “There are, mendicants, these two kinds of increase. What two? Increase in things of the flesh and increase in the teaching. These are the two kinds of increase. The better of these two kinds of increase is increase in the teaching.”

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2.163–179 — The Chapter on Attainment

✦

163 “There are these two things. What two? Skill in meditative attainments and skill in emerging from those attainments. These are the two things.”

164 “There are these two things. What two? Integrity and tenderness. These are the two things.”

165 “There are these two things. What two? Patience and gentleness. These are the two things.”

166 “There are these two things. What two? Camaraderie and hospitality. These are the two things.”

167 “There are these two things. What two? Harmlessness and purity. These are the two things.”

168 “There are these two things. What two? Not guarding the sense doors and eating too much. These are the two things.”

169 “There are these two things. What two? Guarding the sense doors and moderation in eating. These are the two things.”

170 “There are these two things. What two? The power of reflection and the power of development. These are the two things.”

171 “There are these two things. What two? The power of mindfulness and the power of immersion. These are the two things.”

172 “There are these two things. What two? Serenity and discernment. These are the two things.”

173 “There are these two things. What two? Failure in ethical conduct and failure in view. These are the two things.”

174 “There are these two things. What two? Accomplishment in ethical conduct and accomplishment in view. These are the two things.”

175 “There are these two things. What two? Purification of ethics and purification of view. These are the two things.”

176 “There are these two things. What two? Purification of view and making an effort in line with that view. These are the two things.”

177 “There are these two things. What two? To never be content with skillful qualities, and to never stop trying. These are the two things.”

178 “There are these two things. What two? Lack of mindfulness and lack of situational awareness. These are the two things.”

179 “There are these two things. What two? Mindfulness and situational awareness. These are the two things.”

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2.180–229 — The Chapter of Abbreviated Texts Beginning with Anger

✦

184 “There are these two things. What two? Anger and acrimony … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. These are the two things.”

189 “There are these two things. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These are the two things.”

194 “Anyone who has two things lives in suffering. What two? Anger and acrimony … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. Anyone who has these two things lives in suffering.”

199 “Anyone who has these two things lives happily. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things lives happily.”

204 “These two things lead to the decline of a mendicant trainee. What two? Anger and acrimony … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. These two things lead to the decline of a mendicant trainee.”

209 “These two things don’t lead to the decline of a mendicant trainee. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These two things don’t lead to the decline of a mendicant trainee.”

214 “Anyone who has two things is placed in hell as if delivered there. What two? Anger and acrimony … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. Anyone who has these two things is placed in hell as if delivered there.”

219 “Anyone who has two things is placed in heaven as if delivered there. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things is placed in heaven as if delivered there.”

224 “When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. What two? Anger and acrimony … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

229 “When they have two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and devi-

ousness … conscience and prudence. When they have these two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.”

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2.230–279 — THE CHAPTER OF ABBREVIATED TEXTS BEGINNING WITH THE UNSKILLFUL

✦

1 "These two things are unskillful … are skillful … are blameworthy … are blameless … have suffering as outcome … have happiness as outcome … result in suffering … result in happiness … are hurtful … are not hurtful. What two? Freedom from anger and acrimony … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These are the two things that are not hurtful."

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2.280–309 — THE CHAPTER OF ABBREVIATED TEXTS ON MONASTIC LAW

✦

280 “For two reasons the Realized One laid down training rules for his disciples.
What two? For the well-being and comfort of the Saṅgha … For keeping difficult individuals in check and for the comfort of good-hearted mendicants … For restraining defilements that affect this life and protecting against defilements that affect lives to come … For restraining threats to this life and protecting against threats to lives to come … For restraining faults that affect this life and protecting against faults that affect lives to come … For restraining hazards that affect this life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect this life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with corrupt wishes … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training. These are the two reasons why the Realized One laid down training rules for his disciples.”

309 “For two reasons the Realized One laid down for his disciples the monastic code … the recitation of the monastic code … the suspension of the recitation of the monastic code … the invitation to admonish … the setting aside of the invitation to admonish … the disciplinary act of condem-

nation … placing under dependence … banishment … reconciliation … debarment … probation … being sent back to the beginning … penance … reinstatement … restoration … removal … ordination … an act with a motion … an act with a motion and one announcement … an act with a motion and three announcements … laying down what was not previously laid down … amending what was laid down … the settling of a disciplinary matter by the following methods: face-to-face … through recollection … because of past insanity … acting according to what has been admitted … majority decision … further penalty … covering over as if with grass.

What two? For the well-being and comfort of the Saṅgha … For keeping difficult individuals in check and for the comfort of good-hearted mendicants … For restraining defilements that affect this life and protecting against defilements that affect lives to come … For restraining threats to this life and protecting against threats to lives to come … For restraining faults that affect this life and protecting against faults that affect lives to come … For restraining hazards that affect this life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect this life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with corrupt wishes … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training.

These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

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2.310–479 — THE CHAPTER OF ABBREVIATED TEXTS BEGINNING WITH GREED

✦

319 "For insight into greed, two things should be developed. What two? Serenity and discernment. For insight into greed, these two things should be developed."
"For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, two things should be developed."

479 "Of hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … two things should be developed. What two? Serenity and discernment. For the letting go of negligence, these two things should be developed."
That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.
The Book of the Twos is finished.

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3.1 — PERILS

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with doors fastened and windows shuttered.

3.2 In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute.

4 So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute.

5 So you should train like this: ‘We will shun the three things by which a fool is known, and we will proceed having undertaken the three things by which an astute person is known.’ That’s how you should train.”

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3.2 — CHARACTERISTICS

✦

1 "A fool is characterized by their deeds, and an astute person is characterized by their deeds, for wisdom shines in its traces. A fool is known by three things. What three? Bad conduct by way of body, speech, and mind.

2 These are the three things by which a fool is known.

3 An astute person is known by three things. What three? Good conduct by way of body, speech, and mind.

4 These are the three things by which an astute person is known.

5 So you should train like this: 'We will shun the three things by which a fool is known, and we will proceed having undertaken the three things by which an astute person is known.' That's how you should train."

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3.3 — THINKING

✦

1 "There are these three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them: 'This worthy one is a fool, an untrue person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them: 'This worthy one is a fool, an untrue person'. These are the three characteristics, signs, and manifestations of a fool.

2 There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them: 'This worthy one is astute, a true person'?

2.2 But since an astute person does think well, speak well, and act well, then the astute do know of them: 'This worthy one is astute, a true person'. These are the three characteristics, signs, and manifestations of an astute person. So you should train …"

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3.4 — MISTAKES

✦

1 “A fool is known by three things. What three? They don’t recognize when they’ve made a mistake. When they do recognize it they don’t deal with it properly. And when someone else confesses a mistake to them, they don’t accept it properly.

2 These are the three things by which a fool is known.

3 An astute person is known by three things. What three? They recognize when they’ve made a mistake. When they recognize it they deal with it properly. And when someone else confesses a mistake to them, they accept it properly.

4 These are the three things by which an astute person is known. So you should train …”

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3.5 — IRRATIONAL

✦

1 "A fool is known by three things. What three? They ask a question irrationally. They answer a question irrationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

2 These are the three things by which a fool is known.

3 An astute person is known by three things. What three? They ask a question rationally. They answer a question rationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they agree with it.

4 These are the three things by which an astute person is known. So you should train …"

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3.6 — UNSKILLFUL

✦

1 “A fool is known by three things. What three? Unskillful deeds by way of body, speech, and mind.

2 These are the three things by which a fool is known.

3 An astute person is known by three things. What three? Skillful deeds by way of body, speech, and mind.

4 These are the three things by which an astute person is known. So you should train …”

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3.7 — BLAMEWORTHY

✦

1 “A fool is known by three things. What three? Blameworthy deeds by way of body, speech, and mind. … An astute person is known by blameless deeds by way of body, speech, and mind. …”

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3.8 — HURTFUL

✦

1 “A fool is known by three things. What three? Hurtful deeds by way of body, speech, and mind. … An astute person is known by kind deeds by way of body, speech, and mind. These are the three things by which an astute person is known.

2 So you should train like this: ‘We will shun the three qualities by which a fool is known, and we will proceed having undertaken the three qualities by which an astute person is known.’ That’s how you should train.”

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3.9 — BROKEN

✦

1 “When a foolish, incompetent, untrue person has three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What three? Bad conduct by way of body, speech, and mind.

2 When a foolish, incompetent untrue person possesses these three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

3 When an astute, competent true person has three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What three? Good conduct by way of body, speech, and mind.

4 When an astute, competent true person possesses these three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

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3.10 — STAINS

✦

1 "Anyone who has three qualities, and has not given up three stains, is placed in hell as if delivered there. What three? They're unethical, and haven't given up the stain of immorality. They're jealous, and haven't given up the stain of jealousy. They're stingy, and haven't given up the stain of stinginess.

2 Anyone who possesses these three qualities, and has not given up these three stains, is placed in hell as if delivered there.

3 Anyone who has three qualities, and has given up three stains, is placed in heaven as if delivered there. What three? They're ethical, and have given up the stain of immorality. They're not jealous, and have given up the stain of jealousy. They're not stingy, and have given up the stain of stinginess.

4 Anyone who possesses these three qualities, and has given up these three stains, is placed in heaven as if delivered there."

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3.11 — WELL-KNOWN

✦

1 “Mendicants, a well-known mendicant with three qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that aren’t in line with good qualities.

2 A well-known mendicant who possesses these three qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

3 A well-known mendicant with three qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that are in line with good qualities.

4 A well-known mendicant who possesses these three qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.”

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3.12 — COMMEMORATION

✦

1 "An anointed aristocratic king should commemorate three places as long as he lives. What three? The place he was born. This is the first place.

2 The place he was anointed as king. This is the second place.

3 The place where he won victory in battle, establishing himself as foremost in battle. This is the third place. These are the three places an anointed king should commemorate as long as he lives.

4 In the same way, a mendicant should commemorate three places as long as they live. What three? The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. This is the first place.

5 The place where the mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is the second place.

6 The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is the third place. These are the three places a mendicant should commemorate as long as they live."

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3.13 — HOPES

✦

1 "These three individuals are found in the world. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual? It's when an individual is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

1.2 And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting. They hear this: 'They say the aristocrats have anointed the aristocrat named so-and-so as king.'

1.3 It never occurs to them: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeless individual.

2 And what, mendicants, is a hopeful individual? It's when someone is the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It occurs to him: 'Oh, when will the aristocrats anoint me too as king?' This is called a hopeful individual.

3 And what, mendicants, is an individual who has done away with hope? It's when a king has been anointed. He hears this: 'They say that the aristocrats have anointed the aristocrat named so-and-so as king.' It never oc-

curs to him: ‘Oh, when will the aristocrats anoint me too as king?’ Why is that? Because the former hope he had to be anointed has now died down. This is called an individual who has done away with hope.

4 These are the three individuals found in the world.

5 In the same way, these three individuals are found among the mendicants. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless individual?

5.2 It’s when an individual is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

5.3 It never occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ This is called a hopeless individual.

6 And what, mendicants, is a hopeful individual? It’s when a mendicant is ethical, of good character. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

6.2 It occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ This is called a

hopeful individual.

7 And what, mendicants, is an individual who has done away with hope? It's when a mendicant is a perfected one, who has ended all defilements. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.'

7.2 It never occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' Why is that? Because the former hope they had to be freed has now died down. This is called an individual who has done away with hope.

8 These are the three individuals found among the mendicants."

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3.14 — THE WHEEL-TURNING MONARCH

✦

1 “Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.” When he said this, one of the mendicants said to the Buddha:

2 “But who is the king of the wheel-turning monarch, the just and principled king?”

3 “It is principle, monk,” said the Buddha.

4 “Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

5 He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

6 In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.’

7 Furthermore, a Realized One … provides just protection and security regarding verbal actions, saying: ‘This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.’ … And regarding mental actions: ‘This kind of mental action should be cultivated. This kind of mental action should not be cultivated.’

8 And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

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3.15 — ABOUT PACETANA

✦

1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Once upon a time, there was a king named Pacetana. Then King Pacetana addressed his chariot-maker, ‘In six months’ time, my good chariot-maker, there will be a battle. Are you able to make me a new pair of wheels?’

4 ‘I can, Your Majesty,’ replied the chariot-maker. Then, when it was six days less than six months later, the chariot-maker had finished one wheel.

5 Then King Pacetana addressed his chariot-maker, ‘In six days’ time there will be a battle. Is my new pair of wheels finished?’

6 ‘Now that it is six days less than six months, Your Majesty, I have finished one wheel.’

7 ‘Are you able to finish the second wheel in these six days?’

8 Saying, ‘I can, Your Majesty,’ the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king, ‘Your Majesty, these are your two new wheels, finished.’

9 ‘But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days? Because I can’t see any difference between them.’

10 ‘But, Your Majesty, there is a difference. See now what it is.’

11 Then the chariot-maker rolled forth the wheel that had been finished in six days. It rolled as far as the original impetus took it, then wobbled and fell down. Then he rolled forth the wheel that had been finished in six days less than six months. It rolled as far as the original impetus took it, then stood still as if fixed to an axle.

12 ‘But what is the cause, my good chariot-maker, what is the reason why the wheel that was finished in six days wobbled and fell, while the one that was finished in six days less than six months stood still as if fixed to an axle?’

13 ‘The wheel that was finished in six days, Your Majesty, is crooked, flawed, and defective in rim, spoke, and hub. That’s why it wobbled and fell. The wheel that was finished in six days less than six months, Your Majesty, is not crooked, flawed, and defective in rim, spoke, and hub. That’s why it stood still as if fixed to an axle.’

14 Now, mendicants, you might think: ‘Surely that chariot-maker must have been someone else at that time?’ But you should not see it like that. I myself was the chariot-maker at that time. Then I was skilled in the crooks, flaws, and defects of wood.

15 Now that I am a perfected one, a fully awakened Buddha, I am skilled in the crooks, flaws, and defects of actions by body, speech, and mind. Whatever monk or nun has not given up the crooks, flaws, and defects of

body, speech, and mind has fallen from the teaching and training, just like the wheel that was finished in six days.

16 Whatever monk or nun has given up the crooks, flaws, and defects of body, speech, and mind is established in the teaching and training, just like the wheel that was finished in six days less than six months.

17 So you should train like this: 'We will give up the crooks, flaws, and defects of body, speech, and mind.' That's how you should train."

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3.16 — A SURE BET

✦

1 “Mendicants, when a mendicant has three things their practice is a sure bet, and they have laid the groundwork for ending the defilements. What three? It’s when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.

2 And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

2.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details.

2.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That’s how a mendicant guards the sense doors.

3 And how does a mendicant eat in moderation? It’s when a mendicant reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort

and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a mendicant eats in moderation.

4 And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation.

4.2 In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness.

5 When a mendicant possesses these three things their practice is a sure bet, and they have laid the groundwork for ending the defilements."

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3.17 — HURTING YOURSELF

✦

1 “These three things, mendicants, lead to hurting yourself, hurting others, and hurting both. What three? Bad conduct by way of body, speech, and mind.

2 These are three things that lead to hurting yourself, hurting others, and hurting both.

3 These three things, mendicants, don’t lead to hurting yourself, hurting others, or hurting both. What three? Good conduct by way of body, speech, and mind.

4 These are three things that don’t lead to hurting yourself, hurting others, or hurting both.”

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3.18 — THE REALM OF THE GODS

✦

1 “Mendicants, if wanderers who follow another religion were to ask you: ‘Reverend, do you lead the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?’ Being questioned like this, wouldn’t you be horrified, repelled, and disgusted?”

2 “Yes, sir.”

3 “So it seems that you are horrified, repelled, and disgusted by heavenly lifespan, beauty, happiness, glory, and sovereignty. How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind.”

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3.19 — A SHOPKEEPER (1ST)

✦

1 "Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they've already acquired. What three? It's when a shopkeeper doesn't carefully focus on their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they've already acquired.

2 In the same way, a mendicant with three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What three? It's when a mendicant doesn't carefully focus on a meditation subject as a basis of immersion in the morning, at midday, and in the afternoon.

3 A mendicant who possesses these three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they've already acquired.

4 A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they've already acquired. What three? It's when a shopkeeper carefully focuses on their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they've already acquired.

5 In the same way, a mendicant with three qualities is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired. What three? It's when a mendicant carefully focuses on a medita-

tion subject as a basis of immersion in the morning, at midday, and in the afternoon.

6 A mendicant who possesses these three qualities is able to acquire more skillful qualities or to increase the skillful qualities they've already acquired."

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3.20 — A SHOPKEEPER (2ND)

✦

1 "Mendicants, a shopkeeper who has three factors soon acquires great and abundant wealth. What three? It's when a shopkeeper sees clearly, is indefatigable, and has supporters.

2 And how does a shopkeeper see clearly? It's when a shopkeeper knows of a product: 'This product is bought at this price and is selling at this price. With this much investment, it'll bring this much profit.' That's how a shopkeeper sees clearly.

3 And how is a shopkeeper indefatigable? It's when a shopkeeper is skilled in buying and selling products. That's how a shopkeeper is indefatigable.

4 And how does a shopkeeper have supporters? It's when rich, affluent, and wealthy householders or householders' children know of him: 'This good shopkeeper sees clearly and is indefatigable. They are capable of providing for their wives and children, and paying us back from time to time.' They deposit money with the shopkeeper, saying: 'With this, my good shopkeeper, earn money to provide for your wives and children, and pay us back from time to time.' That's how a shopkeeper has supporters.

5 A shopkeeper who has these three factors soon acquires great and abundant wealth.

6 In the same way, a mendicant with three qualities soon acquires great and abundant skillful qualities. What three? It's when a mendicant sees clearly, is indefatigable, and has supporters.

7 And how does a mendicant see clearly? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. That's how a mendicant sees clearly.

8 And how is a mendicant indefatigable? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is indefatigable.

9 And how does a mendicant have supporters? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant has supporters.

10 A mendicant with these three qualities soon acquires great and abundant skillful qualities."

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3.21 — WITH SAVIṬṬHA

✦

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

2 Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

3 When the greetings and polite conversation were over, they sat down to one side and Venerable Sāriputta said to Venerable Saviṭṭha, "Reverend Saviṭṭha, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, who do you believe to be the finest?"

4 "Reverend Sāriputta, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, I believe the individual freed by faith to be finest. Why is that? Because this individual's faculty of faith is extraordinary."

5 Then Sāriputta said to Mahākoṭṭhita, "Reverend Koṭṭhita, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, who do you believe to be the finest?"

6 “Reverend Sāriputta, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, I believe the direct witness to be finest. Why is that? Because this individual’s faculty of immersion is extraordinary.”

7 Then Mahākoṭṭhita said to Sāriputta, “Reverend Sāriputta, these three individuals are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, who do you believe to be the finest?”

8 “Reverend Koṭṭhita, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three individuals found in the world. Of these three individuals, I believe the individual attained to view to be finest. Why is that? Because this individual’s faculty of wisdom is extraordinary.”

9 Then Sāriputta said to Saviṭṭha and Mahākoṭṭhita, “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and tell him about this. As he answers, so we’ll remember it.”

10 “Yes, reverend,” they replied. Then Sāriputta, Saviṭṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side. Then Sāriputta told the Buddha of all they had discussed.

11 “In this matter, Sāriputta, it’s not easy to categorically declare that one of these three individuals is finest. In some cases, an individual freed by faith is practicing for perfection, while the direct witness and the one attained to view are once-returners or non-returners.

12 In this matter, it's not easy to categorically declare that one of these three individuals is finest. In some cases, a direct witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returners or non-returners.

13 In this matter, it's not easy to categorically declare that one of these three individuals is finest. In some cases, one attained to view is practicing for perfection, while the one freed by faith and the direct witness are once-returners or non-returners.

14 In this matter, it's not easy to categorically declare that one of these three individuals is finest."

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3.22 — PATIENTS

✦

1 "These three patients are found in the world. What three?

2 In some cases a patient won't recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

3 In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

4 In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer, and not if they don't get these things.

5 Now, it's for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed. But also, for the sake of this patient, the other patients should be looked after.

6 These are the three kinds of patients found in the world.

7 In the same way, these three individuals similar to patients are found in the world. What three? Some people don't step into the sure path with regard to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

8 Some people do step into the sure path with regard to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

9 Some people can step into the sure path with regard to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don't get those things.

10 Now, it's for the sake of this last individual that teaching the Dhamma is prescribed, that is, the one who can step into the sure path with regard to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims. But also, for the sake of this individual, the other people should be taught Dhamma.

11 These are the three individuals similar to patients found in the world."

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3.23 — CHOICES

✦

1 "These three individuals are found in the world. What three?

2 Firstly, a certain individual makes hurtful choices by way of body, speech, and mind. Having made these choices, they're reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell.

3 Furthermore, another individual makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty.

4 Furthermore, another individual makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

5 These are the three individuals found in the world."

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3.24 — VERY HELPFUL

✦

1 “Mendicants, these three individuals are very helpful to another. What three?

2 The individual who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha. This individual is very helpful to another.

3 Furthermore, the individual who has enabled you to truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This individual is very helpful to another.

4 Furthermore, the individual who has enabled you to realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with your own insight in this very life due to the ending of defilements. This individual is very helpful to another.

5 These are the three individuals who are very helpful to another individual.

6 And I say that there is no one more helpful to another than these three individuals. And I also say that it’s not easy to repay these three individuals by bowing down to them, rising up for them, greeting them with cupped palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.”

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3.25 — LIKE DIAMOND

✦

1 "These three individuals are found in the world. What three? An individual with a mind like an open sore, an individual with a mind like lightning, and an individual with a mind like diamond.

2 And who has a mind like an open sore? It's an individual who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more.

2.2 In the same way, an individual is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. This is called an individual with a mind like an open sore.

3 And who has a mind like lightning? It's an individual who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' …

3.2 'This is the practice that leads to the cessation of suffering'. They're like a person with keen eyes in the dark of the night, who sees by a flash of lightning. In the same way, an individual truly understands: 'This is suffering' …

3.3 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called an individual with a mind like lightning.

4 And who has a mind like diamond? It's an individual who realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. It's like a diamond, which can't be cut by anything at all, not even a gem or a stone. In the same way, an individual realizes the undefiled freedom of heart and freedom by wisdom … in this very life … This is called an individual with a mind like diamond.

5 These are the three individuals found in the world."

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3.26 — ASSOCIATES

✦

1 "These three individuals are found in the world. What three? There is an individual you shouldn't associate with, accompany, or attend. There is an individual you should associate with, accompany, and attend. There is an individual you should associate with, accompany, and attend with honor and respect.

2 Who is the individual you shouldn't associate with, accompany, or attend? It's an individual who is inferior in terms of ethics, immersion, and wisdom. You shouldn't associate with, accompany, or attend such an individual, except out of kindness and sympathy.

3 Who is the individual you should associate with, accompany, and attend? It's an individual who is similar in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such an individual. Why is that? Thinking, 'Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we'll both be at ease.

3.2 Since our immersion is similar, we can discuss immersion, the conversation will flow, and we'll both be at ease. Since our wisdom is similar, we can discuss wisdom, the conversation will flow, and we'll both be at ease.' That's why you should associate with, accompany, and attend such an individual.

4 Who is the individual you should associate with, accompany, and attend with honor and respect? It's an individual who is superior in terms of ethics, immersion, and wisdom. You should associate with, accompany,

and attend such an individual with honor and respect. Why is that?

4.2 Thinking, 'I'll fulfill the entire spectrum of ethical conduct I haven't yet fulfilled, or support with wisdom in every situation the ethical conduct I've already fulfilled. I'll fulfill the entire spectrum of immersion I haven't yet fulfilled, or support with wisdom in every situation the immersion I've already fulfilled.

4.3 I'll fulfill the entire spectrum of wisdom I haven't yet fulfilled, or support with wisdom in every situation the wisdom I've already fulfilled.' That's why you should associate with, accompany, and attend this individual with honor and respect.

5 These are the three individuals found in the world.

6 A man who associates with an inferior goes downhill,
but associating with an equal, you'll never decline;
following the best, you'll quickly rise up,
so you should keep company <j>with people better than you."

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3.27 — YOU SHOULD BE DISGUSTED

✦

1 "These three individuals are found in the world. What three? There is an individual you should be disgusted by, and you shouldn't associate with, accompany, or attend them. There is an individual you should regard with equanimity, and you shouldn't associate with, accompany, or attend them. There is an individual you should associate with, accompany, and attend.

2 Who is the individual you should be disgusted by, and not associate with, accompany, or attend? It's an individual who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved.

2.2 You should be disgusted by such an individual, and you shouldn't associate with, accompany, or attend them. Why is that? Even if you don't follow the example of such an individual, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' They're like a snake that's been living in a pile of dung.

2.3 Even if it doesn't bite, it'll still rub off on you. In the same way, even if you don't follow the example of such an individual, you still get a bad reputation: 'That individual has bad friends, companions, and associates.' That's why you should be disgusted by such an individual, and you shouldn't associate with, accompany, or attend them.

3 Who is the individual you should regard with equanimity, and not associate with, accompany, or attend? It's an individual who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becom-

ing annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

3.2 They're like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. They're like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more. In the same way, someone is irritable and bad-tempered.

3.3 They're like a sewer, which, when you stir it with a stick or a stone, stinks even more. In the same way, an individual is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness.

3.4 You should regard such an individual with equanimity, and you shouldn't associate with, accompany, or attend them. Why is that? Thinking, 'They might abuse or insult me, or do me harm.' That's why you should regard such an individual with equanimity, and you shouldn't associate with, accompany, or attend them.

4 Who is the individual you should associate with, accompany, and attend? It's an individual who is ethical, of good character. You should associate with, accompany, and attend such an individual. Why is that? Even if you don't follow the example of such an individual, you still get a good reputation: 'That individual has good friends, companions, and associates.' That's why you should associate with, accompany, and attend such an individual.

5 These are the three individuals found in the world.

6 A man who associates with an inferior goes downhill,
but associating with an equal, you'll never decline;
following the best, you'll quickly rise up,
so you should keep company <j>with people better than you."

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3.28 — SPEECH LIKE DUNG

✦

1 “These three individuals are found in the world. What three? One with speech like dung, one with speech like flowers, and one with speech like honey.

2 And who has speech like dung? It’s an individual who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, my man, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called an individual with speech like dung.

3 And who has speech like flowers? It’s an individual who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, my man, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called an individual with speech like flowers.

4 And who has speech like honey? It’s an individual who gives up harsh speech. They speak in a way that’s mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people. This is called an individual with speech like honey.

5 These are the three individuals found in the world.”

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3.29 — BLIND

✦

1 "These three individuals are found in the world. What three? The blind, the one-eyed, and the two-eyed.

2 Who is the blind individual? It's someone who doesn't have the kind of vision that's needed to acquire more wealth or to increase the wealth they've already acquired. Nor do they have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. This is called a blind individual.

3 Who is the individual with one eye? It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired. But they don't have the kind of vision that's needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. This is called a one-eyed individual.

4 Who is the individual with two eyes? It's someone who has the kind of vision that's needed to acquire more wealth and to increase the wealth they've already acquired. And they have the kind of vision that's needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright. This is called a two-eyed individual.

5 These are the three individuals found in the world.

6 Neither suitable wealth,
nor merit do they make.
They hold a losing hand on both counts,
those who are blind, with ruined eyes.

7 And now the one-eyed
individual is explained.
By methods good and bad,
that devious person seeks wealth.

8 Both by fraudulent, thieving deeds,
and also by lies,
the young man's skilled at piling up money,
and enjoying sensual pleasures.
From here they go to hell—
the one-eyed person is ruined.

9 And now the two-eyed is explained,
the best individual.
Their wealth is earned legitimately,
money acquired by their own hard work.

10 They give with best of intentions,
that peaceful-hearted man.
They go to a good place,
where there is no sorrow.

11 The blind and the one-eyed,
you should avoid from afar.
But you should keep the two-eyed close,

the best individual.”

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3.30 — UPSIDE-DOWN

✦

1 “These three individuals are found in the world. What three? One with upside-down wisdom, one with wisdom on their lap, and one with wide-spread wisdom.

2 And who is the individual with upside-down wisdom? It’s an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure.

2.2 But even while sitting there, that person doesn’t apply the mind to the beginning, middle, or end of the discussion. And when they rise from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. It’s like when a pot full of water is tipped over, so the water drains out and doesn’t stay.

2.3 In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure.

2.4 But even while sitting there, that person doesn’t apply the mind to the discussion in the beginning, middle, or end. And when they rise from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. This is called an individual with upside-down wisdom.

3 And who is the individual with wisdom on their lap? It's an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

3.2 While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. But when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion.

3.3 It's like a person who has different kinds of food crammed on their lap— such as sesame, rice, sweets, or jujube— so that if they rise from the seat without mindfulness, everything gets scattered. In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants.

3.4 The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end.

3.5 But when they rise from their seat, they don't apply the mind to the beginning, middle, or end of the discussion. This is called an individual with wisdom on their lap.

4 And who is the individual with widespread wisdom? It's an individual who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the

beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

4.2 While sitting there, they apply the mind to the discussion in the beginning, middle, and end. And when they rise from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. It's like when a pot full of water is set straight, so the water stays and doesn't drain out.

4.3 In the same way, an individual often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure.

4.4 While sitting there, they apply the mind to the discussion in the beginning, middle, and end. And when they rise from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. This is called an individual with widespread wisdom.

5 These are the three individuals found in the world.

6 A person with upside-down wisdom,
is a simpleton and cannot see,
and even if they frequently
go into the mendicants' presence,

7 such a person can't learn
the beginning, middle, or end
of the discussion,
for their wisdom is lacking.

8 the individual with wisdom on their lap
is better than that, it's said;
but even if they frequently
go into the mendicants' presence,

9 such a person can only learn
the beginning, middle, and end
while sitting in that seat;
but they've only grasped the phrasing,
for when they rise their understanding fails,
and what they've learned is lost.

10 The person with widespread wisdom
is better than that, it's said;
and if they, too, frequently
go into the mendicants' presence,

11 one such can learn
the beginning, middle, and end
while sitting in that seat;
and when they've grasped the phrasing,

12 they remember it with the best of intentions.
That peaceful-hearted man,
practicing in line with the teaching,
would make an end of suffering."

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3.31 — WITH DIVINITY

✦

1 “Mendicants, a family where the children honor their parents in their home is said to live with divinity. A family where the children honor their parents in their home is said to live with the first tutors. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

2 ‘Divinity’ is a term for your parents.

3 ‘First tutors’ is a term for your parents.

4 ‘Worthy of offerings dedicated to the gods’ is a term for your parents.

5 Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

6 Parents are said to be ‘divinity’
and ‘first tutors’, it’s said.
They’re worthy of offerings dedicated to the gods <j>from their children,
for they love their offspring.

7 Therefore an astute person
would revere them and honor them
with food and drink,
clothes and bedding,
anointing and bathing,
and by washing their feet.

[8] Because they look after
their parents like this,
in this life they're praised by the astute,
and they depart to rejoice in heaven."

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3.32 — WITH ĀNANDA

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Could it be, sir, that a mendicant might gain a state of immersion such that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for externally for all signs; and that they'd live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more?"

3 "It could be, Ānanda, that a mendicant gains a state of immersion such that they have no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for externally for all signs; and that they'd live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more."

4 "But how could this be, sir?"

5 "Ānanda, it's when a mendicant thinks: 'This is peaceful; this is sublime —that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

6 That's how, Ānanda, a mendicant might gain a state of immersion such that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying

tendency to conceit for externally for all signs; and that they'd live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.

7 And Ānanda, this is what I was referring to in 'The Way to the Far Shore', in 'The Questions of Puṇṇaka' when I said:

8 'Having appraised the world high and low,
there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled, <j>with no need for hope—
they've crossed over rebirth and old age, I declare.'"

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3.33 — WITH SĀRIPUTTA

✦

1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Maybe I’ll teach Dhamma in brief, maybe in detail, maybe both in brief and in detail. But it’s hard to find anyone who understands.”

2 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail. There will be those who understand the teaching!”

3 “So, Sāriputta, you should train like this: ‘There’ll be no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit externally for all signs; and we’ll live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.’ That’s how you should train.

4 When a mendicant has no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit externally for all signs; and they live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more— they’re called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 And Sāriputta, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Udaya’ when I said:

6 ‘The giving up of both
sensual desires and displeasures,
the casting aside of dullness,
and the prevention of remorse;

7 pure equanimity and mindfulness,
preceded by investigation of principles—
this, I declare, is liberation by enlightenment,
the smashing of ignorance.’”

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3.34 — SOURCES

✦

1 “Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds.

2 Any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

3 Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

4 Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

5 Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They’re sown in a well-prepared, productive field, and the heavens provide plenty of rain. Then those seeds would grow, increase, and mature.

6 In the same way, any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present

life, or in the next life, or in some subsequent period.

7 Any deed that emerges from hate ...

8 Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period. These are three sources that give rise to deeds.

9 Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds.

10 Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

11 Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

12 Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

13 Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept. But someone would burn them with fire, reduce them to ashes, and whisk away the ashes in a strong wind, or glide

them down a swift stream. Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

14 In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

15 Any deed that emerges from love … Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

16 These are three sources that give rise to deeds.

17 When an ignorant person acts
out of greed, hate, or delusion,
any deeds they have done,
a little or a lot,
are to be experienced right here,
not in any other place.

18 So a wise person,
a mendicant arousing knowledge
of the outcome of greed, hate, and delusion,
would abandon all bad destinies."

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3.35 — WITH HATTHAKA

✦

1 So I have heard. At one time the Buddha was staying near Aḷavī, on a mat of leaves by a cow-path in a rosewood grove.

2 Then as Hatthaka of Aḷavī was going for a walk he saw the Buddha sitting on that mat of leaves. He went up to the Buddha, bowed, sat down to one side, and said, "Sir, I trust the Buddha slept well?"

3 "Yes, prince, I slept well. I am one of those who sleep at ease in the world."

4 "The winter nights are cold, sir, and it's the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows' hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the ocher robes are cold, and cold blows the north wind. And yet the Buddha says, 'Yes, prince, I slept well. I am one of those who sleep at ease in the world.'"

5 "Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered. His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide.

5.2 It has a canopy above and red pillows at both ends. An oil lamp is burning there, while his four wives attend to him in all manner of agreeable ways. What do you think, prince, would he sleep at ease, or not? Or how do you see this?"

6 “He would sleep at ease, sir. Of those who sleep at ease in the world, he would be one.”

7 “What do you think, prince? Is it not possible that a fever born of greed —physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

8 “Yes, sir.”

9 “The greed that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

10 What do you think, prince? Is it not possible that a fever born of hate … or a fever born of delusion—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

11 “Yes, sir.”

12 “The delusion that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

13 A brahmin who is fully quenched
always sleeps at ease.
Sensual pleasures slip off them,
they’re cooled, free of attachments.

[14] Since they've cut off all clinging,
and removed the stress from the heart,
the peaceful sleep at ease,
having found peace of mind."

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3.36 — MESSENGERS OF THE GODS

✦

1 "There are, mendicants, these three messengers of the gods. What three?

2 Firstly, someone does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. The wardens of hell take them by the arms and present them to King Yama, saying, 'Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!'

3 King Yama pursues, presses, and grills them about the first messenger of the gods: 'My man, did you not see the first messenger of the gods that appeared among human beings?'

4 They say, 'I saw nothing, sir.'

5 King Yama says to them, 'My man, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?'

6 They say, 'I saw that, sir.'

7 King Yama says to them, 'My man, did it not occur to you—being sensible and mature— "I, too, am liable to grow old. I'm not exempt from old age. I'd better do good by way of body, speech, and mind"?'

8 They say, 'I couldn't, sir. I was negligent.'

9 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

10 King Yama grills them about the second messenger of the gods: ‘My man, did you not see the second messenger of the gods that appeared among human beings?’

11 They say, ‘I saw nothing, sir.’ King Yama says to them, ‘My man, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

12 They say, ‘I saw that, sir.’

13 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’

14 They say, ‘I couldn’t, sir. I was negligent.’

15 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

16 King Yama grills them about the third messenger of the gods: ‘My man, did you not see the third messenger of the gods that appeared among human beings?’

17 They say, ‘I saw nothing, sir.’

18 King Yama says to them, ‘My man, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

19 They say, ‘I saw that, sir.’

20 King Yama says to them, ‘My man, did it not occur to you—being sensible and mature— “I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

21 They say, ‘I couldn’t, sir. I was negligent.’

22 King Yama says to them, ‘My man, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

23 After grilling them about the third messenger of the gods, King Yama falls silent. The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

24 The wardens of hell throw them down and hack them with axes. …

25 They hang them upside-down and hack them with hatchets. …

26 They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

27 They make them climb up and down a big mountain of burning coals, blazing and glowing. …

28 The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated. The wardens of hell toss them into the Great Hell.

29 Now, about that Great Hell:

30 'Four are its corners, four its doors,
neatly divided section by section.
Surrounded by an iron wall,
of iron is its roof.

31 The ground is even made of iron,
it burns with fierce fire.
The heat forever radiates
a hundred leagues around.'

32 Once upon a time, King Yama thought, 'Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a

fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Let that Buddha teach me Dhamma, so that I may understand his teaching!'

33 Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.

34 When warned by the gods' messengers,
those sons of Manu who are negligent
sorrow for a long time
when they go to that wretched place.

35 When warned by the gods' messengers,
the good and true persons here
never neglect
the teaching of the Noble One.

36 Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death.

37 Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering."

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3.37 — THE FOUR GREAT KINGS (1ST)

✦

1 “On the eighth day of the fortnight, mendicants, the ministers and councillors of the four great kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing and keeping vigil on the sabbath, and making merit.’

2 And on the fourteenth day of the fortnight, the sons of the four great kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

3 And on the fifteenth day sabbath, the four great kings themselves wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

4 If only a few humans are paying due respect to their parents … and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Only a few humans are paying due respect to their parents … and making merit.’ Then the gods of the thirty-three are disappointed, thinking, ‘The heavenly hosts will dwindle, while the titan hosts will swell!’

5 But if many humans are paying due respect to their parents … and making merit, the four great kings address the gods of the thirty-three, seated together in the Hall of Clear Right: ‘Many humans are paying due respect

to their parents … and making merit.' Then the gods of the thirty-three are pleased, thinking, 'The heavenly hosts will swell, while the titan hosts will dwindle!'

6 Once upon a time, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

7 'Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

8 But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not free of greed, hate, and delusion.

9 But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

10 'Whoever wants to be like me
would observe the sabbath,
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

11 Why is that? Because that mendicant is free of greed, hate, and delusion."

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3.38 — THE FOUR GREAT KINGS (2ND)

✦

1 “Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

2 ‘Whoever wants to be like me
would observe the sabbath
complete in all eight factors,
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.’

3 But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.

4 But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—it is appropriate to say:

5 ‘Whoever wants to be like me
would observe the sabbath,
complete in all eight factors,

on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnightly special displays.'

6 Why is that? Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say."

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3.39 — A DELICATE LIFESTYLE

✦

1 "My lifestyle was delicate, mendicants, most delicate, extremely delicate.

2 In my father's home, lotus ponds were made just for me. In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for my benefit. I only used sandalwood from Kāsi, and my turbans, jackets, sarongs, and upper robes also came from Kāsi. And a white parasol was held over me night and day, with the thought: 'Don't let cold, heat, grass, dust, or damp bother him.'

3 I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy season. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

4 While the bondservants, workers, and staff in other houses are given sour gruel with false black pepper to eat, in my father's home they are given fine rice with meat.

5 Amid such prosperity and such a delicate lifestyle, I thought: 'When an unlearned ordinary person—who is liable to grow old, not being exempt from old age—sees someone else who is old, they're horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to grow old, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is old.' Reflecting like this, I entirely gave up the vanity of youth.

6 ‘When an unlearned ordinary person—who is liable to get sick, not being exempt from sickness—sees someone else who is sick, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.’ Reflecting like this, I entirely gave up the vanity of health.

7 ‘When an unlearned ordinary person—who is liable to die, not being exempt from death—sees someone else who is dead, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.’ Reflecting like this, I entirely gave up the vanity of life.

8 There are these three vanities. What three? The vanity of youth, of health, and of life.

9 Intoxicated with the vanity of youth, an unlearned ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

10 Intoxicated with the vanity of health …

11 Intoxicated with the vanity of life, an unlearned ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

12 Intoxicated with the vanity of youth, health, or life, a mendicant resigns the training and returns to a lesser life.

13 For others, sickness is natural,
and so are old age and death.
Though this is how their nature is,
ordinary people feel disgusted.

14 If I were to be disgusted
with creatures whose nature is such,
it would not be appropriate for me,
since my life is just the same.

15 Living in such a way,
I understood the truth without attachments.
I mastered all vanities—
of health, of youth,

16 and even of life—
seeing renunciation as sanctuary.
Zeal sprang up in me
as I looked to extinguishment.

17 Now I'm unable
to indulge in sensual pleasures;
there's no turning back,
I'm committed to the spiritual life."

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3.40 — IN CHARGE

✦

1 "There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

2 And what, mendicants, is putting oneself in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

2.2 But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.'

2.3 Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge.

3 And what, mendicants, is putting the world in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

3.2 But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering." And now, since I've now gone forth, I might have sensual, malicious, or cruel thoughts.

3.3 But the population of the world is large, and there are ascetics and brahmins who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

4 "Look at this gentleman; he's gone forth out of faith from the lay life to homelessness, but he's living mixed up with bad, unskillful qualities." And there are deities, too, who have psychic power—they're clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

5 "Look at this gentleman; he's gone forth out of faith from the lay life to homelessness, but he's living mixed up with bad, unskillful qualities."' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.'

5.2 Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

6 And what, mendicants, is putting the teaching in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homeless-

ness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state.

6.2 But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can make an end to this entire mass of suffering."

6.3 The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.'

6.4 Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

7 These are the three things to put in charge.

8 There's no privacy in the world,
for someone who does bad deeds.
You'll know for yourself,
whether you've lied or told the truth.

9 When you witness your good self,
you despise it;
while you disguise

your bad self inside yourself.

10 The gods and the Realized One see
the fool who lives unjustly in the world.
So with yourself in charge, live mindfully;
with the world in charge, <j>be alert and practice absorption;
with the teaching in charge, <j>live in line with that teaching:
a sage who tries for the truth doesn't deteriorate.

11 Māra's conquered; the terminator's overcome:
one who strives reaches the end of rebirth.
Unaffected, intelligent, knowing the world—
that sage is determined by nothing at all."

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3.41 — PRESENT

✦

1 “Mendicants, when three things are present, a faithful gentleman brims with much merit. What three? When faith is present, when a gift to give is present, and when those worthy of a religious donation are present. When these three things are present, a faithful gentleman brims with much merit.”

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3.42 — THREE GROUNDS

✦

1 “There are three grounds, mendicants, by which a person with faith and confidence can be known. What three? They like to see ethical people. They like to hear the true teaching. And they live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. These are the three grounds by which a person with faith and confidence can be known.

2 They like to see ethical people;
they want to hear the true teaching;
they've driven out the stain of stinginess:
that's who's called an individual of faith.”

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3.43 — GOOD REASONS

✦

1 “Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching.

2 Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another.”

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3.44 — WHEN CONVERSATION FLOWS

✦

1 “In three situations, mendicants, conversation flows. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching. These are the three situations in which conversation flows.”

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3.45 — RECOMMENDED BY THE ASTUTE

✦

1 “Mendicants, these three things are recommended by astute true persons. What three? Giving, going forth, and taking care of your mother and father. These are the three things recommended by astute true persons.

2 The virtuous recommend giving,
harmlessness, restraint, and self-control;
caring for mother and father,
and peaceful spiritual practitioners.

3 These are the things recommended by the good,
which the astute should cultivate.
A noble one, having vision,
will enjoy a world of grace.”

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3.46 — ETHICAL

✦

1 “Mendicants, when ethical renunciates are supported by a town or village, the people there brim with much merit in three ways. What three? By way of body, speech, and mind. When ethical renunciates are supported by a town or village, the people there brim with much merit in these three ways.”

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3.47 — CHARACTERISTICS OF THE CONDITIONED

✦

1 "Mendicants, the conditioned has these three characteristics. What three? Arising is evident, vanishing is evident, and change while persisting is evident. These are the three characteristics of the conditioned."

3 Characteristics of the Unconditioned

"The unconditioned has these three characteristics. What three? No arising is evident, no vanishing is evident, and no change while persisting is evident. These are the three characteristics of the unconditioned."

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3.48 — THE KING OF MOUNTAINS

✦

1 “Mendicants, great sal trees grow in three ways supported by the Himalayas, the king of mountains. What three? The branches, leaves, and foliage; the bark and shoots; and the softwood and heartwood. Great sal trees grow in these three ways supported by the Himalayas, the king of mountains.

2 In the same way, a family grows in three ways supported by a family head with faith. What three? Faith, ethics, and wisdom. A family grows in these three ways supported by a family head with faith.

3 Supported by the rocky mountain
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

4 So too, when the family head
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

5 Seeing the ethical conduct of the virtuous,
the generosity and good deeds,
those who see clearly
do likewise.

[6] Having practiced the teaching here,
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

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3.49 — KEEN

✦

1 “In three situations, mendicants, you should be keen. What three? You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. In these three situations, you should be keen.

2 It’s a mendicant who is keen to prevent bad, unskillful qualities from arising. They’re keen to give rise to skillful qualities. And they’re keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of suffering.”

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3.50 — A MASTER THIEF

✦

1 “Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What three?

2 A master thief relies on uneven ground, on thick cover, and on the powerful. And how does a master thief rely on uneven ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on uneven ground.

3 And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a blind spot, or a large forest grove. That’s how a master thief relies on thick cover.

4 And how does a master thief rely on the powerful? It’s when a master thief relies on rulers or their chief ministers. They think: ‘If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a master thief relies on the powerful.

5 A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

6 In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What three?

7 A bad mendicant relies on uneven ground, on thick cover, and on the powerful.

8 And how does a bad mendicant rely on uneven ground? It's when a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on uneven ground.

9 And how does a bad mendicant rely on thick cover? It's when a bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover.

10 And how does a bad mendicant rely on the powerful? It's when a bad mendicant relies on rulers or their chief ministers. They think: 'If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on the powerful.

11 When a bad mendicant has these three qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness."

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3.51 — TWO BRAHMINS (1ST)

✦

1 Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha:

2 "We brahmins, worthy Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness."

3 "Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is led onward by old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed.

4 This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you joy.

5 The restraint practiced here—
of body, speech, and mind—
leads the departed to happiness,

as the good deeds done while living.”

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3.52 — TWO BRAHMINS (2ND)

✦

1 Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to him:

2 "We brahmins, worthy Gotama, are old, elderly and senior, we're advanced in years and have reached the final stage of life; we're a hundred and twenty years old. And we haven't done what is good and skillful, nor have we made a shelter from fear. Advise us, worthy Gotama, instruct us! It will be for our lasting welfare and happiness."

3 "Indeed, brahmins, you're old, elderly and senior. And you haven't done what is good and skillful, nor have you made a shelter from fear. This world is burning with old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, asylum, island, refuge, and final haven for the departed.

4 When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

5 And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

6 The restraint practiced here—
of body, speech, and mind—
leads the departed to happiness,
as the good deeds done while living.”

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3.53 — A CERTAIN BRAHMIN

✦

1 Then a brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

2 "Worthy Gotama, they speak of 'a teaching apparent in the present life'. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

3 "A greedy person, overcome and overwhelmed by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

4 A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When hate has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

5 A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

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

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3.54 — A WANDERER

✦

1 Then a brahmin wanderer went up to the Buddha … Seated to one side he said to the Buddha:

2 "Worthy Gotama, they speak of 'a teaching apparent in the present life'. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

3 "A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

4 A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don't do bad things by way of body, speech, and mind.

5 A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both. This is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

6 A hateful person … A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness.

7 A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind.

8 A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

9 "Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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3.55 — QUENCHED

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Worthy Gotama, they say that 'extinguishment is apparent in the present life'. In what way is extinguishment apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

3 "A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This is how extinguishment is apparent in the present life.

4 A hateful person ...

5 A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. This, too, is how extinguishment is apparent in the present life.

6 When you experience the ending of greed, hate, and delusion without remainder, that's how extinguishment is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

[7] “Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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3.56 — BREAKING APART

✦

1 Then a certain well-to-do brahmin went up to the Buddha, and seated to one side he said to him:

2 "Worthy Gotama, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said: 'In the old days this world was so full of humans you'd think they were squashed together. The villages, towns, and capital cities were no more than a chicken's flight apart.' What is the cause, worthy Gotama, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?"

3 "These days, brahmin, humans just love illicit desire. They're overcome by immoral greed, and mired in wrong religious teachings. Taking up sharp knives, they murder each other. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

4 Furthermore, because these days humans just love illicit desire … the heavens don't provide enough rain, so there's famine, a bad harvest, with crops blighted and turned to straw. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

5 Furthermore, because these days humans just love illicit desire … native spirits let vicious monsters loose. And so many humans perish. This is the cause, this is the reason why these days human numbers have dwindled."

6 “Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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3.57 — WITH VACCHAGOTTA

✦

1 Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "I have heard, worthy Gotama, that the ascetic Gotama says this: 'Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.'

3 I trust those who say this repeat what the worthy Gotama has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism? For we don't want to misrepresent the worthy Gotama."

4 "Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

5 Anyone who prevents another from giving makes an obstacle and a roadblock for three individuals. What three? The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they've already broken and damaged themselves. Anyone who prevents another from giving makes an obstacle and a roadblock for these three individuals.

6 Vaccha, this is what I say: 'You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking, "May any creatures here be nourished!"' How much more then for human beings!

7 However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They've given up five factors, and possess five factors.

8 What are the five factors they've given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they've given up.

9 What are the five factors they possess? The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess.

10 I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.

11 Cows may be black or white,
red or tawny,
mottled or uniform,
or pigeon-colored.

12 But when one is born among them,
the bull that's tamed—
a behemoth, powerful,
well-paced in pulling forward—
they yoke the load just to him,
regardless of his color.

13 So it is for humans,
wherever they may be born—
among aristocrats, brahmins, peasants,
menials, or corpse-workers and scavengers—

14 one is born among them,
tamed, true to their vows.
Firm in principle, accomplished in ethical conduct,
truthful, conscientious,

15 they've given up birth and death.
Complete in the spiritual journey,
with burden put down, detached,
they've completed the task <j>and are free of defilements.

16 Gone beyond all things,
they're quenched by not grasping.
In that flawless field,
a religious donation is abundant.

17 Fools who don't understand—
unlearned simpletons—
give their gifts to those outside,
and don't attend the peaceful ones.

18 But those who do attend the peaceful ones—
wise, esteemed as attentive—
and whose faith in the Holy One
has roots planted deep,

19 they go to the realm of the gods,
or are born here in a good family.
Gradually those astute ones
reach extinguishment.”

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3.58 — WITH TIKAṆṆA

✦

1 Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas, "Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!"

2 "But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?"

3 "Worthy Gotama, it's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

3.2 He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is master of the three Vedic knowledges."

4 "Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One."

5 "But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this."

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

7 “Yes, worthy sir,” Tikaṇṇa replied. The Buddha said this:

8 “Brahmin, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

8.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

8.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

8.4 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

9 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives.

9.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was

how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

9.3 When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

10 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

10.2 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

10.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

10.4 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. This is the second knowledge that they attain.

10.5 Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

11 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' ...

11.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' ...

11.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

12 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

13 For someone whose ethical conduct doesn't waver,
who is alert, practicing absorption;
whose mind is mastered,
unified, serene.

14 That attentive one dispels the darkness,
master of the three knowledges, conqueror of death.
For the welfare of gods and humans,
he has given up everything, they say.

15 Accomplished in the three knowledges,
living without confusion,
bearing the final body,
they revere the awakened Gotama.

16 One who knows their past lives,
sees heaven and places of loss,
and has attained the ending of rebirth,
a sage of perfect insight—

17 it's because of these three knowledges
that a brahmin is a master of the three knowledges.
That's who I call a three-knowledge master,
and not the other <j>who repeats what they are told.

18 This, brahmin, is a master of the three knowledges in the training of the Noble One."

19 "Worthy Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges

according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

20 Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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3.59 — WITH JĀNUSSOṆI

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

2 "Worthy Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges."

3 "But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?"

4 "Worthy Gotama, it's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

4.2 He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. He knows them word-by-word, and their grammar. He is well versed in cosmology and the marks of a great man. That's how the brahmins describe a brahmin who is proficient in the three Vedic knowledges."

5 "Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One."

6 “But worthy Gotama, how is one a master of the three knowledges in the training of the Noble One? Worthy Gotama, please teach me this.”

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

8 “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:

9 “Brahmin, it’s when a mendicant, quite secluded from sensual pleasures … enters and remains in the fourth absorption.

10 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

11 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds.

11.2 This is the second knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

12 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

They truly understand: ‘This is suffering’ …

12.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ …

12.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

13 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ This is the third knowledge that they attain. Ignorance is banished and knowledge has arisen; darkness is banished and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

14 One who is perfect in precepts and observances,
resolute and serene,
whose mind is mastered,
unified, serene;

15 who knows their past lives,
sees heaven and places of loss,
and has attained the end of rebirth,
such a sage has perfect insight.

16 Because of these three knowledges
a brahmin is a master of the three knowledges.
That’s who I call a three-knowledge master,

and not the other <j>who repeats what they are told.

17 This, brahmin, is a master of the three knowledges in the training of the Noble One."

18 "Worthy Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, worthy Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

19 Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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3.60 — WITH SAṄGĀRAVA

✦

1 Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, we who are called brahmins make sacrifices and encourage others to make sacrifices. Now, worthy Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice. But, worthy Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth."

3 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? A Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

3.2 He says, 'Come, this is the path, this is the practice. Practicing like this, I realized the supreme objective of the spiritual life with my own insight, and I make it known. Please, all of you, practice like this, and you too will realize the supreme objective of the spiritual life, and will live having realized it with your own insight.'

3.3 So the Teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.

4 What do you think, brahmin? This being so, are they doing good for just one person or for many people on account of going forth?"

5 "This being so, worthy Gotama, they are doing good for many people on account of going forth."

6 When he said this, Venerable Ānanda said to Saṅgārava, "Brahmin, which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

7 Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

8 For a second time, Ānanda said to Saṅgārava, "Brahmin, I didn't ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

9 For a second time Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

10 For a third time, Ānanda said to Saṅgārava, "Brahmin, I didn't ask you who you honor and praise. I asked you which of these two practices do you believe has fewer obligations and undertakings, yet is more fruitful and beneficial?"

11 For a third time Saṅgārava said to Ānanda, "Those such as the worthies Gotama and Ānanda are honored and praised by me!"

12 Then it occurred to the Buddha, "Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering. Why don't I give him a way out?"

13 So the Buddha said to Saṅgārava, “Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

14 “Worthy Gotama, this came up: ‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power; while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.’ This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

15 “Brahmin, there are three kinds of demonstration. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

16 And what is the demonstration of psychic power? It’s when someone wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful.

16.2 They control the body as far as the realm of divinity. This is called the demonstration of psychic power.

17 And what is the demonstration of revealing? In one case, someone reveals by means of a sign: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

18 In another case, someone reveals after hearing it from humans or non-humans or deities: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

19 In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

20 In another case, someone comprehends the mind of one who has attained the immersion that’s free of placing the mind and keeping it connected. They understand: ‘Judging by the way this worthy’s intentions are directed, immediately after this mind state, they’ll think this thought.’ And even if they reveal this many times, it turns out exactly so, not otherwise. This is called the demonstration of revealing.

21 And what is a demonstration of instruction? It’s when someone instructs others like this: ‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’ This is called a demonstration of instruction.

22 These are the three kinds of demonstration. Of these three kinds of demonstration, which do you consider to be the finest?”

23 “Regarding this, worthy Gotama, a demonstration of psychic power is experienced only by the one who performs it, occurring only to them. This seems to me like an illusion.

24 And the demonstration where someone reveals something by means of a sign, or after hearing it from humans, non-humans, or deities, or by hearing the sound of thought spreading as someone thinks and considers, or by comprehending the mind of another, is also experienced only by the one who performs it, occurring only to them. This also seems to me like an illusion.

25 But as to the demonstration where someone instructs others: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' I prefer this demonstration, worthy Gotama. It's the finest of the three kinds of demonstration.

26 It's incredible, worthy Gotama, it's amazing, how well this was said by the worthy Gotama. We regard the worthy Gotama as someone who possesses these three kinds of demonstration. For the worthy Gotama wields the many kinds of psychic power … controlling the body as far as the realm of divinity.

26.2 And Worthy Gotama comprehends the mind of another who has attained the immersion that is free of placing the mind and keeping it connected. He understands: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.' And the worthy Gotama instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

27 "Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do wield the many kinds of psychic power … controlling the body as far as the realm of divinity. And I do comprehend the mind of another individual who has attained the immersion that is free of

placing the mind and keeping it connected. I understand: 'Judging by the way this worthy's intentions are directed, immediately after this mind state they'll think this thought.'

27.2 And I do instruct others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

28 "But worthy Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from the worthy Gotama?"

29 "There's not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that."

30 "But where are these mendicants now staying?"

31 "Right here, brahmin, in this Saṅgha of mendicants."

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

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3.61 — SECTARIAN TENETS

✦

1 “Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction. What three?

2 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of past deeds.’

3 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—is because of God Almighty’s creation.’

4 There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual person experiences—pleasurable, painful, or neutral—has no cause or reason.’

5 Regarding this, I went up to the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’

6 Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.

7 Regarding this, I went up to the ascetics and brahmins whose view is that everything that an individual person experiences is because of God Almighty's creation, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill living creatures, steal, be unchaste; use speech that's false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of God Almighty's creation.'

8 Those who believe that God Almighty's creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.

9 Regarding this, I went up to the ascetics and brahmins whose view is that everything that an individual person experiences has no cause or reason, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill liv-

ing creatures, steal, be unchaste; use speech that's false, backbiting, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.'

10 Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Not finding as a genuine fact that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

11 These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.

12 But the Dhamma that I've taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins. What is the Dhamma that I've taught?

13 'These are the six elements': this is the Dhamma I've taught ...

14 'These are the six fields of contact': this is the Dhamma I've taught ...

15 'These are the eighteen mental preoccupations': this is the Dhamma I've taught ...

16 'These are the four noble truths': this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.

17 '"These are the six elements": this is the Dhamma I've taught ...' That's what I said, but why did I say it?

18 There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

19 ‘“These are the six elements”: this is the Dhamma I’ve taught …’ That’s what I said, and this is why I said it.

20 ‘“These are the six fields of contact”: this is the Dhamma I’ve taught …’ That’s what I said, but why did I say it?

21 There are these six fields of contact: eye, ear, nose, tongue, body, and mind contact.

22 ‘“These are the six fields of contact”: this is the Dhamma I’ve taught …’ That’s what I said, and this is why I said it.

23 ‘“These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught …’ This is what I said, but why did I say it?

24 Seeing a sight with their eyes, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity.

25 Hearing a sound with their ears …

26 Smelling an odor with their nose …

27 Tasting a flavor with their tongue …

28 Encountering a touch with their body …

29 Becoming conscious of an idea with their mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity.

30 ‘“These are the eighteen mental preoccupations”: this is the Dhamma I’ve taught …’ That’s what I said, and this is why I said it.

31 ‘“These are the four noble truths”: this is the Dhamma I’ve taught …’ That’s what I said, but why did I say it?

32 Supported by the six elements, an embryo is conceived. When it is conceived, there are name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. It’s for one who feels that I declare: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

33 And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; being coupled with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called the noble truth of suffering.

34 And what is the noble truth of the origin of suffering? Ignorance is a requirement for choices. Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving.

34.2 Craving is a requirement for grasping. Grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called the noble truth of the origin of suffering.

35 And what is the noble truth of the cessation of suffering? When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases.

35.2 When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is called the noble truth of the cessation of suffering.

36 And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

37 '"These are the four noble truths": this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.' That's what I said, and this is why I said it."

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3.62 — PERILS

✦

1 “Mendicants, an unlearned ordinary person speaks of three perils that tear mothers and children apart. What three?

2 There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the first peril that tears mothers and children apart.

3 Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the second peril that tears mothers and children apart.

4 Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the third peril that tears mothers and children apart.

5 These are the three perils an unlearned ordinary person speaks of that tear mothers and children apart.

6 Mendicants, an unlearned ordinary person speaks of three perils that don’t tear mothers and children apart. What three?

7 There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the first peril that doesn’t

tear mothers and children apart.

8 Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the second peril that doesn't tear mothers and children apart.

9 Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the third peril that doesn't tear mothers and children apart.

10 These are the three perils an unlearned ordinary person speaks of that don't tear mothers and children apart.

11 There are three perils that tear mothers and children apart. What three?

12 The perils of old age, sickness, and death. When a child is growing old, a mother doesn't get her wish: 'Let me grow old, may my child not grow old!' When a mother is growing old, a child doesn't get their wish: 'Let me grow old, may my mother not grow old!'

13 When a child is sick, a mother doesn't get her wish: 'Let me be sick, may my child not be sick!' When a mother is sick, a child doesn't get their wish: 'Let me be sick, may my mother not be sick!'

14 When a child is dying, a mother doesn't get her wish: 'Let me die, may my child not die!' When a mother is dying, a child doesn't get their wish: 'Let me die, may my mother not die!' These are the three perils that tear

mothers and children apart.

15 There is a path and a practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart. What is that path and practice?

15.2 It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart."

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3.63 — AT VENĀGAPURA

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura. The brahmins and householders of Venāgapura heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased.

2.2 And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:

4 “It’s incredible, worthy Gotama, it’s amazing, how your faculties are so very clear, and the complexion of your skin is pure and bright. It’s like a golden brown jujube in the autumn, or a ripe palmyra fruit freshly plucked from the stalk, or a pendant of Black Plum River gold, fashioned by a deft smith, well-wrought in the forge, and placed on a cream rug where it shines and glows and dazzles. In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.

5 Surely the worthy Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as: sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double or single fringed—and silk covers studded with gems, as well as silken sheets, wollen carpets, rugs for elephants, horses, or chariots, black antelope hides and woven rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.”

6 “Brahmin, these various kinds of high and luxurious bedding are hard for renunciates to find. And even if they do get them, they’re not allowed.

7 There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty. What three? The heavenly high and luxurious bed, the divine high and luxurious bed, and the noble high and luxurious bed. These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty.”

8 “But what, worthy Gotama, is the heavenly high and luxurious bed?”

9 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

9.2 As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

9.3 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When I'm practicing like this, if I walk, at that time my walking is heavenly. When I'm practicing like this, if I stand, at that time my standing is heavenly.

9.4 When I'm practicing like this, if I sit, at that time my sitting is heavenly. When I'm practicing like this, if I lie down, at that time my lying is heavenly. This is the heavenly high and luxurious bed that I get these days when I want, without trouble or difficulty."

10 "It's incredible, worthy Gotama, it's amazing! Who but the worthy Gotama could get such a heavenly high and luxurious bed when he wants, without trouble or difficulty?

11 But what, worthy Gotama, is the divine high and luxurious bed?"

12 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. I meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.2 I meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.3 I meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of equa-

nimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When I'm practicing like this, if I walk, at that time my walking is divine. … my standing is divine. … my sitting is divine.

12.4 When I'm practicing like this, if I lie down, at that time my lying is divine. This is the divine high and luxurious bed that I get these days when I want, without trouble or difficulty."

13 "It's incredible, worthy Gotama, it's amazing! Who but the worthy Gotama could get such a divine high and luxurious bed when he wants, without trouble or difficulty?

14 But what, worthy Gotama, is the noble high and luxurious bed?"

15 "Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and bringing mindfulness to the present. I know this: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

15.2 When I'm practicing like this, if I walk, at that time my walking is noble. … my standing is noble. … my sitting is noble. When I'm practicing like this, if I lie down, at that time my lying is noble. This is the noble high and luxurious bed that I get these days when I want, without trouble or difficulty."

16 “It’s incredible, worthy Gotama, it’s amazing! Who but the worthy Gotama could get such a noble high and luxurious bed when he wants, without trouble or difficulty?

17 Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, worthy Gotama has made the teaching clear in many ways. We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life.”

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3.64 — WITH SARABHA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time a wanderer named Sarabha had recently left this teaching and training. He was telling a crowd in Rājagaha, "I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training."

3 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. They heard what Sarabha was saying.

4 Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and said to him, "The wanderer named Sarabha has recently left this teaching and training. He was telling a crowd in Rājagaha: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.' Worthy sir, please go to the wanderers' monastery on the bank of the Serpentine River to see Sarabha the wanderer out of sympathy." The Buddha consented with silence.

5 Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the bank of the Serpentine River to visit Sarabha the wanderer. He sat down on the seat spread out and said to the

wanderer Sarabha, “Is it really true, Sarabha, that you’ve been saying: ‘I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.’” When he said this, Sarabha kept silent.

6 For a second time, the Buddha said to Sarabha, “Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if you have learned it fully, I’ll agree.” For a second time, Sarabha kept silent.

7 For a third time, the Buddha said to Sarabha, “Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, I’ll fill you in. But if you have learned it fully, I’ll agree.” For a third time, Sarabha kept silent.

8 Then those wanderers said to Sarabha, “The ascetic Gotama has offered to tell you anything you ask for. Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you’ve not learned it fully, he’ll fill you in. But if you have learned it fully, he’ll agree.” When this was said, Sarabha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

9 Knowing this, the Buddha said to the wanderers:

10 “Wanderers, someone might say to me: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d

display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

11 Wanderers, someone might say to me: 'You claim to have ended all defilements, but you still have these defilements.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

12 Wanderers, someone might say to me: 'Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.' Then I'd carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories.

12.2 They'd dodge the issue, distracting the discussion with irrelevant points. They'd display annoyance, hate, and bitterness. Or they'd sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha."

13 Then the Buddha, having roared his lion's roar three times in the monastery for the wanderers on the bank of the Serpentine River, rose into the air and flew away.

14 Soon after the Buddha left, those wanderers beset Sarabha on all sides with sneering and jeering. "Reverend Sarabha, you're just like an old jackal in the formidable wilderness who thinks, 'I'll roar a lion's roar!' but they

still only manage to squeal and yelp like a jackal. In the same way, when the ascetic Gotama wasn't here you said 'I'll roar a lion's roar!' but you only managed to squeal and yelp like a jackal.

15 You're just like a marsh hen who thinks, 'I'll cry like a cuckoo!' but they still only manage to cry like a marsh hen. In the same way, when the ascetic Gotama wasn't here you said 'I'll cry like a cuckoo!' but you still only managed to cry like a marsh hen.

16 You're just like a bull that thinks to bellow only when the cowstall is empty. In the same way, you only thought to bellow when the ascetic Gotama wasn't here." That's how those wanderers beset Sarabha on all sides with sneering and jeering.

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3.65 — WITH THE KĀLĀMAS OF KESAMUTTA

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha ...' It's good to see such perfected ones."

3 Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

4 "There are, sir, some ascetics and brahmins who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. Then some other ascetics and brahmins come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. So, sir, we're doubting and uncertain: 'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'"

5 “It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you about an uncertain matter.

6 Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

7 What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?”

8 “Harm, sir.”

9 “A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

10 “Yes, sir.”

11 “What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?”

12 “Harm, sir.”

13 “A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

14 “Yes, sir.”

15 “What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?”

16 “Harm, sir.”

17 “A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

18 “Yes, sir.”

19 “What do you think, Kālāmas, are these things skillful or unskillful?”

20 “Unskillful, sir.”

21 “Blameworthy or blameless?”

22 “Blameworthy, sir.”

23 “Criticized or praised by sensible people?”

24 “Criticized by sensible people, sir.”

25 “When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

26 “When you undertake them, they lead to harm and suffering. That’s how we see it.”

27 “So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of

thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher."

27.2 But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

28 Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

29 What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?"

30 "Welfare, sir."

31 "An individual who is content, not overcome by greed, doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

32 "Yes, sir."

33 "What do you think, Kālāmas? Does love come up in a person for their welfare or harm? ... Does understanding come up in a person for their welfare or harm? ... Is that for their lasting welfare and happiness?"

34 “Yes, sir.”

35 “What do you think, Kālāmas, are these things skillful or unskillful?”

36 “Skillful, sir.”

37 “Blameworthy or blameless?”

38 “Blameless, sir.”

39 “Criticized or praised by sensible people?”

40 “Praised by sensible people, sir.”

41 “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

42 “When you undertake them, they lead to welfare and happiness. That’s how we see it.”

43 “So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves:

44 “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

45 Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

46 They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

47 They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

48 They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

49 When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won four consolations in this very life. 'If it turns out there is another world, and good and bad deeds have a re-

sult, then—when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.' This is the first consolation they've won.

50 'If it turns out there is no other world, and good and bad deeds don't have a result, then in this very life I'll keep myself free of enmity and ill will, untroubled and happy.' This is the second consolation they've won.

51 'If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I'm not doing anything bad, how can suffering touch me?' This is the third consolation they've won.

52 'If it turns out that bad things don't happen to people who do bad things, then I still see myself pure on both sides.' This is the fourth consolation they've won.

53 When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won these four consolations in this very life."

54 "That's so true, Blessed One! That's so true, Holy One! When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won these four consolations in this very life. ...

59 Excellent, sir! Excellent! ... We go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life."

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3.66 — WITH SĀḶHA AND HIS FRIEND

✦

1 So I have heard. Now at that time Venerable Nandaka was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then Sāḷha, Migāra's grandson, and Rohaṇa, Pekhuṇiya's grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sāḷha:

2 "Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

3 What do you think, Sāḷha? Is greed real?"

4 "Yes, sir."

5 "'Covetousness' is what I mean by this. A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

6 "Yes, sir."

7 "What do you think, Sāḷha? Is hate real?"

8 “Yes, sir.”

9 “‘Malice’ is what I mean by this. A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

10 “Yes, sir.”

11 “What do you think, Sāḷha? Is delusion real?”

12 “Yes, sir.”

13 “‘Ignorance’ is what I mean by this. A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

14 “Yes, sir.”

15 “What do you think, Sāḷha, are these things skillful or unskillful?”

16 “Unskillful, sir.”

17 “Blameworthy or blameless?”

18 “Blameworthy, sir.”

19 “Criticized or praised by sensible people?”

20 “Criticized by sensible people, sir.”

21 “When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

22 “When you undertake them, they lead to harm and suffering. That’s how we see it.”

23 "So, Sāḷha and friend, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher."

23.2 But when you know for yourselves: "These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.' That's what I said, and this is why I said it.

24 Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

25 What do you think? Is contentment real?"

26 "Yes, sir."

27 "'Satisfaction' is what I mean by this. A person who is content and satisfied doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

28 "Yes, sir."

29 "What do you think? Is love real?"

30 “Yes, sir.”

31 “‘Kindness’ is what I mean by this. A loving and kind-hearted person doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

32 “Yes, sir.”

33 “What do you think, Sāḷha? Is understanding real?”

34 “Yes, sir.”

35 “‘Knowledge’ is what I mean by this. A person who understands and knows doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

36 “Yes, sir.”

37 “What do you think, Sāḷha, are these things skillful or unskillful?”

38 “Skillful, sir.”

39 “Blameworthy or blameless?”

40 “Blameless, sir.”

41 “Criticized or praised by sensible people?”

42 “Praised by sensible people, sir.”

43 “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

44 “When you undertake them, they lead to welfare and happiness. That’s how we see it.”

45 "So, Sāḷha and friend, when I said: 'Please, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher." But when you know for yourselves:

46 "These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness", then you should acquire them and keep them.' That's what I said, and this is why I said it.

47 Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love … compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

48 They understand: 'There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

49 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

50 They understand: ‘Formerly there was greed, which was unskillful. Now there is none, so that’s skillful. Formerly there was hate, which was unskillful. Now there is none, so that’s skillful. Formerly there was delusion, which was unskillful. Now there is none, so that’s skillful.’ So they live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.”

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3.67 — TOPICS OF DISCUSSION

✦

1 "There are, mendicants, these three topics of discussion. What three? You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

2 You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if it needs to be answered categorically and they don't answer it categorically; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don't set it aside, then that individual is not competent to hold a discussion.

2.2 When an individual is asked a question, if it needs to be answered categorically and they answer it categorically; or if it needs analysis and they answer after analyzing it; or if it needs a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that individual is competent to hold a discussion.

3 You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they're not consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that individual is not competent to hold a discussion.

3.2 When an individual is asked a question, if they are consistent about what their position is and what it isn't; about what they propose; about speaking from what they know; and about the appropriate procedure, then that individual is competent to hold a discussion.

4 You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that individual is not competent to hold a discussion.

4.2 When an individual is asked a question, if they don't dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that individual is competent to hold a discussion.

5 You can know whether or not an individual is competent to hold a discussion by seeing how they take part in a discussion. When an individual is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that individual is not competent to hold a discussion. When an individual is asked a question, if they don't intimidate, crush, mock, or seize on trivial mistakes, then that individual is competent to hold a discussion.

6 You can know whether or not an individual has what's required by seeing how they take part in a discussion. If they actively listen they have what's required; if they don't actively listen they don't have what's required.

6.2 Someone who has what's required directly knows one thing, completely understands one thing, gives up one thing, and realizes one thing — and then they experience complete freedom. This is the purpose of discussion, consultation, sitting close, and listening well, that is, the liberation of the mind by not grasping.

7 Those who converse with hostility,
too sure of themselves, arrogant,
ignoble, attacking virtues,
they look for flaws in each other.

8 They rejoice together when their opponent
speaks poorly and makes a mistake,
becoming confused and defeated—
but the noble ones don't discuss like this.

9 If an astute person wants to hold a discussion
connected with the teaching and its meaning—
the kind of discussion that noble ones hold—
then that attentive one should start the discussion,

10 knowing when the time is right,
neither hostile nor arrogant.
Not over-excited,
contemptuous, or aggressive,

11 or with a mind full of jealousy,
they'd speak from what they rightly know.
They agree with what was well spoken,
without criticizing what was poorly said.

12 They'd not persist in finding faults,
nor seize on trivial mistakes,
neither intimidating nor crushing the other,
nor would they speak suggestively.

13 Good people consult
for the sake of knowledge and clarity.
That's how the noble ones consult,
this is a noble consultation.
Knowing this, an intelligent person
would consult without arrogance."

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3.68 — FOLLOWERS OF OTHER RELIGIONS

✦

1 “Mendicants, if wanderers of other religions were to ask: ‘There are these three things. What three? Greed, hate, and delusion. These are the three things. What’s the difference between them?’ How would you answer them?”

2 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

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

4 “Yes, sir,” they replied. The Buddha said this:

5 “Mendicants, if wanderers of other religions were to ask: ‘There are these three things. What three? Greed, hate, and delusion. These are the three things. What’s the difference between them?’ You should answer them: ‘Greed, reverends, is mildly blameworthy, but slow to fade away. Hate is very blameworthy, but quick to fade away. Delusion is very blameworthy, and slow to fade away.’

6 And if they ask: ‘What is the cause, what is the reason why greed arises, and once arisen it increases and grows?’ You should say: ‘The feature of beauty. When you apply the mind irrationally to the feature of beauty, greed arises, and once arisen it increases and grows. This is the cause, this is the reason why greed arises, and once arisen it increases and grows.’

7 And if they ask: ‘What is the cause, what is the reason why hate arises, and once arisen it increases and grows?’ You should say: ‘The feature of aversion. When you apply the mind irrationally to the feature of aversion, hate arises, and once arisen it increases and grows. This is the cause, this is the reason why hate arises, and once arisen it increases and grows.’

8 And if they ask: ‘What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?’ You should say: ‘Irrational application of mind. When you apply the mind irrationally, delusion arises, and once arisen it increases and grows. This is the cause, this is the reason why delusion arises, and once arisen it increases and grows.’

9 And if they ask, ‘What is the cause, what is the reason why greed doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘The feature of ugliness. When you apply the mind rationally on the ugly feature of things, greed doesn’t arise, or if it’s already arisen it’s given up. This is the cause, this is the reason why greed doesn’t arise, or if it’s already arisen it’s given up.’

10 And if they ask, ‘What is the cause, what is the reason why hate doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘The heart’s release by love. When you apply the mind rationally on the heart’s release by love, hate doesn’t arise, or if it’s already arisen it’s given up. This is the cause, this is the reason why hate doesn’t arise, or if it’s already arisen it’s given up.’

11 And if they ask, ‘What is the cause, what is the reason why delusion doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘Rational application of mind. When you apply the mind rationally, delu-

sion doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why delusion doesn't arise, or if it's already arisen it's given up.'"

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3.69 — UNSKILLFUL ROOTS

✦

1 “Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion.

2 Greed is a root of the unskillful. When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful. When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by greed.

3 Hate is a root of the unskillful. When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful. When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by hate.

4 Delusion is a root of the unskillful. When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful. When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful.

4.2 And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by delusion. Such an individual is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

5 Why is this? This individual causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they're scornful and admit nothing.

5.2 When someone makes a baseless criticism, they make no effort to explain, 'This is why that's untrue, this is why that's false.' That's why such an individual is said to have speech that's ill-timed, false, meaningless, not in line with the teaching and training.

6 Such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

7 Suppose a sal, axlewood, or sandan tree was choked and enveloped by three camel's foot creepers. It would fall to ruin and disaster. In the same way, such an individual—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in this very life, with distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

8 These are the three unskillful roots.

9 There are these three skillful roots. What three? Contentment, love, and understanding.

10 Contentment is a root of the skillful. When a contented person chooses to act by way of body, speech, or mind, that too is skillful. When a contented person, not overcome by greed, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by contentment.

11 Love is a root of the skillful. When a loving person chooses to act by way of body, speech, or mind, that too is skillful. When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by love.

12 Understanding is a root of the skillful. When an understanding person chooses to act by way of body, speech, or mind, that too is skillful. When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful.

12.2 And so these many skillful things are produced in them, born, sourced, originated, and conditioned by understanding. Such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

13 Why is this? This individual doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they admit it and aren't scornful.

13.2 When someone makes a baseless criticism, they make an effort to explain, 'This is why that's untrue, this is why that's false.' That's why such an individual is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

14 For such an individual, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life they're happy, free of distress, anguish, and fever, and they're also extinguished in this very life.

15 Suppose a sal, axlewood, or sandan tree was choked and enveloped by three camel's foot creepers. Then along comes a person with a spade and basket. They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the creeper apart, cut up the parts, and chop it into splinters.

15.2 They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd whisk away the ashes in a strong wind, or glide them down a swift stream. So those camel's foot creepers would be cut off at the root, made like a palm stump, and obliterated, unable to arise in the future.

15.3 In the same way, for such an individual, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this very life

they're happy, free of distress, anguish, and fever, and they're also extinguished in this very life.

16 These are the three skillful roots."

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3.70 — SABBATH

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her, "So, Visākhā, where are you coming from in the middle of the day?"

3 "Today, sir, I'm observing the sabbath."

4 "There are, Visākhā, these three sabbaths. What three? The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

5 And what is the sabbath of the cowherds? It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect: 'Today the cows grazed in this spot and that, and they drank in this spot and that. Tomorrow the cows will graze in this spot and that, and drink in this spot and that.'

5.2 In the same way, someone keeping the sabbath reflects: 'Today I ate this and that, and had a meal of this and that. Tomorrow I'll eat this and that, and have a meal of this and that.' And so they spend their day with a mind full of covetousness. That's the sabbath of the cowherds.

5.3 When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or brilliant or bountiful.

6 And what is the sabbath of the Jains? There's a kind of ascetic belonging to a group called the Jains. They encourage their disciple: 'Please, my man, don't hurt any living creatures more than a hundred leagues away to the east. Don't hurt any living creatures more than a hundred leagues away to the west.

6.2 Don't hurt any living creatures more than a hundred leagues away to the north. Don't hurt any living creatures more than a hundred leagues away to the south.' So they encourage kindness and sympathy for some creatures and not others. On the sabbath, they encourage their disciple: 'Please, my man, take off all your clothes and say: "I don't belong to anyone anywhere! And nothing belongs to me anywhere!"'

6.3 But their mother and father still know, 'This is our child.' And they know, 'This is my mother and father.' Partner and child still know, 'This is our supporter.' And they know, 'This is my partner and child.' Bondservants, workers, and staff still know: 'This is our master.' And they know, 'These are my bondservants, workers, and staff.'

6.4 So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie. This, I say, is lying. When the night has passed they use their possessions once more, though they've not been given back to them. This, I say, is stealing. That's the sabbath of the Jains.

6.5 When the Jain's sabbath is observed like this it's not very fruitful or beneficial or brilliant or bountiful.

7 And what is the sabbath of the noble ones? A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a

fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

7.2 As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty head by exertion.

8 And how is a dirty head cleaned by exertion? With cleansing paste, clay, and water, and by applying the appropriate effort. In the same way, a corrupt mind is cleaned by exertion.

9 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

9.2 As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the divinity, living together with the divinity. And because they think of the divinity their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

10 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible

people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by exertion.

11 And how is a dirty body cleaned by exertion? With cleanser and powder, water, and by applying the appropriate effort. That's how a dirty body is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

12 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha —apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

12.2 As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

13 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

13.2 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of

merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by exertion.

14 And how is a dirty cloth cleaned by applying effort? With salt, lye, cow dung, and water, and by applying the appropriate effort. That's how a dirty cloth is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

15 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

15.2 This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with cupped palms. It is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up.

15.3 This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

16 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As

they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by exertion.

17 And how is a dirty mirror cleaned by exertion? With oil, ash, a rolled-up cloth, and by applying the appropriate effort. That's how a dirty mirror is cleaned by exertion. In the same way, a corrupt mind is cleaned by exertion.

18 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up.

18.2 This is called: 'A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by exertion.

19 A corrupt mind is cleaned by exertion. And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these.

19.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

19.3 As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleansing corrupt native gold by exertion.

20 And how is corrupt native gold cleansed by applying effort? With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort. That's how corrupt native gold is cleansed by exertion. In the same way, a corrupt mind is cleaned by applying effort.

21 And how is a corrupt mind cleaned by exertion? It's when a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to imagine, the gods who control what is imagined by others, the gods of the Divinity's host, and gods even higher than these.

21.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

21.3 As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the deities their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

22 Then that noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living be-

ings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.

23 As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.

24 As long as they live, the perfected ones give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. I, too, for this day and night will give up unchastity. I will be chaste, set apart, refraining from the vulgar act of sex. I will observe the sabbath by doing as the perfected ones do in this respect.

25 As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and dependable, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.

26 As long as they live, the perfected ones give up intoxicants of beer, wine, and liquor. I, too, for this day and night will give up intoxicants of beer, wine, and liquor. I will observe the sabbath by doing as the perfected ones do in this respect.

27 As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.

28 As long as they live, the perfected ones refrain from seeing shows of dancing, singing, and music; and attiring and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will refrain from seeing shows of dancing, singing, and music; and attiring and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.

29 As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.'

30 That's the sabbath of the noble ones. When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and brilliant and bountiful.

31 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetî, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Persia—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

32 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years.

32.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

33 A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these heavenly years.

33.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

34 Two hundred years in the human realm is one day and night for the gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of Yama is two thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

35 Four hundred years in the human realm is one day and night for the joyful gods. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the joyful gods is four thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the joyful gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

36 Eight hundred years in the human realm is one day and night for the gods who love to create. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who love to create is eight thousand of these heavenly years.

36.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who love to create. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

37 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is created by others is sixteen thousand of these heavenly years.

37.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is

what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

38 You shouldn’t kill living creatures, or steal,
or lie, or drink liquor.
Be chaste, refraining from sex,
and don’t eat at night, the wrong time.

39 Not wearing garlands or applying fragrance,
you should sleep on a low bed, <j>or a mat on the ground.
This is the eight-factored sabbath, they say,
revealed by the Buddha, <j>who has gone to suffering’s end.

40 The moon and sun are both fair to see,
radiating as far as they revolve.
Those dispellers of darkness, travelers in midair,
shine in the firmament, dazzling the quarters.

41 All of the wealth that’s found in this realm—
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called ‘coruscant’—

42 they’re not worth a sixteenth part
of the sabbath with its eight factors,
as starlight cannot rival the moon.

[43] So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place.”

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3.71 — WITH CHANNA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

2 "Reverend Ānanda, do you advocate giving up greed, hate, and delusion?"

3 "We do, reverend."

4 "But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?"

5 "A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A greedy person does bad things by way of body, speech, and mind.

5.2 When greed has been given up, they don't do bad things by way of body, speech, and mind. A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both. Greed is a destroyer of sight, vision, and knowledge. It blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.

6 A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. ...

7 A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A deluded person does bad things by way of body, speech, and mind.

7.2 When delusion has been given up, they don't do bad things by way of body, speech, and mind. A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both.

7.3 Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of distress, and it doesn't lead to extinguishment.

8 This is the drawback we've seen in greed, hate, and delusion, and this is why we advocate giving them up."

9 "But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?"

10 "There is, reverend, a path and a practice for giving up that greed, hate, and delusion."

11 "Well, what is it?"

12 "It is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion."

13 “This is a fine path, a fine practice, for giving up that greed, hate, and delusion. Just this much is enough for diligence.”

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3.72 — A DISCIPLE OF THE ĀJĪVAKAS

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then a householder who was a disciple of the Ājīvaka ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:

2 "Honorable Ānanda, whose teaching is well explained? Who in the world is practicing well? Who in the world has done well?"

3 "Well then, householder, I'll ask you about this in return, and you can answer as you like. What do you think, householder? Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not? Or how do you see this?"

4 "The teaching of those who teach for giving up greed, hate, and delusion is well explained. That's how I see it."

5 "What do you think, householder? Are those who practice for giving up greed, hate, and delusion practicing well or not? Or how do you see this?"

6 "Those who practice for giving up greed, hate, and delusion are practicing well. That's how I see it."

7 "What do you think, householder? Have those who've given up greed, hate, and delusion—so they're cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not? Or how do you see this?"

8 "Those who've given up greed, hate, and delusion have done well in the world. That's how I see it."

9 "So, householder, you've declared: 'The teaching of those who teach for giving up greed, hate, and delusion is well explained.' And you've declared: 'Those who practice for giving up greed, hate, and delusion are practicing well.' And you've declared: 'Those who've given up greed, hate, and delusion have done well in the world.'"

10 "It's incredible, sir, it's amazing! There's no acclaiming your own teaching or disrespecting someone else's, just teaching what's relevant in that context. The goal is spoken of, but the self is not involved. You, sir, teach Dhamma for giving up greed, hate, and delusion. Your teaching is well explained. You, sir, practice for giving up greed, hate, and delusion. You in the world are practicing well. You've given up greed, hate, and delusion. You in the world have done well.

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

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3.73 — WITH MAHĀNĀMA THE SAKYAN

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time the Buddha had recently recovered from an illness. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "For a long time, sir, I have understood your teaching like this: 'Knowledge is for those with immersion, not those without immersion.' But, sir, does immersion come first, then knowledge? Or does knowledge come first, then immersion?"

3 Then Venerable Ānanda thought, "The Buddha has recently recovered from an illness, and this Mahānāma asks him a question that's too deep. Why don't I take him off to one side and teach him the Dhamma?"

4 Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him, "Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept. What is the ethics of a trainee? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the ethics of a trainee.

5 And what is the immersion of a trainee? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the immersion of a trainee.

6 And what is the wisdom of a trainee? They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called the wisdom of a trainee.

7 Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

8 In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept."

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3.74 — JAINS

✦

1 At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

2 "Sir, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He advocates the elimination of past deeds by fervent mortification, and breaking the bridge by not doing any new deeds. So with the ending of deeds, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away. This is how to go beyond suffering by means of this purification by wearing away in the present life. What, sir, does the Buddha say about this?"

3 "Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What three?

4 It's when, Abhaya, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've under-

taken. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

5 Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

6 Then a mendicant accomplished in immersion realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

7 These are the three kinds of purification by wearing away that have been rightly explained by the Buddha … in order to realize extinguishment."

8 When he said this, Paṇḍitakumāra said to Abhaya, "Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?"

9 “How could I not agree with what was said so well by Ānanda? If anyone didn’t agree with him, their head would explode!”

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3.75 — SUPPORT

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Ānanda, those who you have sympathy for, and those worth listening to —friends and colleagues, relatives and family—should be encouraged, supported, and established in three things. What three?

3 Experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

4 Experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

5 Experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

6 There might be change in the four principal states— earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

7 There might be change in the four principal states— earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching … or the Saṅgha would never change. In this context, 'change' means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

8 Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established by you in these three things."

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3.76 — CONTINUED EXISTENCE (1ST)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, they speak of this thing called 'continued existence'. How is continued existence defined?"

3 "If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?"

4 "No, sir."

5 "So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That's how there is regeneration into a new state of existence in the future.

6 If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

7 "No, sir."

8 "So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That's how there is regeneration into a new state of existence in the future.

9 If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

10 "No, sir."

11 "So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That's how there is regeneration into a new state of existence in the future. That's how continued existence is defined."

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3.77 — CONTINUED EXISTENCE (2ND)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, they speak of this thing called 'continued existence'. How is continued existence defined?"

3 "If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?"

4 "No, sir."

5 "So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That's how there is regeneration into a new state of existence in the future.

6 If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?"

7 "No, sir."

8 "So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That's how there is regeneration into a new state of existence in the future.

9 If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?"

10 "No, sir."

11 "So, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That's how there is regeneration into a new state of existence in the future. That's how continued existence is defined."

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3.78 — PRECEPTS AND OBSERVANCES

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?"

2 "This matter is not categorical, sir."

3 "Well then, Ānanda, break it down."

4 "Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that's not fruitful. However, if unskillful qualities decline while skillful qualities grow, that is fruitful."

5 That is what Venerable Ānanda said, and the Teacher concurred.

6 Then Ānanda, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then, not long after Ānanda had left, the Buddha addressed the mendicants: "Mendicants, Ānanda is a trainee, but it's not easy to find his equal in wisdom."

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3.79 — FRAGRANCES

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, there are these three kinds of fragrance that spread only with the wind, not against it. What three? The fragrance of roots, heartwood, and flowers. These are the three kinds of fragrance that spread only with the wind, not against it. Is there a kind of fragrance that spreads with the wind, and against it, and both ways?"

3 "There is, Ānanda, such a kind of fragrance."

4 "So what, sir, is that kind of fragrance?"

5 "It's when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. They're ethical, of good character. They live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

6 Ascetics and brahmins everywhere praise them for these good qualities; even the deities praise them. This is the kind of fragrance that spreads with the wind, and against it, and both.

7 The fragrance of flowers <j>doesn't spread against the wind,
nor sandalwood, pinwheel flowers, or jasmine;
but the fragrance of the good <j>spreads against the wind;

a true person’s virtue spreads in every direction.”

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3.80 — LESSER

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard and learned this in the presence of the Buddha: 'Ānanda, the Buddha Sikhī had a disciple named Abhibhū. Standing in the realm of divinity, he could make his voice heard throughout the thousandfold galaxy.' I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

3 "He was a disciple, Ānanda. Realized Ones are immeasurable."

4 For a second time ...

5 For a third time, Ānanda said to the Buddha: "... I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?"

6 "Ānanda, have you heard of a thousandfold lesser world system, a galaxy?"

7 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak. The mendicants will listen and remember it."

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

9 "Yes, sir," Ānanda replied. The Buddha said this:

10 “Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the dazzling ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Black Plum Tree Lands, a thousand lands west of Godāvarī, a thousand lands north of Kuru, a thousand lands east of Videha, four thousand oceans, four thousand great kings, a thousand realms of the gods of the four great kings, a thousand realms of the gods of the thirty-three, of the gods of Yama, of the joyful gods, of the gods who love to create, of the gods who control what is created by others, and a thousand realms of divinity. This is called a thousandfold lesser world system, a ‘galaxy’.

11 A world system that extends for a thousand galaxies is called a millionfold middling world system, a ‘galactic cluster’.

12 A world system that extends for a thousand galactic clusters is called a billionfold great world system, a ‘galactic supercluster’.

13 If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

14 “But how would the Buddha make his voice heard so far?”

15 “First, Ānanda, a Realized One would fill the galactic supercluster with light. When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound. That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

16 When he said this, Venerable Ānanda said, “I’m so fortunate, so very fortunate, to have a teacher with such power and might!”

17 When he said this, Venerable Udāyī said to Venerable Ānanda, “What is it to you, Reverend Ānanda, if your teacher has such power and might?”

18 When he said this, the Buddha said to Venerable Udāyī, “Not so, Udāyī, not so! If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, or as king of the Black Plum Tree Land for seven lifetimes, because of the confidence of his heart. However, Ānanda will be fully extinguished in this very life.”

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3.81 — ASCETICS

✦

1 “Mendicants, there are three duties of an ascetic. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three duties of an ascetic.

2 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

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3.82 — THE DONKEY

✦

1 “Suppose, mendicants, a donkey followed behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’ But it doesn’t look like a cow, or sound like a cow, or leave a footprint like a cow. Still it follows behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’

2 In the same way, some mendicant follows behind the mendicant Saṅgha, thinking: ‘I’m a monk too! I’m a monk too!’ But they don’t have the same enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom as the other mendicants. Still they follow behind the mendicant Saṇgha, thinking: ‘I’m a monk too! I’m a monk too!’

3 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

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3.83 — FIELDS

✦

1 “Mendicants, a farmer has three primary duties. What three? A farmer first of all makes sure the field is well ploughed and tilled. Next they plant seeds in season. When the time is right, they irrigate the field and then drain it. These are the three primary duties of a farmer.

2 In the same way, a mendicant has three primary duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three primary duties of a mendicant.

3 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

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3.84 — THE VAJJI

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, each fortnight over a hundred and fifty training rules are recited. I’m not able to train in them.”

3 “But monk, are you able to train in three trainings: the higher ethics, the higher mind, and the higher wisdom?”

4 “I am, sir.”

5 “So, monk, you should train in these three trainings: the higher ethics, the higher mind, and the higher wisdom.

6 As you train in these, you will give up greed, hate, and delusion. Then you won’t do anything unskillful, or practice anything bad.”

7 After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom. He gave up greed, hate, and delusion. Then he didn’t do anything unskillful, or practice anything bad.

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3.85 — A TRAINEE

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of the one called ‘a trainee’. How is a trainee defined?”

3 “They train, mendicant, that’s why they’re called ‘a trainee’. What is their training? They train in the higher ethics, the higher mind, and the higher wisdom. They train, that’s why they’re called ‘a trainee’.

4 As a trainee trains,
following the straight road,
first they know about ending;
enlightenment follows in the same lifetime.

5 Then the knowledge comes
such a one, freed through enlightenment,
with the end of the fetters of continued existence:
‘My freedom is unshakable.’”

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3.86 — TRAINING (1ST)

✦

1 “Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who desire self-knowledge train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

2 Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

2.2 They keep the rules they’ve undertaken. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

3 Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

3.2 They keep the rules they’ve undertaken. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

4 Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

4.2 They keep the rules they've undertaken. With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

5 Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

5.2 They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

6 So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. But in any case, these training rules are not barren, I say."

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3.87 — TRAINING (2ND)

✦

1 “Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who desire self-knowledge train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

2 Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual life.

2.2 They keep the rules they’ve undertaken. With the ending of three fetters they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

2.3 With the ending of three fetters, they’re a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

3 Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

3.2 They keep the rules they've undertaken. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. With the ending of the five lower fetters they're extinguished with extra effort. With the ending of the five lower fetters they're extinguished without extra effort. With the ending of the five lower fetters they're extinguished upon landing. With the ending of the five lower fetters they're extinguished between one life and the next.

4 Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don't say they're incapable of that. But they're constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path.

4.2 They keep the rules they've undertaken. They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

5 So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. But in any case, these training rules are not barren, I say."

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3.88 — TRAINING (3RD)

✦

1 “Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who desire self-knowledge train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

2 Take the case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken.

3 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

4 If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished between one life and the next.

5 If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished upon landing.

6 If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished without extra effort.

7 If they don't penetrate so far, with the ending of the five lower fetters they're extinguished with extra effort.

8 If they don't penetrate so far, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

9 If they don't penetrate so far, with the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

10 If they don't penetrate so far, with the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

11 If they don't penetrate so far, with the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

12 If they don't penetrate so far, with the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.

13 So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. But in any case, these training rules are not barren, I say."

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3.89 — THREE TRAININGS (1ST)

✦

1 “Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

2 And what is the training in the higher ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is called the training in the higher ethics.

3 And what is the training in the higher mind? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the training in the higher mind.

4 And what is the training in the higher wisdom? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called the training in the higher wisdom. These are the three trainings.”

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3.90 — THREE TRAININGS (2ND)

✦

1 “Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

2 And what is the training in the higher ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is called the training in the higher ethics.

3 And what is the training in the higher mind? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the training in the higher mind.

4 And what is the training in the higher wisdom? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is called the training in the higher wisdom. These are the three trainings.

5 The higher ethics, the higher mind,
and the higher wisdom should be practiced
by those energetic, steadfast, and resolute,
practicing absorption, mindful, with guarded senses.

6 As before, so behind;
as behind, so before.
As below, so above;
as above, so below.

7 As by day, so by night;
as by night, so by day.
Having mastered every direction
with limitless immersion,

8 they call them a ‘trainee on the path’,
and ‘one living a pure life’.
But a wise one who has gone to the end of the path
they call a ‘Buddha’ in the world.

9 With the cessation of consciousness,
freed by the ending of craving,
the liberation of their heart
is like a lamp going out.”

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3.91 — AT PAṄKADHĀ

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. He arrived at a town of the Kosalans named Paṅkadhā, and stayed there.

2 Now, at that time a monk named Kassapagotta was resident at Paṅkadhā. There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma talk about the training rules. Kassapagotta became quite impatient and bitter, thinking, "This ascetic is much too strict."

3 When the Buddha had stayed in Paṅkadhā as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, and stayed there.

4 Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking, "It's my loss, my misfortune, that when the Buddha was talking about the training rules I became quite impatient and bitter, thinking he was much too strict. Why don't I go to the Buddha and confess my mistake to him?"

5 Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for Rājagaha. Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

6 “I made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think, ‘This ascetic is much too strict.’ Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

7 “Indeed, Kassapa, you made a mistake. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

8 Kassapa, take the case of a senior mendicant who is not eager to train and doesn’t praise taking up the training. They don’t encourage other mendicants who are not eager to train to take up the training. And they don’t truthfully and correctly praise at the right time those mendicants not eager to train. I don’t praise that kind of senior mendicant. Why is that?

8.2 Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering. That’s why I don’t praise that kind of senior mendicant.

9 Take the case of a middle mendicant who doesn’t want to train …

10 Take the case of a junior mendicant who is not eager to train … That’s why I don’t praise that kind of junior mendicant.

11 Kassapa, take the case of a senior mendicant who is eager to train and praises taking up the training. They encourage other mendicants who are not eager to train to take up the training. And they truthfully and cor-

rectly praise at the right time those mendicants who are eager to train. I praise that kind of senior mendicant. Why is that?

11.2 Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting welfare and happiness. That's why I praise that kind of senior mendicant.

12 Take the case of a middle mendicant who is eager to train …

13 Take the case of a junior mendicant who is eager to train … That's why I praise that kind of junior mendicant."

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3.92 — URGENT

✦

1 “Mendicants, a farmer has three urgent duties. What three? A farmer swiftly makes sure the field is well ploughed and tilled. Next they swiftly plant seeds in season. When the time is right, they swiftly irrigate or drain the field. These are the three urgent duties of a farmer. That farmer has no special power or ability to say: ‘Let the crops germinate today! Let them flower tomorrow! Let them ripen the day after!’ But there comes a time when that farmer’s crops germinate, flower, and ripen as the seasons change.

2 In the same way, a mendicant has three urgent duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three urgent duties of a mendicant. That mendicant has no special power or ability to say: ‘Let my mind be freed from defilements by not grasping today! Or tomorrow! Or the day after!’ But there comes a time—as that mendicant trains in the higher ethics, the higher mind, and the higher wisdom—that their mind is freed from defilements by not grasping.

3 So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

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3.93 — SECLUSION

✦

1 "Mendicants, wanderers of other religions advocate three kinds of seclusion. What three? Seclusion in robes, almsfood, and lodgings.

2 Wanderers of other religions advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, woodchips, human hair, horse-tail hair, or owls' wings. This is what wanderers of other religions advocate for seclusion in robes.

3 Wanderers of other religions advocate this kind of seclusion in almsfood. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. This is what the wanderers of other religions advocate for seclusion in almsfood.

4 Wanderers of other religions advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut. This is what wanderers of other religions advocate for seclusion in lodgings. These are the three kinds of seclusion that wanderers of other religions advocate.

5 In this teaching and training, there are three kinds of seclusion for a mendicant. What three? Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it. They have right view, giving up wrong view, being secluded from it. They've ended defilements, giving up

defilements, being secluded from them. When a mendicant has these three kinds of seclusion, they're called a mendicant who has reached the peak and the pith, being pure and consolidated in the core.

6 When a farmer's rice field is ripe, they'd have the rice cut swiftly, gathered swiftly, transported swiftly, made into heaps swiftly, threshed swiftly, the straw removed swiftly, winnowed swiftly, brought over swiftly, pounded swiftly, and have the husks removed swiftly. In this way that farmer's crop would reach the peak and the pith, being pure and consolidated in the core.

7 In the same way, when a mendicant is ethical, giving up unethical conduct, being secluded from it; when they have right view, giving up wrong view, being secluded from it; when they've ended defilements, giving up defilements, being secluded from them: they're called a mendicant who has reached the peak and the pith, being pure and consolidated in the core."

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3.94 — AUTUMN

✦

1 “In the autumn, the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and dazzles.

2 In the same way, when the stainless, immaculate vision of the teaching arises in a noble disciple, three fetters are given up: substantialist view, doubt, and misapprehension of precepts and observances.

3 Afterwards they are delivered from two things: covetousness and ill will. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. If that noble disciple passed away at that time, they’re bound by no fetter that might return them to this world.”

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3.95 — ASSEMBLIES

✦

1 "Mendicants, these are the three assemblies. What three? An assembly of the best, a divided assembly, and a harmonious assembly.

2 And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example.

2.2 They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best.

3 And what is a divided assembly? An assembly where the mendicants fight, quarrel, and dispute, continually wounding each other with barbed words. This is called a divided assembly.

4 And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.

5 When the mendicants live in harmony like this, they brim with much merit. At that time the mendicants live in a divine dwelling, that is, the heart's release by rejoicing. When they're joyful, rapture springs up. When

the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

6 It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

7 In the same way, when the mendicants are in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes, they brim with much merit. At that time the mendicants live in a divine dwelling, that is, the heart's release by rejoicing. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

8 These are the three assemblies."

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3.96 — THE THOROUGHBRED (1ST)

✦

1 "Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship. What three? It's when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. …

2 In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? It's when a mendicant is beautiful, strong, and fast.

3 And how is a mendicant beautiful? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. That's how a mendicant is beautiful.

4 And how is a mendicant strong? It's when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That's how a mendicant is strong.

5 And how is a mendicant fast? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is fast.

[6] A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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3.97 — THE THOROUGHBRED (2ND)

✦

1 “Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It’s when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king, …

2 In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? It’s when a mendicant is beautiful, strong, and fast.

3 And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

4 And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

5 And how is a mendicant fast? It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. That’s how a mendicant is fast.

[6] A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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3.98 — THE THOROUGHBRED (3RD)

✦

1 “Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It’s when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. …

2 In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? It’s when a mendicant is beautiful, strong, and fast.

3 And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

4 And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

5 And how is a mendicant fast? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That’s how a mendicant is fast.

6 A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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3.99 — JUTE

✦

1 "Jute canvas is ugly, unpleasant to touch, and worthless whether it's new, worn in, or worn out. They use worn out jute canvas for scrubbing cauldrons, or else they just throw it away on the rubbish heap.

2 In the same way, if a junior mendicant is unethical, of bad character, this is how they're ugly, I say. That individual is just as ugly as jute canvas. If you associate with, accompany, and attend to them, following their example, it'll be for your lasting harm and suffering. This is how they're unpleasant to touch, I say.

2.2 That individual is just as unpleasant to touch as jute canvas. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are not very fruitful or beneficial for the donor. This is how they're worthless, I say. That individual is just as worthless as jute canvas.

3 If a middle mendicant is unethical, of bad character, this is how they're ugly, I say. ...

4 If a senior mendicant is unethical, of bad character, this is how they're ugly, I say. ... If you associate with, accompany, and attend to them, following their example, it'll be for your lasting harm and suffering. ...

5 If such a senior mendicant speaks among the Saṅgha, the mendicants say: 'What's an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!' They become angry and upset, and blurt out things that make the Saṅgha throw them out, as if they were throwing jute canvas away on the rubbish heap.

6 Cloth from Kāsi is beautiful, pleasant to touch, and valuable whether it's new, worn in, or worn out. They use worn out cloth from Kāsi for wrapping, or else they place it in a fragrant casket.

7 In the same way, if a junior mendicant is ethical, of good character, this is how they're beautiful, I say. That individual is just as beautiful as cloth from Kāsi. If you associate with, accompany, and attend to such an individual, following their example, it will be for your lasting welfare and happiness. This is how they're pleasant to touch, I say.

7.2 That individual is just as pleasant to touch as cloth from Kāsi. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are very fruitful and beneficial for the donor. This is how they're valuable, I say. That individual is just as valuable as cloth from Kāsi.

8 If a middle mendicant is ethical, of good character, this is how they're beautiful, I say. ...

9 If a senior mendicant is ethical, of good character, this is how they're beautiful, I say. ...

10 If such a senior mendicant speaks in the midst of the Saṅgha, the mendicants say: 'Venerables, be quiet! The senior mendicant is speaking on the teaching and training.'

11 So you should train like this: 'We will be like cloth from Kāsi, not like jute canvas.' That's how you should train."

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3.100 — A LUMP OF SALT

✦

1 “Mendicants, suppose you say: ‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.

2 Suppose you say: ‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.

3 Take the case of the individual who does a trivial bad deed, but it lands them in hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot.

4 What kind of individual does a trivial bad deed, but it lands them in hell? An individual who hasn’t developed their physical endurance, ethics, mind, or wisdom. They’re small-minded and mean-spirited, living in suffering. That kind of individual does a trivial bad deed, but it lands them in hell.

5 What kind of individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot? An individual who has developed their physical endurance, ethics, mind, and wisdom. They’re not small-minded, but are big-hearted, meditating on the

immeasurables. That kind of individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot.

6 Suppose a person was to drop a lump of salt into a mug of water. What do you think, mendicants? Would that mug of water become salty and undrinkable?"

7 "Yes, sir. Why is that? Because there is only a little water in the bowl."

8 "Suppose a person was to drop a lump of salt into the Ganges River. What do you think, mendicants? Would the Ganges River become salty and undrinkable?"

9 "No, sir. Why is that? Because the Ganges River is a vast mass of water."

10 "This is how it is in the case of an individual who does a trivial bad deed, but it lands them in hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot. ...

13 Take the case of someone who is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars. While someone else isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

14 What sort of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? Someone who is poor, with few possessions and little wealth. That kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

15 What sort of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? Someone who is rich, affluent, and wealthy. That kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

16 This is how it is in the case of an individual who does a trivial bad deed, but they go to hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot. ...

20 It's like a sheep dealer or butcher. They can execute, jail, fine, or otherwise punish one person who steals from them, but not another.

21 What sort of person can they punish? Someone who is poor, with few possessions and little wealth. That's the kind of person they can punish.

22 What sort of person can't they punish? A ruler or their chief minister who is rich, affluent, and wealthy. That's the kind of person they can't punish. In fact, all they can do is raise their cupped palms and ask: 'Please, good fellow, give me my sheep or pay me for it.'

23 This is how it is in the case of an individual who does a trivial bad deed, but it lands them in hell. Meanwhile, another individual does the same trivial bad deed, but experiences it in this life, so that not even a little remains, let alone a lot. ...

26 Mendicants, suppose you say: 'No matter how this person performs a deed, they experience it the same way.' This being so, the spiritual life could not be lived, and there'd be no chance of making a complete end of suffering.

27 Suppose you say: ‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.”

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3.101 — A PANNER

✦

1 “Native gold has coarse corruptions: sand, soil, and gravel. A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it. When that’s been eliminated, there are medium corruptions in the native gold: fine grit and coarse sand. The panner washes it again.

1.2 When that’s been eliminated, there are fine corruptions in the native gold: fine sand and black grime. The panner washes it again. When that’s been eliminated, only golden flecks remain. A goldsmith or their apprentice places the native gold in a crucible where they blow, melt, and smelt it. Still the native gold is not settled and the dross is not totally gone.

1.3 It’s not pliable, workable, or radiant, but is brittle and not completely ready for working. But the goldsmith keeps on blowing, melting, and smelting it. The native gold becomes pliable, workable, and radiant, not brittle, and ready to be worked.

1.4 Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

2 In the same way, a mendicant who is committed to the higher mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

3 When they’ve been given up and eliminated, there are middling corruptions: sensual, malicious, or cruel thoughts. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

4 When they've been given up and eliminated, there are fine corruptions: thoughts of family, country, and status. A sincere, proficient mendicant gives these up, dispels, eliminates, and obliterates them.

5 When they've been given up and eliminated, only thoughts about the teaching are left. That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.

6 But there comes a time when that mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

7 If they wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the realm of divinity.' They are capable of realizing these things, since each and every one is within range.

8 If they wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' They are capable of realizing these things, since each and every one is within range.

9 If they wish: ‘May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ They are capable of realizing these things, since each and every one is within range.

10 If they wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food.

10.2 This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ They are capable of

realizing these things, since each and every one is within range.

11 If they wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

11.2 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.' They are capable of realizing these things, since each and every one is within range.

12 If they wish: 'May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' They are capable of realizing these things, since each and every one is within range."

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3.102 — BASIS

✦

1 “Mendicants, a mendicant committed to the higher mind should focus on three bases from time to time: the basis of immersion, the basis of exertion, and the basis of equanimity.

2 If a mendicant dedicated to the higher mind focuses solely on the basis of immersion, it’s likely their mind will incline to laziness.

3 If they focus solely on the basis of exertion, it’s likely their mind will incline to restlessness.

4 If they focus solely on the basis of equanimity, it’s likely their mind won’t properly become immersed in samādhi for the ending of defilements.

5 But when a mendicant dedicated to the higher mind focuses from time to time on the basis of immersion, the basis of exertion, and the basis of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements.

6 It’s like when a goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some native gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. If they solely fanned it, the native gold would likely be scorched.

6.2 If they solely sprinkled water on it, the native gold would likely cool down. If they solely watched over it, the native gold would likely not be properly processed.

6.3 But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that native gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

7 In the same way, a mendicant committed to the higher mind should focus on three bases from time to time: the basis of immersion, the basis of exertion, and the basis of equanimity. …

8 When a mendicant dedicated to the higher mind focuses from time to time on the basis of immersion, the basis of exertion, and the basis of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

9 If they wish: ‘May I wield the many kinds of psychic power’ …

10 ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.’ … ‘May I recollect many kinds of past lives.’ …

10.2 ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn.’ … ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it

with my own insight in this very life due to the ending of defilements.' They are capable of realizing these things, since each and every one is within range."

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3.103 — BEFORE AWAKENING

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification in the world? What’s the drawback? What’s the escape?’

2 Then it occurred to me: ‘The pleasure and happiness that arise from the world: this is its gratification.

3 That the world is impermanent, suffering, and perishable: this is its drawback.

4 Removing and giving up desire and greed for the world: this is its escape.’

5 As long as I didn’t truly understand the world’s gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

6 But when I did truly understand the world’s gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

7 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

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3.104 — GRATIFICATION (1ST)

✦

[1] "Mendicants, I went in search of the world's gratification, and I found it. I've seen clearly with wisdom the full extent of gratification in the world. I went in search of the world's drawbacks, and I found them. I've seen clearly with wisdom the full extent of the drawbacks in the world. I went in search of escape from the world, and I found it. I've seen clearly with wisdom the full extent of escape from the world.

[2] As long as I didn't truly understand the world's gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

[3] But when I did truly understand the world's gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

[4] Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

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3.105 — GRATIFICATION (2ND)

✦

1 "Mendicants, if there were no gratification in the world, sentient beings wouldn't be aroused by it. But because there is gratification in the world, sentient beings are aroused by it.

2 If the world had no drawback, sentient beings wouldn't grow disillusioned with it. But since the world has a drawback, sentient beings do grow disillusioned with it.

3 If there were no escape from the world, sentient beings wouldn't escape from it. But since there is an escape from the world, sentient beings do escape from it.

4 As long as sentient beings don't truly understand the world's gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with mind free of boundaries.

5 But when sentient beings truly understand the world's gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with mind free of boundaries."

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3.106 — ASCETICS AND BRAHMINS

✦

1 “Mendicants, there are ascetics and brahmins who don’t truly understand the world’s gratification, drawback, and escape for what they are. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight in this very life.

2 There are ascetics and brahmins who do truly understand the world’s gratification, drawback, and escape for what they are. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

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3.107 — WAILING

✦

1 “Singing is regarded as wailing in the training of the Noble One. Dancing is regarded as madness. Too much laughter, showing the teeth, is regarded as childish. So break off singing and dancing; and when you’re appropriately pleased, it’s enough to simply smile.”

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3.108 — SATISFACTION

✦

1 “Mendicants, there are three indulgences that never satisfy. What three? Sleep, drinking beer and wine, and sexual intercourse. These are the three indulgences that never satisfy.”

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3.109 — UNPROTECTED

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected. When deeds are unprotected, they fester. When deeds fester, they become rotten. Someone whose deeds of body, speech, and mind are rotten will not have a good death.

3 It's like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected. They fester, and become rotten.

4 In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. … Someone whose deeds of body, speech, and mind are rotten will not have a good death.

5 When the mind is protected, bodily, verbal, and mental deeds are protected. When deeds are protected, they don't fester. When deeds don't fester, they don't become rotten. Someone whose deeds of body, speech, and mind aren't rotten will have a good death.

6 It's like a bungalow with a good roof. The roof peak, rafters, and walls are protected. They don't get soaked, and they don't become rotten.

[7] In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. … Someone whose deeds of body, speech, and mind aren't rotten will have a good death."

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3.110 — FALLEN

✦

1 Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

2 “Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death. It’s like a bungalow with a bad roof. The roof peak, rafters, and walls fall in. In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death.

3 When the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death. It’s like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in. In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death.”

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3.111 — SOURCES (1ST)

✦

1 “Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the creation of more deeds, not their cessation. These are three sources that give rise to deeds.

2 There are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Any deed that emerges from contentment, love, or understanding—born, sourced, and originated from contentment, love, or understanding—is skillful, blameless, results in happiness, and leads to the cessation of more deeds, not their creation. These are three sources that give rise to deeds.”

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3.112 — SOURCES (2ND)

✦

1 “Mendicants, there are these three sources that give rise to deeds. What three?

2 Desire comes up for things that stimulate desire and greed in the past, future, or present. And how does desire come up for things that stimulate desire and greed in the past, future, or present? In your heart you think about and consider things that stimulate desire and greed in the past, future, or present.

2.2 When you do this, desire comes up, and you get attached to those things. This lust in the heart is what I call a fetter. That’s how desire comes up for things that stimulate desire and greed in the past, future, or present.

4 These are three sources that give rise to deeds.

5 There are these three sources that give rise to deeds. What three? Desire doesn’t come up for things that stimulate desire and greed in the past, future, or present. And how does desire not come up for things that stimulate desire and greed in the past, future, or present?

5.2 You understand the future result of things that stimulate desire and greed in the past, future, or present. When you know this, you grow disillusioned, your heart becomes dispassionate, and you see it with penetrating wisdom. That’s how desire doesn’t come up for things that stimulate desire and greed in the past, future, or present.

[7] These are three sources that give rise to deeds.”

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3.113 — BOUND FOR LOSS

✦

1 “Mendicants, these three are bound for a place of loss, bound for hell, if they don’t give up this fault. What three?

2 Someone who is unchaste, but claims to be chaste; someone who makes a groundless accusation of unchastity against a person whose chastity is pure; and someone who has the view, ‘There is nothing wrong with sensual pleasures,’ so they throw themselves into sensual pleasures.

3 These are the three who are bound for a place of loss, bound for hell, if they don’t give up this fault.”

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3.114 — RARE

✦

1 “Mendicants, the appearance of three individuals is rare in the world. What three? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a Realized One. An individual who is grateful and thankful. The appearance of these three individuals is rare in the world.”

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3.115 — IMMEASURABLE

✦

1 “Mendicants, these three individuals are found in the world. What three? Someone easy to measure, someone hard to measure, and someone who is immeasurable.

2 And who is the individual easy to measure? It’s an individual who is haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. This is called ‘an individual easy to measure’.

3 And who is the individual hard to measure? It’s an individual who is not haughty, insolent, fickle, scurrilous, or loose-tongued. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. This is called ‘an individual hard to measure’.

4 And who is the immeasurable individual? It’s a mendicant who is perfected, and has ended defilements. This is called ‘an immeasurable individual’.

5 These are the three individuals found in the world.”

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3.116 — IMPERTURBABLE

✦

1 “Mendicants, these three individuals are found in the world. What three?

2 First, an individual, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They enjoy it and like it and find it rewarding.

2.2 If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite space. The lifespan of the gods of infinite space is twenty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

2.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

3 Furthermore, an individual, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. They enjoy it and like it and find it rewarding.

3.2 If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite consciousness. The lifespan of the gods of infi-

nite consciousness is forty thousand eons.

3.3 An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life.

3.4 This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

4 Furthermore, an individual, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. They enjoy it and like it and find it rewarding.

4.2 If they're set on that, committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the dimension of nothingness. The lifespan of the gods of nothingness is sixty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

4.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

5 These are the three individuals found in the world."

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3.117 — FAILURES AND ACCOMPLISHMENTS

✦

1 “Mendicants, there are three failures. What three? Failure in ethics, mind, and view. And what is failure in ethics? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, backbiting, harsh, or nonsensical. This is called ‘failure in ethics’.

2 And what is failure in mind? It’s when someone is covetous and malicious. This is called ‘failure in mind’.

3 And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

3.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

4 These are the three failures.

5 There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

6 And what is accomplishment in ethics? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, backbiting, harsh, or nonsensical. This is called accomplishment in ethics.

7 And what is accomplishment in mind? It's when someone is content and kind-hearted. This is called accomplishment in mind.

8 And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

8.2 This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

9 These are the three accomplishments."

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3.118 — SURE-BET DICE

✦

1 “Mendicants, there are three failures. What three? Failure in ethics, mind, and view.

2 And what is failure in ethics? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, backbiting, harsh, or nonsensical. This is called ‘failure in ethics’.

3 And what is failure in mind? It’s when someone is covetous and malicious. This is called ‘failure in mind’.

4 And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

4.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

4.3 It’s like throwing sure-bet dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

5 These are the three failures.

6 There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

7 And what is accomplishment in ethics? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, backbiting, harsh, or nonsensical. This is called accomplishment in ethics.

8 And what is accomplishment in mind? It's when someone is content and kind-hearted. This is called accomplishment in mind.

9 And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

9.2 This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view. It's like throwing sure-bet dice: they always fall the right side up.

9.3 In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

10 These are the three accomplishments."

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3.119 — ACTION

✦

1 “Mendicants, there are three failures. What three? Failure in action, livelihood, and view.

2 And what is failure in action? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, backbiting, harsh, or nonsensical. This is called ‘failure in action’.

3 And what is failure in livelihood? It’s when a noble disciple has wrong livelihood and earns a living by wrong livelihood. This is called ‘failure in livelihood’.

4 And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

4.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. These are the three failures.

5 There are three accomplishments. What three? Accomplishment in action, livelihood, and view.

6 And what is accomplishment in action? It's when someone doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, backbiting, harsh, or nonsensical. This is called 'accomplishment in action'.

7 And what is accomplishment in livelihood? It's when a noble disciple has right livelihood and earns a living by right livelihood. This is called 'accomplishment in livelihood'.

8 And what is accomplishment in view? It's when someone has right view, an undistorted perspective, such as: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' This is called 'accomplishment in view'.

9 These are the three accomplishments."

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3.120 — PURITY (1ST)

✦

1 “Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

2 And what is purity of body? It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct. This is called ‘purity of body’.

3 And what is purity of speech? It’s when someone doesn’t use speech that’s false, backbiting, harsh, or nonsensical. This is called ‘purity of speech’.

4 And what is purity of mind? It’s when someone is content, kind-hearted, and has right view. This is called ‘purity of mind’.

5 These are the three kinds of purity.”

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3.121 — PURITY (2ND)

✦

1 “Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

2 And what is purity of body? It’s when a mendicant doesn’t kill living creatures, steal, or have sex. This is called ‘purity of body’.

3 And what is purity of speech? It’s when a mendicant doesn’t use speech that’s false, backbiting, harsh, or nonsensical. This is called ‘purity of speech’.

4 And what is purity of mind?

5 It’s when a mendicant who has sensual desire in them understands ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

6 When they have ill will in them they understand ‘I have ill will in me’; and when they don’t have ill will in them they understand ‘I don’t have ill will in me’. They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

7 When they have dullness and drowsiness in them they understand ‘I have dullness and drowsiness in me’; and when they don’t have dullness and drowsiness in them they understand ‘I don’t have dullness and

drowsiness in me'. They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

8 When they have restlessness and remorse in them they understand 'I have restlessness and remorse in me'; and when they don't have restlessness and remorse in them they understand 'I don't have restlessness and remorse in me'. They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

9 When they have doubt in them they understand 'I have doubt in me'; and when they don't have doubt in them they understand 'I don't have doubt in me'. They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

10 This is called 'purity of mind'.

11 These are the three kinds of purity.

12 Purity of body, purity of speech,
and undefiled purity of heart.
A pure one, blessed with purity,
has washed off all bad things, they say."

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3.122 — SAGACITY

✦

1 “Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind.

2 And what is sagacity of body? It’s when a mendicant doesn’t kill living creatures, steal, or have sex. This is called ‘sagacity of body’.

3 And what is sagacity of speech? It’s when a mendicant doesn’t use speech that’s false, backbiting, harsh, or nonsensical. This is called ‘sagacity of speech’.

4 And what is sagacity of mind? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is called ‘sagacity of mind’. These are the three kinds of sagacity.

5 A sage in body, a sage in speech,
a sage undefiled in heart;
a sage, blessed with sagacity,
has given up everything, they say.”

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3.123 — AT KUSINĀRĀ

✦

1 At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, take the case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

4 The mendicant thinks: ‘It’s so good that this householder serves me with delicious fresh and cooked foods.’ Then they think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They think about it with sensual, malicious, or cruel thoughts. A gift to such a mendicant is not very fruitful, I say. Why is that? Because that mendicant is negligent.

5 Take another case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and ap-

proach that householder's home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

6 It never occurs to them: 'It's so good that the householder or their child serves and satisfies me with their own hands with delicious fresh and cooked foods.' They don't think: 'I really hope this householder serves me with delicious fresh and cooked foods in the future, too.'

6.2 They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. They think about it with thoughts of renunciation, good will, or harmlessness. A gift to such a mendicant is very fruitful, I say. Why is that? Because that mendicant is diligent."

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3.124 — ARGUMENTS

✦

1 "Mendicants, I'm not even comfortable thinking about a place where mendicants fight—quarreling and disputing, continually wounding each other with barbed words—let alone going there. I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.' What three things have they given up?

1.2 Thoughts of renunciation, good will, and harmlessness. What three things have they cultivated? Sensual, malicious, and cruel thoughts. … I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.'

2 I feel comfortable going to a place where the mendicants live in harmony —appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes—let alone thinking about it. I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.' What three things have they given up?

2.2 Sensual, malicious, and cruel thoughts. What three things have they cultivated? Thoughts of renunciation, good will, and harmlessness. … I come to a conclusion about them: 'Clearly those venerables have given up three things and cultivated three things.'"

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3.125 — THE GOTAMAKA SHRINE

✦

1 At one time the Buddha was staying near Vesālī, at the Gotamaka Shrine. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, I teach based on direct knowledge, not without direct knowledge. I teach with reasons, not without them. I teach with a demonstrable basis, not without it. Since this is so, you should follow my advice and instruction. This is enough for you to feel joyful, delighted, and happy: ‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”

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

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3.126 — BHARAṆḌU KĀLĀMA

✦

1 At one time the Buddha was wandering in the land of the Kosalans when he arrived at Kapilavatthu.

2 Mahānāma the Sakyan heard that he had arrived. He went up to the Buddha, bowed, and stood to one side. The Buddha said to him, “Go into Kapilavatthu, Mahānāma, and check if there’s a suitable guest house where I can spend the night.”

3 “Yes, sir,” replied Mahānāma. He returned to Kapilavatthu and searched all over the city, but he couldn’t see a suitable guest house for the Buddha to spend the night.

4 Then Mahānāma went up to the Buddha, and said to him, “Sir, there’s no suitable guest house in Kapilavatthu for you to spend the night. But there is this Bharaṇḍu the Kālāma, who used to be the Buddha’s spiritual companion. Why don’t you spend the night at his hermitage?”

5 “Go, Mahānāma, and set out a mat.”

6 “Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, where he set out a mat, and got foot-washing water ready. Then he went back to the Buddha and said to him, “The mat and foot-washing water are set out. Please, sir, go at your convenience.”

7 Then the Buddha went to Bharaṇḍu’s hermitage, sat down on the seat spread out, and washed his feet.

8 Then it occurred to Mahānāma, “It’s too late to pay homage to the Buddha today. He’s tired. Tomorrow I’ll pay homage to the Buddha.” He bowed and respectfully circled the Buddha, keeping him on his right, before leaving.

9 Then, when the night had passed, Mahānāma the Sakyan went up to the Buddha, and sat down to one side. The Buddha said to him:

10 “Mahānāma, there are these three teachers found in the world. What three? One teacher advocates the complete understanding of sensual pleasures, but not of forms or feelings. One teacher advocates the complete understanding of sensual pleasures and forms, but not of feelings. One teacher advocates the complete understanding of sensual pleasures, forms, and feelings. These are the three teachers found in the world. Do these three teachers have the same end or different ends?”

11 When he said this, Bharaṇḍu said to Mahānāma, “Say they’re the same, Mahānāma!”

12 The Buddha said, “Say they’re different, Mahānāma!”

13 For a second time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

14 The Buddha said, “Say they’re different, Mahānāma!”

15 For a third time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

16 The Buddha said, “Say they’re different, Mahānāma!”

17 Then it occurred to Bharaṇḍu, “The Buddha has rebuked me three times in front of this illustrious Mahānāma. Why don’t I leave Kapilavatthu?” Then Bharaṇḍu the Kālāma left Kapilavatthu, never to return.

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3.127 — WITH HATTHAKA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, the glorious godling Hatthaka, lighting up the entire Jeta's Grove, went up to the Buddha. Thinking, "I will stand before the Buddha," he sank and melted down, and wasn't able to stay still. It's like when ghee or oil is poured on sand, it sinks and melts down, and can't remain stable.

3 Then the Buddha said to Hatthaka, "Hatthaka, manifest a solid incarnation."

4 "Yes, sir," replied Hatthaka. He manifested a solid incarnation, bowed to the Buddha, and stood to one side.

5 The Buddha said to him, "Hatthaka, I wonder whether you still promulgate now the teachings that you promulgated when you were a human being?"

6 "I still promulgate the teachings that I promulgated as a human being. And I also promulgate teachings that I didn't promulgate as a human being.

7 Just as the Buddha these days lives crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples, so I live crowded by the godlings. The

godlings come from far away, thinking, ‘We’ll hear the teaching in the presence of Hatthaka.’

8 Sir, I passed away without getting enough of three things. What three? Seeing the Buddha; hearing the true teaching; and serving the Saṅgha. I passed away without getting enough of these three things.

9 I could never get enough
of seeing the Buddha,
serving the Saṅgha,
or hearing the teaching.

10 Training in the higher ethics,
loving to hear the true teaching,
Hatthaka has gone to the Aviha realm
without getting enough of these three things.”

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3.128 — BITTER

✦

1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Varanasi for alms. While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.

3 The Buddha said to him, "Monk, don't be bitter. If you're bitter, festering with putrefaction, flies will, without a doubt, plague and infest you."

4 Hearing this advice of the Buddha, that monk was struck with a sense of urgency. Then, after the meal, on his return from almsround, the Buddha told the mendicants what had happened. …

6 When he said this, one of the mendicants said to the Buddha:

7 "Sir, what is this 'bitterness'? What is 'putrefaction'? And what are the 'flies'?"

8 "Desire is bitterness; ill will is the putrefaction; and bad, unskillful thoughts are the flies. If you're bitter, festering with putrefaction, flies will, without a doubt, plague and infest you.

9 When your eyes and ears are unguarded,
and you're not restrained in your sense faculties,
flies—those lustful thoughts—
will plague you.

10 A mendicant who's bitter,
festering with putrefaction,
is far from being extinguished,
distress is their lot.

11 Whether in village or wilderness,
if they don't find serenity in themselves,
the fool, the simpleton departs,
honored only by flies.

12 But those who have ethics,
lovers of wisdom and peace,
they, being peaceful, sleep at ease,
since they've got rid of the flies."

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3.129 — WITH ANURUDDHA (1ST)

✦

1 Then Venerable Anuruddha went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sometimes, sir, with my clairvoyance that is purified and superhuman, I see that females—when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell. How many qualities do ladies have so that they're reborn in a place of loss, a bad place, the underworld, hell?"

3 "When ladies have three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What three? A lady lives at home with a heart full of the stain of stinginess in the morning, jealousy at midday, and sexual desire in the evening. When ladies possess these three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell."

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3.130 — WITH ANURUDDHA (2ND)

✦

1 Then Venerable Anuruddha went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

2 "Here's the thing, Reverend Sāriputta. With clairvoyance that is purified and surpasses the human, I survey the thousandfold galaxy. My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed and unified in samādhi. But my mind is not freed from the defilements by not grasping."

3 "Well, Reverend Anuruddha, when you say: 'With clairvoyance that is purified and surpasses the human, I survey the thousandfold galaxy,' that's your conceit. And when you say: 'My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,' that's your restlessness.

3.2 And when you say: 'But my mind is not freed from the defilements by not grasping,' that's your remorse. It would be good to give up these three things. Ignore them and apply your mind to freedom from death."

4 After some time Anuruddha gave up these three things. Ignoring them, he applied his mind to freedom from death. Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme

culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

5 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Anuruddha became one of the perfected.

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3.131 — UNDER COVER

✦

1 “Mendicants, three things are conveyed under cover, not in the open. What three? Ladies are conveyed for marriage with a veil, not unveiled. Hymns of the brahmins are conveyed under cover, not openly. Wrong view is conveyed under cover, not in the open. These three things are conveyed under cover, not in the open.

2 Three things dazzle in the open, not under cover. What three? The moon dazzles in the open, not under cover. The sun dazzles in the open, not under cover. The teaching and training proclaimed by a Realized One dazzle in the open, not under cover. These three things dazzle in the open, not under cover.”

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3.132 — ETCHINGS

✦

1 “Mendicants, these three individuals are found in the world. What three? An individual like a line drawn in stone, an individual like a line drawn in sand, and an individual like a line drawn in water.

2 And who is the individual like a line drawn in stone? It’s an individual who is often angry, and their anger lingers for a long time. It’s like a line drawn in stone, which isn’t quickly worn away by wind and water, but lasts for a long time. In the same way, an individual is often angry, and their anger lingers for a long time. This is called an individual like a line drawn in stone.

3 And who is the individual like a line drawn in sand? It’s an individual who is often angry, but their anger doesn’t linger long. It’s like a line drawn in sand, which is quickly worn away by wind and water, and doesn’t last long. In the same way, an individual is often angry, but their anger doesn’t linger long. This is called an individual like a line drawn in sand.

4 And who is the individual like a line drawn in water? It’s an individual who, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. It’s like a line drawn in water, which vanishes right away, and doesn’t last long. In the same way, an individual, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. This is called an individual like a line drawn in water.

5 These are the three individuals found in the world.”

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3.133 — A WARRIOR

✦

1 “Mendicants, a warrior with three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship. What three? He’s a long-distance shooter, a marksman, one who shatters large objects. A warrior with these three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.

2 In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What three? They’re a long-distance shooter, a marksman, and one who shatters large objects.

3 And how is a mendicant a long-distance shooter? It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form —with right understanding: ‘This is not mine, I am not this, this is not my self.’

3.2 They truly see any kind of feeling at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’

3.3 They truly see any kind of perception at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’

3.4 They truly see any kind of choices at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all choices—with right understanding: 'This is not mine, I am not this, this is not my self.'

3.5 They truly see any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how a mendicant is a long-distance shooter.

4 And how is a mendicant a marksman? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. That's how a mendicant is a marksman.

5 And how does a mendicant shatter large objects? It's when a mendicant shatters the great mass of ignorance. That's how a mendicant shatters large objects.

6 A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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3.134 — ASSEMBLIES

✦

1 “Mendicants, there are these three assemblies. What three? An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent. These are the three assemblies.”

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3.135 — A FRIEND

✦

1 “Mendicants, you should associate with a friend who has three factors. What three? They give what is hard to give, they do what is hard to do, and they endure what is hard to endure. You should associate with a friend who has these three factors.”

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3.136 — ARISING

✦

1 "Mendicants, whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this surety of natural principles: all conditions are impermanent. A Realized One awakens to this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it: 'All conditions are impermanent.'

2 Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this surety of natural principles: all conditions are suffering. A Realized One awakens to this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it: 'All conditions are suffering.'

3 Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this surety of natural principles: all things are not-self. A Realized One awakens to this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it: 'All things are not-self.'"

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3.137 — A HAIR BLANKET

✦

1 “Mendicants, a hair blanket is said to be the worst kind of woven cloth. It’s cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch. In the same way, the teaching of the bamboo-staffed ascetic is said to be the worst of all the doctrines of the various ascetics and brahmins.

2 The bamboo-staffed ascetic, that futile man, has this doctrine and view: ‘There is no power in deeds, action, or energy.’

3 Those who were perfected ones, fully awakened Buddhas in the past also taught the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’

4 Those who will be perfected ones, fully awakened Buddhas in the future will also teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’

5 I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes me by saying: ‘There is no power in deeds, action, or energy.’

6 It’s like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish. In the same way that futile man the bamboo-staffed ascetic is a trap for humans, it seems to me. He

has come into the world for the harm, suffering, calamity, and disaster of many beings.”

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3.138 — ACCOMPLISHMENT

✦

1 “Mendicants, there are three accomplishments. What three? Accomplishment in faith, ethics, and wisdom. These are the three accomplishments.”

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3.139 — GROWTH

✦

1 “Mendicants, there are three kinds of growth. What three? Growth in faith, ethics, and wisdom. These are the three kinds of growth.”

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3.140 — A WILD COLT

✦

1 "Mendicants, I will teach you about three wild colts and three wild people. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "What are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned.

4 These are the three wild colts.

5 And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

6 And how is a wild person fast, but not beautiful or well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ...

6.2 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

6.3 This is how they're not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

7 And how is a wild person fast and beautiful, but not well proportioned? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' …

7.2 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. But they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

7.3 This is how they're not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

8 And how is a wild person fast, beautiful, and well proportioned? It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' …

8.2 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick.

8.3 This is how they're well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned.

9 These are the three wild people."

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3.141 — EXCELLENT HORSES

✦

1 "Mendicants, I will teach you the three excellent horses and the three excellent people. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "What are the three excellent horses? One excellent horse is fast, but not beautiful or well proportioned. Another excellent horse is fast and beautiful, but not well proportioned. While another excellent horse is fast, beautiful, and well proportioned.

4 These are the three excellent horses.

5 What are the three excellent people? One excellent person is fast, but not beautiful or well proportioned. Another excellent person is fast and beautiful, but not well proportioned. While another excellent person is fast, beautiful, and well proportioned.

6 And how is an excellent person fast, but not beautiful or well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering.

6.2 This is how they're not beautiful, I say. And they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how an excellent person is fast, but not beautiful or well proportioned.

7 And how is an excellent person fast and beautiful, but not well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering.

7.2 This is how they're beautiful, I say. But they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're not well proportioned, I say. This is how an excellent person is fast and beautiful, but not well proportioned.

8 And how is an excellent person fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering.

8.2 This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person is fast, beautiful, and well proportioned.

9 These are the three excellent people."

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3.142 — THE THOROUGHBRED

✦

1 “Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people. Listen and apply your mind well, I will speak.”

2 “Yes, sir,” they replied. The Buddha said this:

3 “What are the three fine thoroughbred horses? One fine thoroughbred horse … is fast, beautiful, and well proportioned.

4 These are the three fine thoroughbred horses.

5 And what are the three fine thoroughbred people? One fine thoroughbred person … is fast, beautiful, and well proportioned.

6 And how is a fine thoroughbred person … fast, beautiful, and well proportioned? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is how they’re fast, I say.

6.2 When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

[7] These are the three fine thoroughbred people."

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3.143 — AT THE PEACOCKS' FEEDING GROUND (1ST)

✦

1 At one time the Buddha was staying near Rājagaha, at the monastery for the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom.

4 A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans."

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3.144 — AT THE PEACOCKS' FEEDING GROUND (2ND)

✦

1 "Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

2 A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans."

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3.145 — AT THE PEACOCKS' FEEDING GROUND (3RD)

✦

1 "Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? Right view, right knowledge, and right freedom.

2 A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans."

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3.146 — UNSKILLFUL

✦

1 “Someone with three qualities is placed in hell as if delivered there. What three? Unskillful deeds by way of body, speech, and mind.

2 Someone with these three qualities is placed in hell as if delivered there.

3 Someone with three qualities is placed in heaven as if delivered there. What three? Skillful deeds by way of body, speech, and mind.

4 Someone with these three qualities is placed in heaven as if delivered there.”

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3.147 — BLAMEWORTHY

✦

1 “Someone with three qualities is placed in hell as if delivered there. What three? Blameworthy deeds by way of body, speech, and mind.

2 Someone with these three qualities is placed in hell as if delivered there.

3 Someone with three qualities is placed in heaven as if delivered there. What three? Blameless deeds by way of body, speech, and mind. Someone with these three qualities is placed in heaven as if delivered there.”

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3.148 — UNETHICAL

✦

1 “Someone with three qualities is placed in hell as if delivered there. … Unethical deeds by way of body, speech, and mind. …

2 Someone with three qualities is placed in heaven as if delivered there. … Ethical deeds by way of body, speech, and mind. …”

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3.149 — IMPURE

✦

1 “Someone with three qualities is placed in hell as if delivered there. … Impure deeds by way of body, speech, and mind. …

2 Someone with three qualities is placed in heaven as if delivered there. … Pure deeds by way of body, speech, and mind. …”

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3.150 — BROKEN (1ST)

✦

1 "When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they brim with much wickedness. What three? Unskillful deeds by way of body, speech, and mind. …

3 When an astute, competent true person has three qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What three? Skillful deeds by way of body, speech, and mind. …"

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3.151 — BROKEN (2ND)

✦

1 “When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Blameworthy deeds by way of body, speech, and mind. …

2 When an astute, competent true person has three qualities they keep themselves intact and unscathed. … Blameless deeds by way of body, speech, and mind. …”

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3.152 — BROKEN (3RD)

✦

1 “When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Unethical deeds by way of body, speech, and mind. …

2 When an astute, competent true person has three qualities they keep themselves intact and unscathed. … Ethical deeds by way of body, speech, and mind. …”

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3.153 — BROKEN (4TH)

✦

1 “When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Impure deeds by way of body, speech, and mind. …

2 When an astute, competent true person has three qualities they keep themselves intact and unscathed. … Pure deeds by way of body, speech, and mind. …”

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3.154 — HOMAGE

✦

1 “Mendicants, there are three kinds of homage. What three? By way of body, speech, and mind. These are the three kinds of homage.”

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3.155 — MORNING

✦

1 “Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.

2 Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.

3 Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.

4 A good star, a good fortune,
a good sunup, a good rising,
a good moment, a good hour,
good gifts to spiritual practitioners.

5 Auspicious deeds of body,
verbal auspicious deeds,
auspicious deeds of mind,
auspicious resolutions:
when your deeds have been auspicious,
you get auspicious benefits.

6 Those happy with these benefits
flourish in the Buddha’s teaching.
May you and all your relatives
be healthy and happy!”

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3.156–162 — UNTITLED DISCOURSES ON THREE PRACTICES

✦

156 “Mendicants, there are three practices. What three? The addicted practice, the scorching practice, and the middle practice.

And what’s the addicted practice? It’s when someone has this doctrine and view: ‘There’s nothing wrong with sensual pleasures’; so they throw themselves into sensual pleasures. This is called the addicted practice.

And what’s the scorching practice? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who lives with a man; or where there’s a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live pursuing these various ways of mortifying and tormenting the body. This is called the scorching practice.

And what's the middle practice? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the middle practice.

These are the three practices.

157 Mendicants, there are three practices. What three? The addicted practice, the scorching practice, the middle practice.

And what's the addicted practice? … This is called the addicted practice.

And what is the scorching practice? … This is called the scorching practice.

And what's the middle practice? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the

mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. …

158 They develop the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. …

159 They develop the faculty of faith … energy … mindfulness … immersion … wisdom …

160 They develop the power of faith … energy … mindfulness … immersion … wisdom …

161 They develop the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity …

162 They develop right view … right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … This is called the middle practice. These are the three practices.”

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3.163–182 — UNTITLED DISCOURSES ON THREE QUALITIES

✦

163 “Someone with three qualities is placed in hell as if delivered there. What three? They themselves kill living creatures. They encourage others to kill living creatures. And they approve of killing living creatures. Someone with these three qualities is placed in hell as if delivered there.

164 Someone with three qualities is placed in heaven as if delivered there. What three? They don’t themselves kill living creatures. They encourage others to not kill living creatures. And they approve of not killing living creatures. …

165 They themselves steal. They encourage others to steal. And they approve of stealing. …

166 They don’t themselves steal. They encourage others to not steal. And they approve of not stealing. …

167 They themselves commit sexual misconduct. They encourage others to commit sexual misconduct. And they approve of sexual misconduct. …

168 They don’t themselves commit sexual misconduct. They encourage others to not commit sexual misconduct. And they approve of refraining from sexual misconduct. …

169 They themselves lie. They encourage others to lie. And they approve of lying. …

170 They don't themselves lie. They encourage others to not lie. And they approve of not lying. …

171 They themselves backbite. They encourage others to backbite. And they approve of backbiting. …

172 They don't themselves backbite. They encourage others to not backbite. And they approve of not backbiting. …

173 They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. …

174 They don't themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. …

175 They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. …

176 They don't themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. …

177 They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. …

178 They themselves are content. They encourage others to be contented. And they approve of being contented. …

179 They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. …

180 They themselves are kind-hearted. They encourage others to have good will. And they approve of good will. …

181 They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. …

182 They themselves have right view. They encourage others to have right view. And they approve of right view.
Someone with these three qualities is placed in heaven as if delivered there.”

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3.183–352 — UNTITLED DISCOURSES ON GREED, ETC.

✦

1 "For insight into greed, three things should be developed. What three? Emptiness immersion; signless immersion; and undirected immersion. For insight into greed, these three things should be developed.

2 For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go …

3 hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … insight … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence, these three things should be developed."

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

The Book of the Threes is finished.

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4.1 — UNDERSTOOD

✦

1 So I have heard. At one time the Buddha was staying in the land of the Vajjis at Wares Village. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there'll be no more future lives."

4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

5 "Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

6 And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is fully quenched."

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4.2 — FALLEN

✦

1 “Someone without four things is said to have ‘fallen from this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone without these four things is said to have ‘fallen from this teaching and training’.

2 Someone with four things is said to be ‘secure in this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone with these four things is said to be ‘secure in this teaching and training’.

3 They fall, collapsed and fallen;
greedy, they return.
The work is done, the joyful is enjoyed,
happiness is found through happiness.”

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4.3 — BROKEN (1ST)

✦

1 "When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don't arouse faith in things that are inspiring.

1.2 When a foolish, incompetent untrue person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

2 When an astute, competent true person has four qualities they keep themselves intact and unscathed. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise.

2.2 They don't arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent true person has these four qualities they keep themselves healthy and whole. They don't deserve to be blamed and criticized by sensible people, and they brim with much merit.

3 When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose a losing hand with your own mouth:

you'll never find happiness that way.

4 A losing hand at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's a really terrible hand
is to hate the holy ones.

5 For a hundred thousand times a hundred million,
times five hundred and thirty-six times <j>a thousand times ten million years
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

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4.4 — BROKEN (2ND)

✦

1 “When a foolish, incompetent untrue person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What four? Mother … father … a Realized One … and a disciple of a Realized One. When a foolish, incompetent untrue person acts wrongly toward these four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

2 When an astute, competent true person acts rightly toward four individuals they keep themselves intact and unscathed. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What four? Mother … father … a Realized One … and a disciple of a Realized One. When an astute, competent true person acts rightly toward these four people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.

3 A person who does wrong
by their mother or father,
or a Realized One, a Buddha,
or one of their disciples,
brims with much wickedness.

4 Because of their unprincipled conduct
toward their parents,
they're criticized in this life by the astute,
and they depart to be reborn in a place of loss.

5 A person who does right
by their mother and father,
or a Realized One, a Buddha,
or one of their disciples,
brims with much merit.

6 Because of their principled conduct
toward their parents,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

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4.5 — WITH THE STREAM

✦

1 “These four individuals are found in the world. What four? An individual who goes with the stream; an individual who goes against the stream; a steadfast individual; and a brahmin who has crossed over, gone to the far shore, and stands on solid ground.

2 And who is the individual who goes with the stream? It’s an individual who indulges in sensual pleasures and does bad deeds. This is called an individual who goes with the stream.

3 And who is the individual who goes against the stream? It’s an individual who doesn’t indulge in sensual pleasures or do bad deeds. They live the full and pure spiritual life in pain and sadness, weeping, with tearful faces. This is called an individual who goes against the stream.

4 And who is the steadfast individual? It’s an individual who, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is called a steadfast individual.

5 And who is a brahmin who has crossed over, gone to the far shore, and stands on solid ground? It’s an individual who realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is called a brahmin who has crossed over, gone to the far shore, and stands on solid ground.

6 These are the four individuals found in the world.

7 All those people with unbridled sensuality,
not free of lust, enjoying sensual pleasures in this life:
again and again, they return to birth and old age;
those who go with the stream are sunk in craving.

8 So the attentive in this life, <j>with mindfulness established,
don't take part in sensual pleasures and bad deeds.
In pain they'd give up sensual pleasures:
they call that individual <j>'one who goes against the stream'.

9 Someone who's given up five corruptions,
a perfect trainee, not liable to decline,
who's mastered their mind, <j>with faculties immersed in samādhi,
that man is called 'steadfast'.

10 The sage who has comprehended all things, <j>high and low,
cleared them and ended them, so they are no more;
they've completed the spiritual journey <j>and gone to the end of the world,
they're called 'one who has gone beyond'."

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4.6 — A LITTLE LEARNING

✦

1 “Mendicants, these four individuals are found in the world. What four? They may have:

2 Little learning and not get the point of learning.

3 Little learning but get the point of learning.

4 Much learning but not get the point of learning.

5 Much learning and get the point of learning.

6 And how has an individual learned little and not got the point of learning? It’s when an individual has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the little they’ve learned, they understand neither the meaning nor the teaching, nor do they practice in line with the teaching. That’s how an individual has learned little and not got the point of learning.

7 And how has an individual learned little but has got the point of learning? It’s when an individual has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But with the little they’ve learned, they understand the meaning and the teaching, and they practice in line with the teaching. That’s how an individual has learned little but has got the point of learning.

8 And how has an individual learned much but hasn't got the point of learning? It's when an individual has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But even though they've learned much, they understand neither the meaning nor the teaching, nor do they practice in line with the teaching. That's how an individual has learned much but hasn't got the point of learning.

9 And how has an individual learned much and has got the point of learning? It's when an individual has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the large amount they've learned, they understand the meaning and the teaching, and they practice in line with the teaching. That's how an individual has learned much and has got the point of learning.

10 These are the four individuals found in the world.

11 If you don't learn much,
and aren't steady in ethics,
they'll criticize you on both counts,
for your ethics and your learning.

12 If you don't learn much,
and you are steady in ethics,
they'll praise your ethical conduct,
since your learning has succeeded.

13 If you learn much,
but aren't steady in ethics,
they'll criticize your ethical conduct,
for your learning hasn't succeeded.

14 If you learn much,
and you are steady in ethics,
they'll praise you on both counts,
for your ethics and your learning.

15 A wise disciple of the Buddha
who is learned and has memorized the teachings;
like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they're praised."

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4.7 — GRACE

✦

1 “Mendicants, these four who are competent, educated, self-assured, and learned, who have memorized the teachings and practice in line with the teaching, grace the Saṅgha. What four? A monk, a nun, a layman, and a laywoman.

2 These four who are competent, educated, self-assured, and learned, who have memorized the teachings and practice in line with the teaching, grace the Saṅgha.

3 Whoever is competent and self-assured,
learned, a memorizer of the teachings,
who lives in line with the teaching—
such a one is said to grace the Saṅgha.

4 A monk accomplished in ethics,
and a learned nun,
a faithful layman,
and a faithful laywoman, too:
these grace the Saṅgha,
they are the graces of the Saṅgha.”

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4.8 — SELF-ASSURED

✦

1 “Mendicants, a Realized One possesses four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. What four?

2 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Since I see no such reason, I live secure, fearless, and self-assured.

3 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but you still have these defilements.’ Since I see no such reason, I live secure, fearless, and self-assured.

4 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’ Since I see no such reason, I live secure, fearless, and self-assured.

5 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘Regardless of your goal in teaching the Dhamma, it does not deliver one who applies it to the complete ending of suffering.’ Since I see no such reason, I live secure, fearless, and self-assured.

6 A Realized One possesses these four kinds of self-assurance. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

7 The various grounds for criticism
that ascetics and brahmins rely on
vanish on reaching a Realized One,
self-assured, gone beyond grounds for criticism.

8 He rolls forth the Wheel of Dhamma <j>as a consummate one,
complete, sympathetic for all living creatures.
Sentient beings revere him, <j>first among gods and humans,
who has gone beyond rebirth."

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4.9 — THE ARISING OF CRAVING

✦

1 “Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state.

2 These are the four things that give rise to craving in a mendicant.

3 Craving is a person’s partner
as they transmigrate on this long journey.
They go from this state to another,
but don’t escape transmigration.

4 Knowing this drawback—
that craving is the cause of suffering—
rid of craving, free of grasping,
a mendicant would wander mindful.”

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4.10 — YOKES

✦

1 “Mendicants, there are these four yokes. What four? The yokes of sensual pleasures, future lives, views, and ignorance.

2 And what is the yoke of sensual pleasures? It’s when you don’t truly understand sensual pleasures’ origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside. This is called the yoke of sensual pleasures. Such is the yoke of sensual pleasures.

3 And what is the yoke of future lives? It’s when you don’t truly understand future lives’ origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for continued existence linger on inside. This is called the yoke of future lives. Such are the yokes of sensual pleasures and future lives.

4 And what is the yoke of views? It’s when you don’t truly understand views’ origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside. This is called the yoke of views. Such are the yokes of sensual pleasures, future lives, and views.

5 And what is the yoke of ignorance? It’s when you don’t truly understand the six fields of contact’s origin, disappearance, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact

linger on inside. This is called the yoke of ignorance. Such are the yokes of sensual pleasures, future lives, views, and ignorance.

5.2 These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why someone yoked to them is called: 'one who has not found sanctuary from the yoke'.

6 These are the four yokes.

7 There are these four kinds of unyoking. What four? Unyoking from sensual pleasures, future lives, views, and ignorance.

8 And what is unyoking from sensual pleasures? It's when you truly understand sensual pleasures' origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don't linger on inside. This is called unyoking from sensual pleasures. Such is unyoking from sensual pleasures.

9 And what is unyoking from future lives? It's when you truly understand future lives' origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside. This is called unyoking from future lives. Such is unyoking from sensual pleasures and future lives.

10 And what is unyoking from views? It's when you truly understand views' origin, disappearance, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving

for views don't linger on inside. This is called unyoking from views. Such is unyoking from sensual pleasures, future lives, and views.

11 And what is unyoking from ignorance? It's when you truly understand the six fields of contact's origin, disappearance, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact don't linger on inside. This is called unyoking from ignorance. Such is unyoking from sensual pleasures, future lives, views, and ignorance.

11.2 These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why someone unyoked from them is called: 'one who has found sanctuary from the yoke'.

12 These are the four kinds of unyoking.

13 Yoked to both sensual pleasures
and the desire to be reborn in a future life;
yoked also to views,
and governed by ignorance,

14 sentient beings continue to transmigrate,
with ongoing birth and death.
But those who fully understand sensual pleasures,
and the yoke to all future lives;

15 with the yoke of views eradicated,
and ignorance dispelled,
unyoked from all yokes,
truly those sages have slipped their yoke.”

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4.11 — WALKING

✦

1 “Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don’t give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

2 Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They tolerate it and don’t give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

3 Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don’t tolerate it, but give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and resolute’ when walking.

4 Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They don’t tolerate it, but give it up, dispel it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and resolute’ when lying down while awake.

5 Whether walking or standing,
sitting or lying down,
if you think a bad thought
to do with the domestic life,

6 you're on the wrong path,
lost among things that delude.
Such a mendicant is incapable
of experiencing the highest awakening.

7 But one who, whether standing or walking,
sitting or lying down,
has calmed their thoughts,
loving peace of mind;
such a mendicant is capable
of experiencing the highest awakening."

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4.12 — ETHICS

✦

1 “Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken. When you’ve done this, what more is there to do?

2 Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed and unified in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and resolute’ when walking.

3 Suppose a mendicant has got rid of desire and ill will while standing … sitting … or when lying down while awake, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed and unified in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and resolute’ when lying down while awake.

4 Carefully walking, carefully standing,
carefully sitting, carefully lying;
a mendicant carefully bends their limbs,
and carefully extends them.

5 Above, below, all round,
as far as the planet extends;
they scrutinize the rise and fall
of phenomena such as the aggregates.

6 Training in what leads to serenity of heart,
always staying mindful;
they call such a mendicant
‘always determined’.”

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4.13 — EFFORT

✦

1 “Mendicants, there are these four right efforts. What four?

2 A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

3 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

4 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

5 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

6 These are the four right efforts.

7 By rightly striving, <j>they’ve crushed Māra’s sovereignty;
unattached, they’ve gone beyond <j>the peril of birth and death.
Contented and unstirred, they’ve vanquished Māra with his legions;
now they’ve gone beyond all Namuci’s forces, <j>they’re happy.”

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4.14 — RESTRAINT

✦

1 “Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

2 And what, mendicants, is the effort to restrain? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

2.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details.

2.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

3 And what, mendicants, is the effort to give up? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that’s arisen, but gives it up, dispels it, eliminates it, and obliterates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. This is called the effort to give up.

4 And what, mendicants, is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

5 And what, mendicants, is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine basis of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

6 These are the four efforts.

7 Restraint and giving up,
development and preservation:
these are the four efforts
taught by the Kinsman of the Sun.
Any mendicant who keenly applies these
may attain the ending of suffering."

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4.15 — REGARDED AS FOREMOST

✦

1 "Mendicants, these four are regarded as foremost. What four? The foremost in size of incarnation is Rāhu, lord of titans. The foremost pleasure seeker is King Mandhātā. The foremost in sovereignty is Māra the Wicked. In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—a Realized One, the perfected one, the fully awakened Buddha is said to be the best. These are the four regarded as foremost.

2 Rāhu is foremost in size of incarnation,
Mandhātā in enjoying sensual pleasures,
Māra in sovereignty,
shining with power and glory.

3 Above, below, all round,
as far as the planet extends;
in all the world with its gods,
the Buddha is declared foremost."

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4.16 — SUBTLETY

✦

1 “Mendicants, there are these four kinds of subtlety. What four?

2 A mendicant has ultimate subtlety of form. They don’t see any other subtlety of form that’s better or finer than that, nor do they aim for it.

3 A mendicant has ultimate subtlety of feeling. They don’t see any other subtlety of feeling that’s better or finer than that, nor do they aim for it.

4 A mendicant has ultimate subtlety of perception. They don’t see any other subtlety of perception that’s better or finer than that, nor do they aim for it.

5 A mendicant has ultimate subtlety of choices. They don’t see any other subtlety of choices that’s better or finer than that, nor do they aim for it.

6 These are the four kinds of subtlety.

7 Knowing the subtlety of form,
the cause of feelings,
where perception comes from,
and where it ends;
and knowing choices as alien,
as suffering and as not-self,

[8] that mendicant sees rightly,
peaceful, in love with the state of peace.
They bear their final body,
having vanquished Māra with his legions.”

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4.17 — PREJUDICE (1ST)

✦

1 “Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

2 If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame fades away,
like the moon in the waning fortnight.”

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4.18 — PREJUDICE (2ND)

✦

1 “Mendicants, there are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

2 If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

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4.19 — PREJUDICE (3RD)

✦

1 “Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

2 There are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

3 If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame fades away,
like the moon in the waning fortnight.

4 If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,
your fame swells,
like the moon in the waxing fortnight.”

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4.20 — A MEAL ASSIGNER

✦

1 “Mendicants, a meal assigner who has four qualities is placed in hell as if delivered there. What four? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. A meal assigner who has these four qualities is placed in hell as if delivered there.

2 A meal designator who has four qualities is placed in heaven as if delivered there. What four? They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. A meal assigner who has these four qualities is placed in heaven as if delivered there.

3 All those people with unbridled sensuality,
unprincipled, with no respect for principle,
led astray by favoritism or hostility, <j>stupidity or cowardice,
are called ‘an assembly of the dregs’:

4 that’s what was said by the ascetic who knows.
And so those praiseworthy true persons,
standing on principle, doing nothing wrong,
not led astray by favoritism or hostility, <j>stupidity or cowardice,
are called ‘an assembly of the cream’:
that’s what was said by the ascetic who knows.”

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4.21 — AT URUVELĀ (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: 'One without respect and reverence lives in suffering. What ascetic or brahmin should I honor and respect and rely on?'

4 Then it occurred to me: 'I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of ethics, if it were incomplete. But I don't see any other ascetic or brahmin in this world —with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

5 I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in immersion …

6 I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in wisdom …

7 I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in freedom …'

8 Then it occurred to me: 'Why don't I honor and respect and rely on the same teaching to which I was awakened?'

9 And then the divinity Sahampati, knowing my train of thought, vanished from the realm of divinity and appeared in front of me, as easily as a strong man would extend or contract his arm. He arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward me, and said: 'That's so true, Blessed One! That's so true, Holy One!

9.2 All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching.

9.3 May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.'

10 That is what the divinity Sahampati said. Then he went on to say:

11 'All Buddhas in the past,
the Buddhas of the future,
and the Buddha at present—

destroyer of the sorrows of many—

12 respecting the true teaching
they did live, they do live,
and they also will live.
This is the nature of the Buddhas.

13 Therefore someone who desires self-knowledge,
and aspires to greatness themselves,
should respect the true teaching,
remembering the instructions of the Buddhas.'

14 That is what the divinity Sahampati said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Then, knowing the request of the Divinity and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened. And since the Saṅgha has also achieved greatness, I also respect the Saṅgha."

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4.22 — AT URUVELĀ (2ND)

✦

1 “Mendicants, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. Then several old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life—came up to me, and exchanged greetings with me.

2 When the greetings and polite conversation were over, they sat down to one side, and said to me: ‘Worthy Gotama, we have heard this:

3 “The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.” And this is indeed the case, for the worthy Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Gotama.’

4 Then it occurred to me, ‘These venerables don’t know what a senior is, or what qualities make you a senior.’

5 Mendicants, suppose you’re eighty, ninety, or a hundred years old. But your speech is untimely, false, meaningless, and against the teaching or training. You say things at the wrong time which are worthless, unreasonable, rambling, and unbeneficial. Then you’ll be reckoned a ‘childish senior’.

6 Now suppose you're a youth, young, with pristine black hair, blessed with youth, in the prime of life. But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial. Then you'll be reckoned an 'astute senior'.

7 There are these four qualities that make a senior. What four? A mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

8 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

9 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

10 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

11 These are the four qualities that make a senior.

12 The creature with a restless mind
speaks a lot of nonsense.
Their thoughts are unsettled,

and they don't like the true teaching.
They're far from seniority, with their bad views
and their lack of regard for others.

13 But one accomplished in ethics,
learned and eloquent, that attentive one
is restrained when experiencing phenomena,
discerning the meaning with wisdom.

14 Gone beyond all things,
kind, eloquent,
they've given up birth and death,
and have completed the spiritual journey.

15 That's who I call a senior,
who has no defilements.
With the ending of defilements, a mendicant
is declared a 'senior'."

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4.23 — THE WORLD

✦

1 “Mendicants, the world has been understood by the Realized One; and he is detached from the world. The origin of the world has been understood by the Realized One; and he has given up the origin of the world. The cessation of the world has been understood by the Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by the Realized One; and he has developed the practice that leads to the cessation of the world.

2 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.

3 From the night when the Realized One awakens to the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with no residue—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.

4 The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’.

5 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power. That’s why he’s called the ‘Realized One’.

6 Directly knowing the whole world as it is,
and everything in it,
he is detached from the whole world,
uninvolved with the whole world.

7 That attentive one is the vanquisher of all
who is released from all ties.
He has reached ultimate peace:
extinguishment, fearing nothing from any quarter.

8 He is the Buddha, with defilements ended,
untroubled, with doubts cut off.
He has attained the end of all deeds,
freed with the ending of attachments.

9 That Blessed One is the Buddha,
he is the supreme lion,
in all the world with its gods,
he turns the divine wheel.

10 And so those gods and humans,
who have gone to the Buddha for refuge,
come together and revere him,
great of heart and intrepid:

11 ‘Tamed, he is the best of tamers,
peaceful, he is the seer among the peaceful,
liberated, he is the foremost of liberators,
crossed over, he is the most excellent of guides across.’

12 And so they revere him,
great of heart and intrepid.
In the world with its gods,
he has no rival.”

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4.24 — AT KĀḶAKA'S MONASTERY

✦

1 At one time the Buddha was staying near Sāketa in Kāḷaka's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind: that I know.

4 In this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind: that I have insight into. That has been known by a Realized One, but a Realized One is not subject to it.

5 If I were to say that 'I do not know … the world with its gods', I would be lying.

6 If I were to say that 'I both know and do not know … the world with its gods', that would be just the same.

7 If I were to say that 'I neither know nor do not know … the world with its gods', that would be my fault.

8 So a Realized One sees what is to be seen, but does not conceive what is seen, does not conceive what is unseen, does not conceive what is to be seen, and does not conceive a seer. He hears what is to be heard, but does

not conceive what is heard, does not conceive what is unheard, does not conceive what is to be heard, and does not conceive a hearer.

8.2 He thinks what is to be thought, but does not conceive what is thought, does not conceive what is not thought, does not conceive what is to be thought, and does not conceive a thinker. He knows what is to be known, but does not conceive what is known, does not conceive what is unknown, does not conceive what is to be known, and does not conceive a knower.

9 Since a Realized One is unaffected in the midst of things that ought be seen, heard, thought, and known, he is the unaffected one. And I say that there is no better or finer poise than this.

10 Such a one does not take anything
seen, heard, or thought to be ultimately true or false.
But others get attached, thinking it's the truth,
limited by their preconceptions.

11 Since they've seen this dart
to which people are attached and cling,
saying, 'I know, I see, that's how it is',
the Realized Ones have no attachments."

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4.25 — THE SPIRITUAL LIFE

✦

1 "Mendicants, this spiritual life is not lived for the sake of fawning or flattering people, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, 'So let people know about me!' This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

2 The Buddha taught the spiritual life
not because of legends,
but for the sake of restraint and giving up,
and because its objective is extinguishment.
This is the path followed by the big-hearted,
the great seers.

3 Those who practice it
as it was taught by the Buddha,
doing the Teacher's bidding,
make an end of suffering."

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4.26 — DECEIVERS

✦

1 “Mendicants, those mendicants who are deceivers and flatterers, pompous and fake, insolent, and scattered: those mendicants are no followers of mine. They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training.

2 But those mendicants who are genuine, not flatterers, attentive, amenable, and serene: those mendicants are followers of mine. They haven’t left this teaching and training, and they achieve growth, improvement, or maturity in this teaching and training.

3 Those who are deceivers and flatterers, <j>pompous and fake,
insolent and scattered:
these don’t grow in the teaching
that was taught by the perfected Buddha.

4 But those who are genuine, not flatterers, attentive,
amenable, and serene:
these do grow in the teaching
that was taught by the perfected Buddha.”

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4.27 — CONTENTMENT

✦

1 “Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robes … A lump of almsfood … Lodgings at the root of a tree … Rancid urine as medicine …

2 These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.

3 When you’re content with what’s blameless,
trifling, and easy to find,
you don’t get upset
about lodgings, robes,
food, and drink,
and you’re not obstructed anywhere.

4 These qualities are said to be
integral to the ascetic life.
They’re mastered by one who trains,
content and diligent.”

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4.28 — THE NOBLE CUSTOMS

✦

1 "Mendicants, these four noble customs are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them. What four?

2 Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don't employ improper solicitation for the sake of a robe. They don't worry if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

2.2 But they don't glorify themselves or put others down on account of their contentment. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom.

3 Furthermore, a mendicant is content with any kind of almsfood ...

4 Furthermore, a mendicant is content with any kind of lodgings ...

5 Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up. But they don't glorify themselves or put down others on account of their love for meditation and giving up. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble custom.

6 These four noble customs are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

7 When a mendicant possesses these four noble customs, if they live in the east they prevail over discontent, and discontent doesn't prevail over them. If they live in the west … the north … the south, they prevail over discontent, and discontent doesn't prevail over them. Why is that? Because the attentive prevail over desire and discontent.

8 Discontent cannot prevail over the attentive;
the attentive are not prevailed over by discontent.
The attentive can prevail over discontent,
for the attentive are those who prevail over discontent.

9 Who can hold back the dispeller,
who's cast aside all deeds?
Like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they're praised."

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4.29 — FOOTPRINTS OF THE DHAMMA

✦

1 "Mendicants, these four footprints of the Dhamma are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment, good will, right mindfulness, and right immersion.

5 These four footprints of the Dhamma are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

6 You should live with contentment,
and a heart of good will,
mindful, with unified mind,
serene within."

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4.30 — WANDERERS

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time several very well-known wanderers were residing in their monastery on the bank of the Serpentine River. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the bank of the Serpentine River. He sat down on the seat spread out and said to the wanderers:

3 "Wanderers, these four footprints of the Dhamma are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment … Good will … Right mindfulness … Right immersion …

3.2 These four footprints of the Dhamma are primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

4 Wanderers, if someone should say: 'I'll deny this Dhamma footprint of contentment, and describe a true ascetic or brahmin who covets sensual pleasures with acute lust.' Then I'd say to them: 'Let them come, speak,

and discuss. We'll see how powerful they are.' It is quite impossible to deny this Dhamma footprint of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust.

5 If someone should say: 'I'll deny this Dhamma footprint of good will, and describe a true ascetic or brahmin who has ill will and malicious intent.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to deny this Dhamma footprint of good will, and point out a true ascetic or brahmin who has ill will and malicious intent.

6 If someone should say: 'I'll deny this Dhamma footprint of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to deny this Dhamma footprint of right mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

7 If someone should say: 'I'll deny this Dhamma footprint of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It is quite impossible to deny this Dhamma footprint of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

8 If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuttal and criticism on four legitimate grounds in this very life. What four?

9 If you reject the Dhamma footprint of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

10 If you reject the Dhamma footprint of good will, you must honor and praise those ascetics and brahmins who have ill will and malicious intent.

11 If you reject the Dhamma footprint of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

12 If you reject the Dhamma footprint of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

13 If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuttal and criticism on four legitimate grounds in this very life.

14 Even those who were loud and bold advocates of the doctrines of no-cause, inaction, and nihilism didn't imagine that these four footprints of the Dhamma should be criticized or rejected. Why is that? For fear of being blamed, provoked, and faulted.

15 One who has good will, ever mindful,
serene within,
training to remove desire,
is called 'a diligent one'."

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4.31 — SITUATIONS

✦

1 “Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth. What four? Living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.

2 These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

3 When a man lives in a suitable region,
making friends with noble ones,
possessing right resolve,
and having merit from the past,
grain, riches, fame, reputation,
and happiness come to them.”

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4.32 — INCLUSION

✦

1 “Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality.

2 These are the four ways of being inclusive.

3 Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as they deserve in each case.
These ways of being inclusive in the world
are like a moving chariot’s linchpin.

4 If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they’ve done for their children.

5 But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised.”

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4.33 — THE LION

✦

1 "Mendicants, toward evening the lion, king of beasts, emerges from his den, yawns, surveys the four quarters, and roars his lion's roar three times. Then he sets out on the hunt. And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror.

1.2 They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harnesses in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That's how powerful is the lion, king of beasts, over animals, how illustrious and mighty.

2 In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: 'Such is substantial reality, such is the origin of substantial reality, such is the cessation of substantial reality, such is the practice that leads to the cessation of substantial reality.'

3 Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they're typically filled with fear, awe, and terror. 'Oh no! It turns out we're impermanent, though we thought we were permanent! It turns out we don't last, though we thought we were everlasting! It turns

out we're transient, though we thought we were eternal! It turns out that we're impermanent, not lasting, transient, and included within substantial reality.'

4 That's how powerful is the Realized One in the world with its gods, how illustrious and mighty.

5 The Buddha, the unrivaled Teacher
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:

6 substantial reality, its cessation,
the origin of substantial reality,
and the noble eightfold path
that leads to the stilling of suffering.

7 And then the long-lived gods,
so beautiful and glorious,
are afraid and full of terror,
like the other beasts when they hear a lion.

8 'We haven't passed beyond substantial reality!
It turns out we're impermanent!'
So they say when they hear the word
of the perfected one, free and unaffected."

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4.34 — THE BEST KINDS OF CONFIDENCE

✦

1 “Mendicants, these four kinds of confidence are the best. What four?

2 The Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

3 The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

4 Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

5 The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field

of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

6 These are the four best kinds of confidence.

7 For those who, knowing the best teaching,
base their confidence on the best—
confident in the best Awakened One,
supremely worthy of a religious donation;

8 confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

9 giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

10 An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best."

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4.35 — WITH VASSAKĀRA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, when someone has four qualities we describe him as a great man with great wisdom. What four?

3 They are very learned in diverse fields of learning.

4 They understand the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

5 They are mindful, able to remember and recollect what was said and done long ago.

6 They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work.

7 When someone possesses these four qualities we describe him as a great man with great wisdom. If the worthy Gotama agrees with me, please say so. If he disagrees, please say so."

8 "Brahmin, I neither agree nor disagree with you, but when someone has four qualities I describe him as a great man with great wisdom. What four?

9 It's when someone practices for the welfare and happiness of the people. They've established many people in the noble system, that is, the principles of goodness and skillfulness.

10 They think what they want to think, and don't think what they don't want to think. They consider what they want to consider, and don't consider what they don't want to consider. Thus they have achieved mental mastery of the paths of thought.

11 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

12 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

13 Brahmin, I neither agree nor disagree with you, but when someone possesses these four qualities I describe him as a great man with great wisdom."

14 "It's incredible, worthy Gotama, it's amazing! How well said this was by the worthy Gotama! And we will remember the worthy Gotama as someone who possesses these four qualities. For the worthy Gotama practices for the welfare and happiness of the people … The worthy Gotama has achieved mental mastery of the paths of thought.

14.2 The worthy Gotama gets the four absorptions … when he wants, without trouble or difficulty. The worthy Gotama has realized the undefiled freedom of heart and freedom by wisdom. He lives having realized it with his own insight in this very life due to the ending of defilements."

15 “Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do practice for the welfare and happiness of the people … I have achieved mental mastery of the paths of thought. I do get the four absorptions … when I want, without trouble or difficulty. I have realized the undefiled freedom of heart and freedom by wisdom. I live having realized it with my own insight in this very life due to the ending of defilements.

16 He discovered release from the snare of death
for all beings,
and explained the system of the teaching
for the welfare of gods and humans.
When they see him or hear him,
many people become confident.

17 He is skilled in what is the path <j>and what is not the path,
he has completed the task <j>and is free of defilements.
The Buddha, bearing his final body,
is called ‘a great man, of great wisdom’.”

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4.36 — DOṆA

✦

1 At one time the Buddha was traveling along the road between Ukkaṭṭhā and Setavyā, as was the brahmin Doṇa.

2 Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs, complete in every detail. It occurred to him, "Oh lord, how incredible, how amazing! Surely these couldn't be the footprints of a human being?"

3 The Buddha had left the road and sat at the root of a tree cross-legged, setting his body straight, and bringing mindfulness to the present.

4 Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. He went up to the Buddha and said to him:

5 "Sir, might you be a god?"

6 "I will not be a god, brahmin."

7 "Might you be a centaur?"

8 "I will not be a centaur."

9 "Might you be a spirit?"

10 "I will not be a spirit."

11 "Might you be a human?"

12 “I will not be a human.”

13 “When asked whether you might be a god, centaur, spirit, or human, you answer that you will not be any of these. So what then might you be?”

14 “Brahmin, if I had not given up defilements I might have become a god … a centaur … a spirit … or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

15 Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world.

16 Remember me, brahmin, as a Buddha.

17 I could have been reborn as a god,
or as a centaur flying through the sky.
I could have become a spirit,
or returned as a human.
But I’ve ended those defilements,
they’re blown away and mown down.

18 Like a graceful lotus,
to which water does not cling,
the world doesn’t cling to me,
and so, brahmin, I am a Buddha.”

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4.37 — NON-DECLINE

✦

1 “Mendicants, a mendicant who possesses four qualities can’t decline, and has drawn near to extinguishment. What four? A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.

2 And how is a mendicant accomplished in ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is accomplished in ethics.

3 And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

3.2 For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body … Knowing an idea with their mind, they don’t get caught up in the features and details.

3.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That’s how a mendicant guards the sense doors.

4 And how does a mendicant eat in moderation? It's when a mendicant reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.' That's how a mendicant eats in moderation.

5 And how is a mendicant dedicated to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the first watch of the night, they continue to practice walking and sitting meditation.

5.2 In the middle watch, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness.

5.3 A mendicant who possesses these four qualities can't decline, and has drawn near to extinguishment.

6 Established in ethics,
restrained in the sense faculties,
eating in moderation,
and dedicated to wakefulness;

7 a mendicant lives like this, with keen energy,
tireless all night and day,
developing skillful qualities,
for the sake of sanctuary from the yoke.

[8] A mendicant who loves diligence,
seeing fear in negligence,
can't decline,
and has drawn near to extinguishment."

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4.38 — WITHDRAWN

✦

1 “Mendicants, a mendicant has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.

2 And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth.

2.2 For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are one and the same, or the soul is one thing, the body another; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.

2.3 A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That’s how a mendicant has cast aside idiosyncratic interpretations of the truth.

3 And how has a mendicant totally given up searching? It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path. That’s how a mendicant has totally given up searching.

4 And how has a mendicant stilled the physical process? It’s when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s how a mendicant has stilled the physical process.

5 And how is a mendicant withdrawn? It's when they've given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is withdrawn. A mendicant has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be 'withdrawn'.

6 The search for sensual pleasures, <j>for continued existence,
and the search for a spiritual path;
the holding tight to the thought, 'this is the truth',
and the mass of grounds for views—

7 for one detached from all lusts,
freed by the ending of craving,
that searching has been relinquished,
and those grounds for views eradicated.

8 That mendicant is peaceful and mindful,
tranquil and undefeated.
And when they're awakened <j>by comprehending conceit,
they're called 'withdrawn'."

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4.39 — WITH UJJAYA

✦

1 Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Does the worthy Gotama praise sacrifice?"

3 "Brahmin, I don't praise all sacrifices. Nor do I criticize all sacrifices. Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. I don't praise that kind of violent sacrifice. Why is that? Because neither perfected ones nor those who are on the path to perfection will attend such a violent sacrifice.

4 But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. I do praise that kind of non-violent sacrifice; for example, a regular gift as a propitious sacrifice. Why is that? Because perfected ones and those who are on the path to perfection will attend such a non-violent sacrifice.

5 Horse sacrifice, human sacrifice,
the sacrifices of the 'casting of the yoke-pin',
the 'royal soma drinking', and the 'unbarred'—
these grand, violent sacrifices yield no great fruit.

6 The great sages of right comportment
don't attend sacrifices
where goats, sheep, and cattle,

and various creatures are killed.

7 But the great sages of right comportment
do attend those sacrifices
that are non-violent and propitious,
where goats, sheep, and cattle,
and various creatures are not killed.

8 An intelligent person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased.”

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4.40 — WITH UDĀYĪ

✦

1 Then Udāyī the brahmin went up to the Buddha, ... and asked him, "Does the worthy Gotama praise sacrifice?"

2 "Brahmin, I don't praise all sacrifices. Nor do I criticize all sacrifices. Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. I don't praise that kind of violent sacrifice.

3 But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. I do praise that kind of non-violent sacrifice; for example, a regular gift as a propitious sacrifice.

4 Well-prepared and non-violent,
a sacrifice that's allowable and timely,
is attended by
disciplined spiritual practitioners.

5 The Buddhas—<j>who have cast off the world's veil,
passing beyond time and rebirth—
praise this sacrifice,
as they are expert in sacrifice.

6 When you've prepared a suitable offering,
whether as sacrifice or for ancestors,
sacrifice it with confident heart,

in the fertile field of spiritual practitioners.

7 When it's well-gotten, well-offered, <j>and well-sacrificed,
to those worthy of a religious donation,
a sacrifice is truly abundant,
and even the deities are pleased.

8 When an intelligent, faithful person,
sacrifices like this, with a mind of letting go,
that astute one is reborn
in a happy, pleasing world."

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4.41 — WAYS OF DEVELOPING IMMERSION FURTHER

✦

1 “Mendicants, there are these four ways of developing immersion further. What four? There is a way of developing immersion further that leads to blissful meditation in this life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

2 And what is the way of developing immersion further that leads to blissful meditation in this life? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in this life.

3 And what is the way of developing immersion further that leads to gaining knowledge and vision? It’s when a mendicant applies their mind to the perception of light, focusing on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

4 And what is the way of developing immersion further that leads to mindfulness and awareness? It's when a mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

5 And what is the way of developing immersion further that leads to the ending of defilements? It's when a mendicant meditates observing rise and fall in the five grasping aggregates.

5.2 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

6 These are the four ways of developing immersion further. And it was in this connection that I said in 'The Way to the Far Shore', in 'The Questions of Puṇṇaka':

7 'Having appraised the world high and low,
there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled, <j>with no need for hope,
they've crossed over rebirth and old age, I declare.'"

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4.42 — WAYS OF ANSWERING QUESTIONS

✦

1 “Mendicants, there are these four ways of answering questions. What four? There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

2 These are the four ways of answering questions.

3 One is stated categorically,
another analytically,
a third with a counter-question,
while a fourth is set aside.

4 That sort of mendicant, <j>who knows each of these,
in line with good principles,
is said to be skilled
in the four kinds of questions.

5 They’re intimidating, hard to defeat,
deep, and hard to crush.
They’re expert in both
what the meaning is and what it isn’t.

[6] Shunning what is not the meaning,
an astute person grasps the meaning.
An attentive one, comprehending the meaning,
is said to be astute.”

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4.43 — VALUING ANGER

✦

1 "Mendicants, these four individuals are found in the world. What four? People who value anger, or denigration, or material things, or honor rather than the true teaching. These are the four individuals found in the world.

2 These four individuals are found in the world. What four? People who value the true teaching rather than anger, or denigration, or material things, or honor. These are the four individuals found in the world.

3 Mendicants who value anger and denigration,
possessions and honor,
don't grow in the teaching
that was taught by the perfected Buddha.

4 But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching
that was taught by the perfected Buddha."

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4.44 — VALUING ANGER (2ND)

✦

1 “Mendicants, these four things oppose the true teaching. What four? Valuing anger, denigration, material things, and honor rather than the true teaching. These are the four things that oppose the true teaching.

2 These four things are the true teaching. What four? Valuing the true teaching rather than anger, denigration, material things, and honor. These are the four things that are the true teaching.

3 A mendicant who values anger and denigration,
possessions and honor,
doesn’t grow in the true teaching,
like a rotten seed in a good field.

4 But those who value the true teaching,
who have lived it, and are living it now,
these do grow in the teaching,
like well-watered herbs.”

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4.45 — WITH ROHITASSA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, the glorious godling Rohitassa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

3 "Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?"

4 "Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn."

5 "It's incredible, sir, it's amazing, how well said this was by the Buddha.

6 Once upon a time, I was a seer named Rohitassa, son of the benefactors. I was a sky-walker with psychic powers. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean.

6.2 Having such speed and stride, this wish came to me: 'I will reach the end of the world by traveling.' I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to

dispel weariness—and I passed away along the way, never reaching the end of the world.

7 It's incredible, sir, it's amazing, how well said this was by the Buddha."

8 "Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn. But I also say there's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

9 The end of the world can never
be reached by traveling.
But without reaching the end of the world,
there's no release from suffering.

10 So an intelligent person, understanding the world,
has completed the spiritual journey and gone to the end of the world.
Assuaged, knowing the end of the world,
they do not hope for this world or the next."

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4.46 — WITH ROHITASSA (2ND)

✦

1 Then, when the night had passed, the Buddha addressed the mendicants: “Tonight, the glorious godling Rohitassa, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?’ …”

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4.47 — VERY FAR APART

✦

1 “Mendicants, these four things are very far apart. What four? The firmament and the earth. … The near and the far shore of the ocean. … Where the dazzling sun rises and where it sets. … The teaching of the virtuous and the teaching of the wicked. … These are the four things very far apart.

2 The firmament is far from the earth;
they say the other shore of the ocean is far;
and where the dazzling sun rises is far
from where that beacon sets.
But even further apart than that, they say,
is the teaching of the virtuous from the wicked.

3 The company of the virtuous is reliable;
as long as it remains, it stays the same.
But the company of the wicked is fickle,
and so the teaching of the virtuous <j>is far from the wicked.”

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4.48 — WITH VISĀKHA, PAÑCĀLI'S SON

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

3 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?"

4 "Sir, it was Venerable Visākha, Pañcāli's son."

5 Then the Buddha said to Visākha, "Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

6 Though an astute person is mixed up with fools,
they don't know unless he speaks.
But when he speaks they know,
he's teaching the state free of death.

[7] He should speak and illustrate the teaching,
holding up the banner of the seers.
Words well spoken are the seers' banner,
for the teaching is the banner of the seers."

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4.49 — PERVERSIONS

✦

1 “Mendicants, there are these four perversions of perception, thought, and view. What four?

2 Taking impermanence as permanence.

3 Taking suffering as happiness.

4 Taking not-self as self.

5 Taking ugliness as beauty.

6 These are the four perversions of perception, thought, and view.

7 There are these four corrections of perception, thought, and view. What four?

8 Taking impermanence as impermanence.

9 Taking suffering as suffering.

10 Taking not-self as not-self.

11 Taking ugliness as ugliness.

12 These are the four corrections of perception, thought, and view.

13 Perceiving impermanence as permanence,
suffering as happiness,
not-self as self,

and ugliness as beauty—
sentient beings are ruined by wrong view,
deranged, out of their minds.

14 Yoked by Māra's yoke, these people
find no sanctuary from the yoke.
Sentient beings continue to transmigrate,
with ongoing birth and death.

15 But when the Buddhas arise
in the world, those beacons
reveal this teaching,
that leads to the stilling of suffering.

16 When a wise person hears them,
they get their mind back.
Seeing impermanence as impermanence,
suffering as suffering,

17 not-self as not-self,
and ugliness as ugliness—
taking up right view,
they've risen above all suffering."

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4.50 — CORRUPTIONS

✦

1 “Mendicants, these four corruptions obscure the sun and moon, so they don’t glow and shine and dazzle. What four? Stormclouds … Fog … Smoke … An eclipse of Rāhu, lord of titans … These are four corruptions that obscure the sun and moon, so they don’t glow and shine and dazzle.

2 In the same way, these four things corrupt ascetics and brahmins, so they don’t glow and shine and dazzle. What four?

3 There are some ascetics and brahmins who drink beer and wine, not refraining from drinking beer and wine. This is the first thing that corrupts ascetics and brahmins …

4 There are some ascetics and brahmins who have sex, not refraining from sex. This is the second thing that corrupts ascetics and brahmins …

5 There are some ascetics and brahmins who accept gold and currency, not refraining from receiving gold and currency. This is the third thing that corrupts ascetics and brahmins …

6 There are some ascetics and brahmins who make a living the wrong way, not refraining from wrong livelihood. This is the fourth thing that corrupts ascetics and brahmins …

7 These are four things that corrupt ascetics and brahmins, so they don’t glow and shine and dazzle.

8 Some ascetics and brahmins
are plagued by greed and hate;
men shrouded by ignorance,
enjoying things that seem pleasant.

9 Drinking beer and wine,
having sex,
accepting currency and gold:
they're ignorant.
Some ascetics and brahmins
make a living the wrong way.

10 These corruptions were spoken of
by the Buddha, Kinsman of the Sun.
When corrupted by these,
some ascetics and brahmins
don't shine or glow.
Impure, dirty creatures,

11 swathed in darkness,
bondservants of craving, full of attachments,
swell the horrors of the charnel ground,
taking up future lives."

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4.51 — OVERFLOWING MERIT

✦

1 At Sāvatthī.

2 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

3 When a mendicant enters and remains in a limitless immersion of the heart while using a robe, the overflowing of merit for the donor is limitless …

4 When a mendicant enters and remains in a limitless immersion of the heart while eating almsfood, the overflowing of merit for the donor is limitless …

5 When a mendicant enters and remains in a limitless immersion of the heart while using lodgings, the overflowing of merit for the donor is limitless …

6 When a mendicant enters and remains in a limitless immersion of the heart while using medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

7 These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

8 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit … that leads to happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

9 It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water.

10 In the same way, when a noble disciple has these four kinds of overflowing merit it's simply reckoned as an incalculable, immeasurable, great mass of merit.

11 Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

12 In the same way, when a person gives <j>food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

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4.52 — OVERFLOWING MERIT (2ND)

✦

1 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

2 It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is the first kind of overflowing merit …

3 Furthermore, a noble disciple has experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ This is the second kind of overflowing merit …

4 Furthermore, a noble disciple has experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

4.2 This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ This is the third kind of overflowing merit …

5 Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit …

6 These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

7 Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

8 who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

9 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

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4.53 — LIVING TOGETHER (1ST)

✦

1 At one time the Buddha was traveling along the road between Madhurā and Verañjā, as were several householders, both women and men. The Buddha left the road and sat at the root of a tree, where the householders saw him.

2 They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

3 "Householders, there are four ways of living together. What four?

4 A male zombie living with a female zombie;

5 a male zombie living with a goddess;

6 a god living with a female zombie;

7 a god living with a goddess.

8 And how does a male zombie live with a female zombie? It's when the husband kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That's how a male zombie lives with a female zombie.

9 And how does a male zombie live with a goddess? It's when the husband … is unethical, of bad character … But the wife doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume beer, wine, and liquor in-

toxicants. She's ethical, of good character, living at home with heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess.

10 And how does a god live with a female zombie? It's when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That's how a god lives with a female zombie.

11 And how does a god live with a goddess? It's when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That's how a god lives with a goddess.

12 These are the four ways of living together.

13 When both are unethical,
miserly and abusive,
then wife and husband
live together as zombies.

14 When the husband is unethical,
miserly and abusive,
but the wife is ethical,
bountiful, rid of stinginess,
she's a goddess living
with a zombie for a husband.

15 When the husband is ethical,
bountiful, rid of stinginess,
but the wife is unethical,

miserly and abusive,
she's a zombie living
with a god for a husband.

16 When both are faithful and bountiful,
disciplined, living righteously,
then wife and husband
say nice things to each other.

17 Their needs are amply satisfied,
so they live at ease.
Their enemies are downhearted,
when both are equal in ethics.

18 Having practiced the teaching here,
both equal in precepts and observances,
they delight in the heavenly realm,
enjoying all the pleasures they desire."

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4.54 — LIVING TOGETHER (2ND)

✦

1 "Mendicants, there are four ways of living together. What four?

2 A male zombie living with a female zombie;

3 a male zombie living with a goddess;

4 a god living with a female zombie;

5 a god living with a goddess.

6 And how does a male zombie live with a female zombie? It's when the husband kills living creatures, steals, commits sexual misconduct; he uses speech that's false, backbiting, harsh, or nonsensical; and he's covetous, malicious, and has wrong view. He's unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That's how a male zombie lives with a female zombie.

7 And how does a male zombie live with a goddess? It's when the husband … is unethical, of bad character … But the wife doesn't kill living creatures, steal, or commit sexual misconduct. She doesn't use speech that's false, divisive, harsh, or nonsensical. And she's contented, kind-hearted, with right view. She's ethical, of good character, living at home with heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That's how a male zombie lives with a goddess.

8 And how does a god live with a female zombie? It's when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That's how a god lives with a female zombie.

9 And how does a god live with a goddess? It's when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That's how a god lives with a goddess.

10 These are the four ways of living together." …

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4.55 — EQUALITY (1ST)

✦

1 So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat down on the seat spread out.

3 Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha, "Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed. We want to see each other in both this life and the next."

4 Then Nakula's mother said to the Buddha, "Sir, ever since we were both young, and I was given in marriage to Nakula's father, I can't recall betraying him even in thought, still less in deed. We want to see each other in both this life and the next."

5 "Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom.

6 When both are faithful and bountiful,
disciplined, living righteously,
then wife and husband

say nice things to each other.

7 Their needs are amply satisfied,
so they live at ease.
Their enemies are downhearted,
when both are equal in ethics.

8 Having practiced the teaching here,
both equal in precepts and observances,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

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4.56 — EQUALITY (2ND)

✦

1 "Mendicants, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom. …"

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4.57 — SUPPAVĀSĀ

✦

1 At one time the Buddha was staying in the land of the Koliyans, where they have a town named Pajjanika.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Suppavāsā the Koliyan, where he sat down on the seat spread out. Then Suppavāsā served and satisfied the Buddha with her own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, she sat down to one side. The Buddha said to her:

3 "Suppavāsā, when a noble disciple gives food, she gives the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, she has long life as a god or human. Giving beauty, she has beauty as a god or human. Giving happiness, she has happiness as a god or human. Giving strength, she has strength as a god or human. When a noble disciple gives food, she gives the recipients these four things.

4 When she gives well-prepared food,
pure, fine, and full of flavor,
that offering—given to the sincere,
who have good conduct, and are big-hearted—
joins merit to merit. It's very fruitful,
and is praised by those who know the world.

5 Those who recall such sacrifices,
live in the world full of inspiration.
They've driven out the stain of stinginess, <j>root and all,
blameless, they go to a heavenly place."

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4.58 — SUDATTA

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Householder, when a noble disciple gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, they have long life as a god or human. … Giving beauty … happiness … strength … When a noble disciple gives food, they give the recipients these four things.

3 Carefully giving food at the right time,
to those who are disciplined, <j>eating only what others give,
you provide them with four things:
long life, beauty, happiness, and strength.

4 A person who gives long life, beauty,
happiness, and strength,
has long life and fame
wherever they’re reborn.”

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4.59 — FOOD

✦

1 “Mendicants, when a donor gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. …”

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4.60 — LAY PRACTICE

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, when a noble disciple does four things they are practicing appropriately for a layperson, which brings fame and leads to heaven. What four? It's when a noble disciple serves the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. When a noble disciple does these four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

3 Those who are astute practice the way
that's appropriate for laypeople.
They provide those who are ethical
and rightly comported with robes,

4 almsfood, lodgings,
and supplies for the sick.
Their merit always grows
by day and by night.
They pass on to a place in heaven,
having done excellent deeds."

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4.61 — FITTING DEEDS

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Householder, these four things, which are likable, desirable, and agreeable are hard to get in the world. What four? The first thing is the wish: ‘May wealth come to me by legitimate means!’

3 The second thing, having got wealth by legitimate means, is the wish: ‘May fame come to me, together with my family and mentors.’

4 The third thing, having got wealth and fame, is the wish: ‘May I live long, keeping alive for a long time!’

5 The fourth thing, having got wealth, fame, and long life, is the wish: ‘When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!’ These are the four things, which are likable, desirable, and agreeable, but hard to get in the world.

6 These next four things lead to the getting of those four things. What four? Accomplishment in faith, ethics, generosity, and wisdom.

7 And what is accomplishment in faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

8 And what is accomplishment in ethics? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called accomplishment in ethics.

9 And what is accomplishment in generosity? It's when a noble disciple lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

10 And what is accomplishment in wisdom? When your heart is mastered by covetousness and immoral greed, you do what you shouldn't, and fail to do what you should. Your fame and happiness fall to dust. When your heart is mastered by ill will … dullness and drowsiness … restlessness and remorse … doubt, you do what you shouldn't, and fail to do what you should. Your fame and happiness fall to dust.

11 Knowing that 'covetousness and immoral greed are corruptions of the mind', that noble disciple gives them up. Knowing that 'ill will …' … 'dullness and drowsiness …' … 'restlessness and remorse …' … 'doubt is a corruption of the mind', that noble disciple gives it up.

12 When a noble disciple has given up these things, they're called 'a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom'. This is called accomplishment in wisdom. These are the four things that lead to the getting of the four things, which are likable, desirable, and agreeable, but hard to get in the world.

13 There are four fitting deeds that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow. What four?

14 To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy … He makes his children, partners, bondservants, workers, and staff happy … He makes his friends and colleagues happy … This is his first usage within means on a deserved and fitting cause.

15 Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs. He keeps himself safe. This is his second usage within means on a deserved and fitting cause.

16 Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is his third expenditure in an appropriate sphere on a deserved and fitting cause.

17 Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This is his fourth usage within means on a deserved and fitting cause.

18 These are the four fitting deeds that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

19 Whatever wealth is spent on something other than these four fitting deeds is said to not be usage within means on a deserved and fitting cause. But whatever wealth is spent on these four fitting deeds is said to be usage within means on a deserved and fitting cause.

20 ‘I’ve enjoyed my wealth, <j>supporting those who depend on me;
I’ve overcome losses;
I’ve given uplifting religious donations;
and made the five spirit-offerings.
I have served the ethical and
disciplined spiritual practitioners.

21 I’ve achieved the goal
for which an astute layperson
wishes to gain wealth.
I don’t regret what I’ve done.’

22 A mortal man who recollects this
stands firm in the teaching of the noble ones.
They’re praised in this life,
and they depart to rejoice in heaven.”

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4.62 — DEBTLESSNESS

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Householder, these four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion. What four? The happiness of ownership, using wealth, debtlessness, and blamelessness.

3 And what is the happiness of ownership? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of ownership’.

4 And what is the happiness of using wealth? It’s when a gentleman uses his legitimate wealth, and makes merit with it. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of using wealth’.

5 And what is the happiness of debtlessness? It’s when a gentleman owes no debt, large or small, to anyone. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of debtlessness’.

6 And what is the happiness of blamelessness? It’s when a noble disciple has blameless conduct by way of body, speech, and mind. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happi-

ness of blamelessness’.

7 These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

8 Knowing the happiness of debtlessness,
and the extra happiness of possession,
a mortal enjoying the happiness of using wealth,
then discerns clearly with wisdom.

9 Discerning clearly, a clever person knows
both kinds of happiness:
the other kind is not worth a sixteenth part
of the happiness of blamelessness.”

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4.63 — LIVING WITH DIVINITY

✦

1 “Mendicants, a family where the children honor their parents in their home is said to live with divinity. A family where the children honor their parents in their home is said to live with the first tutors. A family where the children honor their parents in their home is said to live with the elder gods. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

2 ‘Divinity’ is a term for your parents.

3 ‘First tutors’ is a term for your parents.

4 ‘Elder gods’ is a term for your parents.

5 ‘Worthy of an offering dedicated to the gods’ is a term for your parents.

6 Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

7 Parents are said to be ‘Divinity’
and ‘first tutors’.
They’re worthy of offerings dedicated to the gods <j>from their children,
for they love their offspring.

8 Therefore an astute person
would revere them and honor them
with food and drink,

clothes and bedding,
by anointing and bathing,
and by washing their feet.

9 Because they look after
their parents like this,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

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4.64 — HELL

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is placed in hell as if delivered there.

2 Killing, stealing,
telling lies,
and visiting others’ wives:
astute people don’t praise these things.”

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4.65 — APPEARANCE

✦

1 “Mendicants, these four individuals are found in the world. What four? There are those whose estimation of and confidence in others is based on their appearance, on their voice, on their mortification, and on principle.

2 These are the four individuals found in the world.

3 Those who judge on appearance,
and those swayed by a voice,
are full of desire and greed;
those people just don’t understand.

4 Not knowing what’s inside,
nor seeing what’s outside,
the fool shut in on every side,
gets carried away by a voice.

5 Not knowing what’s inside,
but discerning what’s outside,
seeing the fruit outside,
they’re also carried away by a voice.

6 Understanding what’s inside,
and discerning what’s outside,
seeing without hindrances,
they don’t get carried away by a voice.”

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4.66 — GREEDY

✦

1 “Mendicants, these four individuals are found in the world. What four? The greedy, the hateful, the delusional, and the conceited.

2 These are the four individuals found in the world.

3 Full of desire for desirable things,
enjoying things that seem pleasant,
beings veiled by delusion
only tighten their bonds.

4 Born of greed, born of hate,
born of delusion: the ignorant
do unskillful deeds
that afflict and produce pain.

5 If you act out of these qualities, <j>that’s what you become.
But men shrouded by ignorance,
are blind, with no eyes to see,
and they never imagine that this could be so.”

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4.67 — THE SNAKE KING

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now, at that time a monk in Sāvatthī passed away due to a snake bite. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a monk in Sāvatthī has passed away due to a snake bite."

3 "Mendicants, that monk mustn't have spread a mind of love to the four royal snake families. If he had, he wouldn't have died due to a snake bite.

4 What four? The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. …

5 Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

6 I love the Virūpakkhas,
the Erāpathas I love,
I love the Chabyāputtas,
the Kaṇhāgotamakas I love.

7 I love the footless creatures,
the two-footed I love,
I love the four-footed,
the many-footed I love.

8 May the footless not harm me!
May I not be harmed by the two-footed!
May the four-footed not harm me!
May I not be harmed by the many-footed!

9 All sentient beings, all living things,
all creatures, every one:
may they see only nice things,
may bad not come to anyone.

10 The Buddha is immeasurable,
the teaching is immeasurable,
the Saṅgha is immeasurable.
But limited are reptiles,

11 snakes and scorpions, centipedes,
spiders and lizards and mice.
I've made this safeguard, I've made this protection:
go away, creatures!
And so I revere the Blessed One,
I revere the seven perfectly awakened Buddhas."

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4.68 — DEVADATTA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

2 "Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

3 It's like a banana plant … or a bamboo … or a reed, all of which bear fruit to their own ruin and downfall …

4 It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

5 The banana plant is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a reprobate,
as pregnancy destroys a mule."

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4.69 — EFFORT

✦

1 “Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

2 And what, mendicants, is the effort to restrain? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. This is called the effort to restrain.

3 And what, mendicants, is the effort to give up? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities are given up. This is called the effort to give up.

4 And what, mendicants, is the effort to develop? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. This is called the effort to develop.

5 And what, mendicants, is the effort to preserve? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. This is called the effort to preserve.

6 These are the four efforts.

7 Restraint and giving up,
development and preservation:
these are the four efforts

taught by the Kinsman of the Sun.
Any mendicant who keenly applies these
may attain the ending of suffering.”

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4.70 — UNPRINCIPLED

✦

1 "At a time when kings are unprincipled, royal officials become unprincipled. When royal officials are unprincipled, brahmins and householders become unprincipled. When brahmins and householders are unprincipled, the people of town and country become unprincipled.

1.2 When the people of town and country are unprincipled, the courses of the moon and sun become erratic. ... the courses of the stars and constellations ... the days and nights ... the months and fortnights ... the seasons and years become erratic. ... the blowing of the winds becomes erratic and chaotic. ... the deities are angered. ... the heavens don't provide enough rain. ... the crops ripen erratically.

1.3 When people eat crops that have ripened erratically, they become short-lived, ugly, weak, and sickly.

2 At a time when kings are principled, royal officials become principled. ... brahmins and householders ... people of town and country become principled. When the people of town and country are principled, the courses of the sun and moon become regular. ... the stars and constellations ... the days and nights ... the months and fortnights ... the seasons and years become regular. ... the blowing of the winds becomes regular and orderly. ... the deities are not angered. ... the heavens provide plenty of rain.

2.2 When the heavens provide plenty of rain, the crops ripen well. When people eat crops that have ripened well, they become long-lived, beautiful, strong, and healthy.

3 When cattle cross a river,
if the bull goes off course,
they all go off course,
because their leader is off course.

4 So it is for humans:
when the one deemed chief
behaves badly,
what do you expect the rest to do?
The whole nation sleeps badly,
when the king is unprincipled.

5 When cattle cross a river,
if the bull goes straight,
they all go straight,
because their leader is straight.

6 So it is for humans:
when the one deemed chief
does the right thing,
what do you expect the rest to do?
The whole nation sleeps at ease,
when the king is just.”

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4.71 — EFFORT

✦

1 “Mendicants, when a mendicant has four things their practice is a sure bet, and they have laid the groundwork for ending the defilements. What four? It’s when a mendicant is ethical, learned, energetic, and wise. When a mendicant possesses these four things their practice is a sure bet, and they have laid the groundwork for ending the defilements.”

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4.72 — RIGHT VIEW

✦

1 “Mendicants, when a mendicant has four things their practice is a sure bet, and they have laid the groundwork for ending the defilements. What four? Thoughts of renunciation, good will, and harmlessness; and right view. When a mendicant possesses these four things their practice is a sure bet, and they have laid the groundwork for ending the defilements.”

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4.73 — A TRUE PERSON

✦

1 “Mendicants, an untrue person can be known by four qualities. What four?

2 To start with, an untrue person speaks ill of another even when not asked, let alone when asked. But when summoned for questioning they speak ill of another in full detail, not leaving anything out. That’s how to know that this is an untrue person.

3 Furthermore, an untrue person doesn’t speak well of another even when asked, let alone when not asked. But when summoned for questioning they speak well of another without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

4 Furthermore, an untrue person doesn’t speak ill of themselves even when asked, let alone when not asked. But when summoned for questioning they speak ill of themselves without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

5 Furthermore, an untrue person speaks well of themselves even when not asked, let alone when asked. But when summoned for questioning they speak well of themselves in full detail, not leaving anything out. That’s how to know that this is an untrue person. An untrue person can be known by these four qualities.

6 A true person can be known by four qualities. What four?

7 To start with, a true person doesn't speak ill of another even when asked, let alone when not asked. But when summoned for questioning they speak ill of another without giving the full details, leaving many things out. That's how to know that this is a true person.

8 Furthermore, a true person speaks well of another even when not asked, let alone when asked. But when summoned for questioning they speak well of another in full detail, not leaving anything out. That's how to know that this is a true person.

9 Furthermore, a true person speaks ill of themselves even when not asked, let alone when asked. But when led on by questions they speak ill of themselves in full detail, not leaving anything out. That's how to know that this is a true person.

10 Furthermore, a true person doesn't speak well of themselves even when asked, let alone when not asked. But when summoned for questioning they speak well of themselves without giving the full details, leaving many things out. That's how to know that this is a true person. A true person can be known by these four qualities.

11 It's like a bride on the day or night she's first brought to her husband's home. Right away she sets up a keen sense of conscience and prudence for her mother and father in law, her husband, and even the bondservants, workers, and staff.

11.2 But after some time, because of living together and familiarity, she'll even say to her mother and father in law, or to her husband: 'Go away! What would you know?'

11.3 In the same way, on the day or night a mendicant first goes forth from the lay life to homelessness, right away they set up a keen sense of conscience and prudence for the monks, nuns, laymen, and laywomen, and even the monastery workers and novices. But after some time, because of living together and familiarity, they'll even say to their tutor or mentor: 'Go away! What would you know?'

12 So you should train like this: 'We will live with hearts like that of a newly wedded bride.' That's how you should train."

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4.74 — BEST (1ST)

✦

1 “Mendicants, these four things are the best. What four? The best ethics, immersion, wisdom, and freedom. These are the four things that are the best.”

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4.75 — BEST (2ND)

✦

1 “Mendicants, these four things are the best. What four? The best form, feeling, perception, and existence. These are the four things that are the best.”

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4.76 — AT KUSINĀRĀ

✦

1 At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his full extinguishment. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’” When this was said, the mendicants kept silent.

4 For a second time the Buddha addressed the mendicants: … For a second time, the mendicants kept silent.

5 For a third time the Buddha addressed the mendicants: … For a third time, the mendicants kept silent.

6 Then the Buddha said to the mendicants:

7 “Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.” When this was said, the mendicants kept silent. Then Venerable Ānanda said to the Buddha:

8 “It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

9 “Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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4.77 — UNTHINKABLE

✦

1 “Mendicants, these four things are unthinkable. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated. What four?

2 The domain of the Buddhas …

3 The domain of one in absorption …

4 The results of deeds …

5 Speculation about the world …

6 These are the four unthinkable things. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated.”

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4.78 — A RELIGIOUS DONATION

✦

1 “Mendicants, there are these four ways of purifying a religious donation. What four? There’s a religious donation that’s purified by the giver, not the recipient. There’s a religious donation that’s purified by the recipient, not the giver. There’s a religious donation that’s purified by neither the giver nor the recipient. There’s a religious donation that’s purified by both the giver and the recipient.

2 And how is a religious donation purified by the giver, not the recipient? It’s when the giver is ethical, of good character, but the recipient is unethical, of bad character.

3 And how is a religious donation purified by the recipient, not the giver? It’s when the giver is unethical, of bad character, but the recipient is ethical, of good character.

4 And how is a religious donation purified by neither the giver nor the recipient? It’s when both the giver and the recipient are unethical, of bad character.

5 And how is a religious donation purified by both the giver and the recipient? It’s when both the giver and the recipient are ethical, of good character.

6 These are the four ways of purifying a religious donation.”

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4.79 — BUSINESS

✦

1 Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations?"

3 "Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what's requested. When they've passed away from that life, if they're reborn in this place, whatever business they undertake fails.

4 Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, but don't meet expectations. When they've passed away from that life, if they're reborn in this place, whatever business they undertake doesn't meet expectations.

5 Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, meeting expectations. When they've passed away from that life, if they're reborn in this place, whatever business they undertake meets expectations.

6 Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what's requested, exceeding expectations. When they've passed away from that life, if they're reborn in this place, whatever business they undertake exceeds expectations.

7 This is the cause, this is the reason why for different people the same kind of business undertaking might fail, while another doesn't meet expectations, another meets expectations, and another exceeds expectations."

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4.80 — PERSIA

✦

1 At one time the Buddha was staying near Kosambī in Ghosita's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why ladies don't attend council meetings, work for a living, or travel to Persia?"

3 "Ānanda, ladies are irritable, jealous, stingy, and unintelligent. This is the cause, this is the reason why ladies don't attend council meetings, work for a living, or travel to Persia."

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4.81 — KILLING LIVING CREATURES

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They don’t kill living creatures, steal, commit sexual misconduct, or lie. Someone with these four qualities is placed in heaven as if delivered there.”

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4.82 — LYING

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They use speech that’s false, backbiting, harsh, or nonsensical. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They don’t use speech that’s false, backbiting, harsh, or nonsensical. Someone with these four qualities is placed in heaven as if delivered there.”

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4.83 — WHERE CRITICISM TAKES YOU

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. Someone with these four qualities is placed in heaven as if delivered there.”

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4.84 — VALUING ANGER

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They value anger, or denigration, or material things, or honor rather than the true teaching. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They value the true teaching rather than anger, or denigration, or material things, or honor. Someone with these four qualities is placed in heaven as if delivered there.”

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4.85 — FROM DARKNESS TO DARKNESS

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 The dark bound for darkness,

3 the dark bound for light,

4 the light bound for darkness, and

5 the light bound for light.

6 And how is an individual dark and bound for darkness? It’s when an individual is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed.

6.2 They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how an individual is dark and bound for darkness.

7 And how is an individual dark and bound for light? It’s when an individual is reborn in a low family … But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn

in a good place, a heavenly realm. That's how an individual is dark and bound for light.

8 And how is an individual light and bound for darkness? It's when an individual is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty.

8.2 They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how an individual is light and bound for darkness.

9 And how is an individual light and bound for light? It's when an individual is reborn in an eminent family … And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how an individual is light and bound for light.

10 These are the four individuals found in the world."

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4.86 — SUNK LOW

✦

1 “These four individuals are found in the world. What four?

2 One sunk low who sinks lower,

3 one sunk low who rises high,

4 one risen high who sinks low, and

5 one risen high who rises higher.

6 … These are the four individuals found in the world.”

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4.87 — THE SON

✦

1 “Mendicants, these four individuals are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.

2 And how is an individual a confirmed ascetic? It’s when a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. It’s like the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. That’s how an individual is a confirmed ascetic.

3 And how is an individual a white lotus ascetic? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. But they don’t have direct meditative experience of the eight liberations. That’s how an individual is a white lotus ascetic.

4 And how is an individual a pink lotus ascetic? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom … in this very life … And they have direct meditative experience of the eight liberations. That’s how an individual is a pink lotus ascetic.

5 And how is an individual a delicate ascetic of ascetics? It’s when a mendicant usually uses only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using

them without invitation.

5.2 When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones.

5.3 They're healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by exertion, or as the result of past deeds—usually don't come up.

5.4 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom … in this very life … That's how an individual is a delicate ascetic of ascetics.

6 And if anyone should be rightly called a delicate ascetic of ascetics, it's me. For I usually use only what I've been invited to accept … When living with other mendicants, I am usually treated agreeably by them. … I'm healthy … I get the four absorptions when I want, without trouble or difficulty. And I've realized the undefiled freedom of heart and freedom by wisdom … in this very life … So if anyone should be rightly called a delicate ascetic of ascetics, it's me.

7 These are the four individuals found in the world."

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4.88 — FETTERS

✦

1 “Mendicants, these four individuals are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.

2 And how is an individual a confirmed ascetic? It’s when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. That’s how an individual is a confirmed ascetic.

3 And how is an individual a white lotus ascetic? It’s when a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. That’s how an individual is a white lotus ascetic.

4 And how is an individual a pink lotus ascetic? It’s when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. That’s how an individual is a pink lotus ascetic.

5 And how is an individual a delicate ascetic of ascetics? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That’s how an individual is a delicate ascetic of ascetics.

6 These are the four individuals found in the world.”

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4.89 — RIGHT VIEW

✦

1 "Mendicants, these four individuals are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.

2 And how is an individual a confirmed ascetic? It's when a mendicant has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That's how an individual is a confirmed ascetic.

3 And how is an individual a white lotus ascetic? It's when they have right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don't have direct meditative experience of the eight liberations. That's how an individual is a white lotus ascetic.

4 And how is an individual a pink lotus ascetic? It's when they have right view … and right freedom. And they do have direct meditative experience of the eight liberations. That's how an individual is a pink lotus ascetic.

5 And how is an individual a delicate ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept … And if anyone should be rightly called a delicate ascetic of ascetics, it's me.

6 These are the four individuals found in the world."

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4.90 — AGGREGATES

✦

1 “Mendicants, these four individuals are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the delicate ascetic of ascetics.

2 And how is an individual a confirmed ascetic? It’s when a mendicant is a trainee who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke. That’s how an individual is a confirmed ascetic.

3 And how is an individual a white lotus ascetic? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ But they don’t have direct meditative experience of the eight liberations. That’s how an individual is a white lotus ascetic.

4 And how is an individual a pink lotus ascetic? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’ And they have direct meditative experience of the eight liberations. That’s how an individual is a pink lotus ascetic.

5 And how is an individual a delicate ascetic of ascetics? It's when a mendicant usually uses only what they've been invited to accept … And if anyone should be rightly called a delicate ascetic of ascetics, it's me.

6 These are the four individuals found in the world."

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4.91 — TITANS

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 A titan surrounded by titans,

3 a titan surrounded by gods,

4 a god surrounded by titans, and

5 a god surrounded by gods.

6 And how is an individual a titan surrounded by titans? It’s when an individual is unethical, of bad character, and their followers are the same. That’s how an individual is a titan surrounded by titans.

7 And how is an individual a titan surrounded by gods? It’s when an individual is unethical, of bad character, but their followers are ethical, of good character. That’s how an individual is a titan surrounded by gods.

8 And how is an individual a god surrounded by titans? It’s when an individual is ethical, of good character, but their followers are unethical, of bad character. That’s how an individual is a god surrounded by titans.

9 And how is an individual a god surrounded by gods? It’s when an individual is ethical, of good character, and their followers are the same. That’s how an individual is a god surrounded by gods.

10 These are the four individuals found in the world.”

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4.92 — IMMERSION (1ST)

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual has internal serenity of heart, but not the higher wisdom of discernment of principles.

3 One individual has the higher wisdom of discernment of principles, but not internal serenity of heart.

4 One individual has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

5 One individual has both internal serenity of heart, and the higher wisdom of discernment of principles.

6 These are the four individuals found in the world.”

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4.93 — IMMERSION (2ND)

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual has internal serenity of heart, but not the higher wisdom of discernment of principles.

3 One individual has the higher wisdom of discernment of principles, but not internal serenity of heart.

4 One individual has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

5 One individual has both internal serenity of heart, and the higher wisdom of discernment of principles.

6 As for the individual who has serenity but not discernment: grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

7 As for the individual who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity. After some time they have both discernment and serenity.

8 As for the individual who has neither serenity nor discernment: in order to get those skillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire.

8.2 In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that individual should apply extraordinary enthusiasm … After some time they have both serenity and discernment.

9 As for the individual who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

10 These are the four individuals found in the world."

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4.94 — IMMERSION (3RD)

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual has internal serenity of heart, but not the higher wisdom of discernment of principles. One individual has the higher wisdom of discernment of principles, but not internal serenity of heart. One individual has neither internal serenity of heart, nor the higher wisdom of discernment of principles. One individual has both internal serenity of heart, and the higher wisdom of discernment of principles.

3 As for the individual who has serenity but not discernment: they should approach someone who has discernment and ask: ‘Reverend, how should conditions be seen? How should they be comprehended? How should they be discerned?’ They would answer from their own experience: ‘This is how conditions should be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

4 As for the individual who has discernment but not serenity: they should approach someone who has serenity and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ They would answer from their own experience: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.’ After some time they have both discernment and serenity.

5 As for the individual who has neither serenity nor discernment: they should approach someone who has serenity and discernment and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ How should conditions be seen? How should they be comprehended? How should they be discerned?’

5.2 They would answer as they’ve seen and known: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi. And this is how conditions should be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

6 As for the individual who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

7 These are the four individuals found in the world.”

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4.95 — A FIREBRAND

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One who practices to benefit neither themselves nor others;

3 one who practices to benefit others, but not themselves;

4 one who practices to benefit themselves, but not others; and

5 one who practices to benefit both themselves and others.

6 Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness. The individual who practices to benefit neither themselves nor others is like this, I say.

7 The individual who practices to benefit others, but not themselves, is better than that. The individual who practices to benefit themselves, but not others, is better than both of those. But the individual who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

8 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the individual who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

[9] These are the four individuals found in the world."

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4.96 — REMOVING GREED

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One who practices to benefit themselves, but not others;

3 one who practices to benefit others, but not themselves;

4 one who practices to benefit neither themselves nor others; and

5 one who practices to benefit both themselves and others.

6 And how does an individual practice to benefit themselves, but not others? It’s when an individual practices to remove their own greed, hate, and delusion, but doesn’t encourage others to do the same. That’s how an individual practices to benefit themselves, but not others.

7 And how does an individual practice to benefit others, but not themselves? It’s when an individual doesn’t practice to remove their own greed, hate, and delusion, but encourages others to remove theirs. That’s how an individual practices to benefit others, but not themselves.

8 And how does an individual practice to benefit neither themselves nor others? It’s when an individual doesn’t practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs. That’s how an individual practices to benefit neither themselves nor others.

9 And how does an individual practice to benefit both themselves and others? It's when an individual practices to remove their own greed, hate, and delusion, and encourages others to remove theirs. That's how an individual practices to benefit both themselves and others.

10 These are the four individuals found in the world."

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4.97 — QUICK-WITTED

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One who practices to benefit themselves, but not others;

3 one who practices to benefit others, but not themselves;

4 one who practices to benefit neither themselves nor others; and

5 one who practices to benefit both themselves and others.

6 And how does an individual practice to benefit themselves, but not others? It’s when an individual is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

6.2 But they’re not a good speaker and do not enunciate well. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. That’s how an individual practices to benefit themselves, but not others.

7 And how does an individual practice to benefit others, but not themselves? It’s when an individual is not quick-witted when it comes to skillful teachings. … But they’re a good speaker. … That’s how an individual practices to benefit others, but not themselves.

8 And how does an individual practice to benefit neither themselves nor others? It's when an individual is not quick-witted when it comes to skillful teachings. … Nor are they a good speaker. … That's how an individual practices to benefit neither themselves nor others.

9 And how does an individual practice to benefit both themselves and others? It's when an individual is quick-witted when it comes to skillful teachings. … And they're a good speaker. … That's how an individual practices to benefit both themselves and others.

10 These are the four individuals found in the world."

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4.98 — TO BENEFIT ONESELF

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One who practices to benefit themselves, but not others;

3 one who practices to benefit others, but not themselves;

4 one who practices to benefit neither themselves nor others; and

5 one who practices to benefit both themselves and others.

6 These are the four individuals found in the world.”

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4.99 — TRAINING RULES

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One who practices to benefit themselves, but not others;

3 one who practices to benefit others, but not themselves;

4 one who practices to benefit neither themselves nor others; and

5 one who practices to benefit both themselves and others.

6 And how does an individual practice to benefit themselves, but not others? It’s when an individual doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. But they don’t encourage others to do the same. That’s how an individual practices to benefit themselves, but not others.

7 And how does an individual practice to benefit others, but not themselves? It’s when an individual kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. But they encourage others to not do these things. That’s how an individual practices to benefit others, but not themselves.

8 And how does a person practice to benefit neither themselves nor others? It’s when an individual kills, etc. … and doesn’t encourage others to not do these things. That’s how an individual practices to benefit neither themselves nor others.

9 And how does an individual practice to benefit both themselves and others? It's when an individual doesn't kill, etc. ... and encourages others to do the same. That's how an individual practices to benefit both themselves and others.

10 These are the four individuals found in the world."

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4.100 — WITH POTALIYA THE WANDERER

✦

1 Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

2 "Potaliya, these four individuals are found in the world. What four?

3 One individual criticizes those deserving of criticism at the right time, truthfully and correctly. But they don't praise those deserving of praise at the right time, truthfully and correctly.

4 Another individual praises those deserving of praise … But they don't criticize those deserving of criticism …

5 Another individual doesn't praise those deserving of praise … Nor do they criticize those deserving of criticism …

6 Another individual criticizes those deserving of criticism at the right time, truthfully and correctly. And they praise those deserving of praise at the right time, truthfully and correctly.

7 These are the four individuals found in the world. Of these four individuals, who do you believe to be the finest?"

8 "Worthy Gotama, of these four individuals, it is the individual who neither praises those deserving of praise at the right time, truthfully and correctly; nor criticizes those deserving of criticism at the right time, truth-

fully and correctly. That is the individual I believe to be the finest. Why is that? Because, worthy Gotama, equanimity is the best."

9 "Potaliya, of these four individuals, it is the individual who criticizes those deserving of criticism at the right time, truthfully and correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the individual I consider to be the finest. Why is that? Because, Potaliya, understanding of time and context is the best."

10 "Worthy Gotama, of these four individuals, it is the individual who criticizes those deserving of criticism at the right time, truthfully and correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the individual I believe to be the finest. Why is that? Because, worthy Gotama, understanding of time and context is the best.

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

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4.101 — CLOUDS (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are these four kinds of clouds. What four?

4 One thunders but doesn't rain,

5 one rains but doesn't thunder,

6 one neither thunders nor rains, and

7 one both rains and thunders.

8 These are the four kinds of clouds. In the same way, these four individuals similar to clouds are found in the world. What four?

9 One thunders but doesn't rain,

10 one rains but doesn't thunder,

11 one neither thunders nor rains, and

12 one both rains and thunders.

13 And how does an individual thunder but not rain? It's when an individual is a talker, not a doer. That's how an individual thunders but doesn't rain. That individual is like a cloud that thunders but doesn't rain, I say.

14 And how does an individual rain but not thunder? It's when an individual is a doer, not a talker. …

15 And how does an individual neither thunder nor rain? It's when an individual is neither a talker nor a doer. …

16 And how does an individual both thunder and rain? It's when an individual is both a talker and a doer. …

17 These four individuals similar to clouds are found in the world."

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4.102 — CLOUDS (2ND)

✦

1 "Mendicants, there are these four kinds of clouds. What four?

2 One thunders but doesn't rain,

3 one rains but doesn't thunder,

4 one neither thunders nor rains, and

5 one both rains and thunders.

6 These are the four kinds of clouds. In the same way, these four individuals similar to clouds are found in the world. What four?

7 One thunders but doesn't rain,

8 one rains but doesn't thunder,

9 one neither thunders nor rains, and

10 one both rains and thunders.

11 And how does an individual thunder but not rain? It's when an individual memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don't truly understand: 'This is suffering' ...

11.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how an individual thunders but doesn't rain. That individual is like a cloud that thunders but doesn't rain, I say.

12 And how does an individual rain but not thunder? It's when an individual doesn't memorize the teaching … But they truly understand: 'This is suffering' …

13 And how does an individual neither thunder nor rain? It's when an individual doesn't memorize the teaching … Nor do they truly understand: 'This is suffering' …

14 And how does an individual both thunder and rain? It's when an individual memorizes the teaching … And they truly understand: 'This is suffering' …

15 These four individuals similar to clouds are found in the world."

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4.103 — POTS

✦

1 "Mendicants, there are these four pots. What four?

2 Covered but hollow,

3 uncovered but full,

4 uncovered and hollow, and

5 covered and full.

6 These are the four pots. In the same way, these four individuals similar to pots are found in the world. What four?

7 Covered but hollow,

8 uncovered but full,

9 uncovered and hollow, and

10 covered and full.

11 And how is an individual covered but hollow? It's when an individual is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't truly understand: 'This is suffering' ...

11.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how an individual is covered but hollow. That individual is like a pot that's covered but hollow, I say.

12 And how is an individual uncovered but full? It's when an individual is not impressive … But they truly understand: 'This is suffering' …

13 And how is an individual uncovered and hollow? It's when an individual is not impressive … Nor do they truly understand: 'This is suffering' …

14 And how is an individual covered and full? It's when an individual is impressive … And they truly understand: 'This is suffering' …

15 These four individuals similar to pots are found in the world."

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4.104 — LAKES

✦

1 "Mendicants, there are these four lakes. What four?

2 One is shallow but appears deep,

3 one is deep but appears shallow,

4 one is shallow and appears shallow, and

5 one is deep and appears deep.

6 These are the four lakes. In the same way, these four individuals similar to lakes are found in the world. What four?

7 One is shallow but appears deep,

8 one is deep but appears shallow,

9 one is shallow and appears shallow, and

10 one is deep and appears deep.

11 And how is an individual shallow but appears deep? It's when an individual is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don't really understand: 'This is suffering' ...

11.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. That's how an individual is shallow but appears deep. That individual is like a lake that's shallow but appears deep, I say.

12 And how is an individual deep but appears shallow? It's when an individual is not impressive … But they really understand: 'This is suffering' …

13 And how is an individual shallow and appears shallow? It's when an individual is not impressive … Nor do they really understand: 'This is suffering' …

14 And how is an individual deep and appears deep? It's when an individual is impressive … And they really understand: 'This is suffering' …

15 These four individuals similar to lakes are found in the world."

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4.105 — MANGOES

✦

1 “Mendicants, there are these four mangoes. What four?

2 One is unripe but seems ripe,

3 one is ripe but seems unripe,

4 one is unripe and seems unripe, and

5 one is ripe and seems ripe.

6 These are the four mangoes.

7 In the same way, these four individuals similar to mangoes are found in the world. What four?

8 One is unripe but seems ripe,

9 one is ripe but seems unripe,

10 one is unripe and seems unripe, and

11 one is ripe and seems ripe.

12 And how is an individual unripe but seems ripe? It’s when an individual is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don’t really understand: ‘This is suffering’ ...

12.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how an individual is unripe but seems ripe. That individual is like a mango that’s unripe but seems ripe, I say.

13 And how is an individual ripe but seems unripe? It’s when an individual is not impressive … But they really understand: ‘This is suffering’ …

14 And how is an individual unripe and seems unripe? It’s when an individual is not impressive … Nor do they really understand: ‘This is suffering’ …

15 And how is an individual ripe and seems ripe? It’s when an individual is impressive … And they really understand: ‘This is suffering’ …

16 These four individuals similar to mangoes are found in the world.”

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4.106 — MANGOES (2ND)

✦

> Note
>
> *(This is a ghost sutta: there is no text for it in any available editions.)*

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4.107 — MICE

✦

1 “Mendicants, there are these four kinds of mice. What four?

2 One makes a hole but doesn’t live in it,

3 one lives in a hole but doesn’t make it,

4 one neither makes a hole nor lives in it, and

5 one both makes a hole and lives in it.

6 These are the four kinds of mice. In the same way, these four individuals similar to mice are found in the world. What four?

7 One makes a hole but doesn’t live in it,

8 one lives in a hole but doesn’t make it,

9 one neither makes a hole nor lives in it, and

10 one both makes a hole and lives in it.

11 And how does an individual make a hole but not live in it? It’s when an individual memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t really understand: ‘This is suffering’ …

11.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how an individual makes a hole but doesn’t live in it. That individual is like a mouse that makes a hole but doesn’t live in it, I say.

12 And how does an individual live in a hole but not make it? It's when an individual doesn't memorize the teaching … But they really understand: 'This is suffering' …

13 And how does an individual neither make a hole nor live in it? It's when an individual doesn't memorize the teaching … Nor do they really understand: 'This is suffering' …

14 And how does an individual both make a hole and live in it? It's when an individual memorizes the teaching … And they really understand: 'This is suffering' …

15 These four individuals similar to mice are found in the world."

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4.108 — OXEN

✦

1 “Mendicants, there are these four kinds of oxen. What four?

2 One hostile to its own herd, not others;

3 one hostile to other herds, not its own;

4 one hostile to both its own herd and others; and

5 one hostile to neither its own herd nor others.

6 These are the four kinds of oxen. In the same way, these four individuals similar to oxen are found in the world. What four?

7 One hostile to their own herd, not others;

8 one hostile to other herds, not their own;

9 one hostile to both their own herd and others; and

10 one hostile to neither their own herd nor others.

11 And how is an individual hostile to their own herd, not others? It’s when an individual intimidates their own followers, not the followers of others. That’s how an individual is hostile to their own herd, not others. That individual is like an ox that’s hostile to its own herd, not others.

12 And how is an individual hostile to other herds, not their own? It’s when an individual intimidates the followers of others, not their own. …

13 And how is an individual hostile to both their own herd and others? It's when an individual intimidates their own followers and the followers of others. …

14 And how is an individual hostile to neither their own herd nor others? It's when an individual doesn't intimidate their own followers or the followers of others.

15 These four individuals similar to oxen are found in the world."

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4.109 — TREES

✦

1 “Mendicants, there are these four kinds of tree. What four?

2 One is a softwood surrounded by softwoods,

3 one is a softwood surrounded by hardwoods,

4 one is a hardwood surrounded by softwoods, and

5 one is a hardwood surrounded by hardwoods.

6 These are the four kinds of tree. In the same way, these four individuals similar to trees are found in the world. What four?

7 One is a softwood surrounded by softwoods,

8 one is a softwood surrounded by hardwoods,

9 one is a hardwood surrounded by softwoods, and

10 one is a hardwood surrounded by hardwoods.

11 And how is an individual a softwood surrounded by softwoods? It’s when an individual is unethical, of bad character, and their followers are the same. That’s how an individual is a softwood surrounded by softwoods. That individual is like a softwood tree that’s surrounded by softwoods, I say.

12 And how is an individual a softwood surrounded by hardwoods? It’s when an individual is unethical, of bad character, but their followers are ethical, of good character. …

13 And how is an individual a hardwood surrounded by softwoods? It's when an individual is ethical, of good character, but their followers are unethical, of bad character. …

14 And how is an individual a hardwood surrounded by hardwoods? It's when an individual is ethical, of good character, and their followers are the same.

15 These four individuals similar to trees are found in the world."

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4.110 — VIPERS

✦

1 “Mendicants, there are these four kinds of viper. What four?

2 One whose venom is fast-acting but not lethal,

3 one whose venom is lethal but not fast-acting,

4 one whose venom is both fast-acting and lethal, and

5 one whose venom is neither fast-acting nor lethal.

6 These are the four kinds of viper. In the same way, these four individuals similar to vipers are found in the world. What four?

7 One whose venom is fast-acting but not lethal,

8 one whose venom is lethal but not fast-acting,

9 one whose venom is both fast-acting and lethal, and

10 one whose venom is neither fast-acting nor lethal.

11 And how is an individual’s venom fast-acting but not lethal? It’s when an individual is often angry, but their anger doesn’t linger long. That’s how an individual’s venom is fast-acting but not lethal. That individual is like a viper whose venom is fast-acting but not lethal.

12 And how is an individual’s venom lethal but not fast-acting? It’s when an individual is not often angry, but their anger lingers for a long time.

13 And how is an individual’s venom both fast-acting and lethal? It’s when an individual is often angry, and their anger lingers for a long time.

14 And how is an individual's venom neither fast-acting nor lethal? It's when an individual is not often angry, and their anger doesn't linger long.

15 These four individuals similar to vipers are found in the world."

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4.111 — WITH KESI

✦

1 Then Kesi the horse trainer went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Kesi, you're known as a horse trainer. Just how do you guide a horse in training?"

2 "Sir, I guide a horse in training sometimes gently, sometimes harshly, and sometimes both gently and harshly."

3 "Kesi, what do you do with a horse in training that doesn't follow these forms of training?"

4 "In that case, sir, I kill it. Why is that? So that I don't disgrace my tutor's community.

5 But sir, the Buddha is the supreme guide for those fit for training. Just how do you guide a person in training?"

6 "Kesi, I guide a person in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.

7 The gentle way is this: 'This is good conduct by way of body, speech, and mind. This is the result of good conduct by way of body, speech, and mind. This is life as a god. This is life as a human.'

8 The harsh way is this: 'This is bad conduct by way of body, speech, and mind. This is the result of bad conduct by way of body, speech, and mind. This is life in hell. This is life as an animal. This is life as a ghost.'

9 The both gentle and harsh way is this: 'This is good conduct ... this is bad conduct ...'"

10 "Sir, what do you do with a person in training who doesn't follow these forms of training?"

11 "In that case, Kesi, I kill them."

12 "Sir, it's not appropriate for the Buddha to kill living creatures. And yet you say you kill them."

13 "It's true, Kesi, it's not appropriate for a Realized One to kill living creatures. But when a person in training doesn't follow any of these forms of training, the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions. For it is killing in the training of the Noble One when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions."

14 "Well, they're definitely dead when the Realized One doesn't think they're worth advising or instructing, and neither do their sensible spiritual companions. Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

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4.112 — SPEED

✦

1 “Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and reckoned a factor of kingship. What four? Integrity, speed, patience, and gentleness. A fine royal thoroughbred with these four factors is worthy of a king. …

2 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What four? Integrity, speed, patience, and gentleness. A mendicant with these four qualities … is the supreme field of merit for the world.”

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4.113 — THE GOAD

✦

1 “Mendicants, these four fine thoroughbreds are found in the world. What four?

2 One fine thoroughbred is moved to act when it sees the shadow of the goad, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the first fine thoroughbred found in the world.

3 Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, but only when its hairs are struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the second fine thoroughbred found in the world.

4 Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, but only when its hide is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the third fine thoroughbred found in the world.

5 Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, nor when its hide is struck, but only when its bone is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the fourth fine thoroughbred found in the world.

[6] These are the four fine thoroughbreds found in the world.

[7] In the same way, these four fine thoroughbred people are found in the world. What four?

[8] One fine thoroughbred person hears about the suffering or death of a woman or man in such-and-such village or town. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This individual is like the fine thoroughbred that's shaken when it sees the shadow of the goad. Some fine thoroughbred people are like that. This is the first fine thoroughbred person found in the world.

[9] Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such-and-such village or town, but they see it themselves. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its hairs are struck. Some fine thoroughbred people are like that. This is the second fine thoroughbred person found in the world.

[10] Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such-and-such village or town, nor do they see it themselves, but it happens to their own relative or family member. They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom.

10.2 This person is like the fine thoroughbred that's moved to act when its skin is struck. Some fine thoroughbred people are like that. This is the third fine thoroughbred person found in the world.

11 Furthermore, one fine thoroughbred person doesn't hear about the suffering or death of a woman or man in such-and-such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

11.2 They're moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that's moved to act when its bone is struck. Some fine thoroughbred people are like that. This is the fourth fine thoroughbred person found in the world.

12 These are the four fine thoroughbred people found in the world."

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4.114 — A ROYAL ELEPHANT

✦

1 “Mendicants, a royal bull elephant with four factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What four? A royal bull elephant listens, destroys, endures, and goes fast.

2 And how does a royal bull elephant listen? It’s when a royal bull elephant pays attention, applies the mind, concentrates wholeheartedly, and actively listens to whatever task the elephant trainer has it do, whether or not it has done it before. That’s how a royal bull elephant listens.

3 And how does a royal bull elephant destroy? It’s when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That’s how a royal bull elephant destroys.

4 And how does a royal bull elephant endure? It’s when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That’s how a royal bull elephant endures.

5 And how does a royal bull elephant go fast? It’s when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That’s how a royal bull elephant goes fast. A royal bull elephant with four factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

6 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What four? A mendicant listens, destroys, endures, and goes fast.

7 And how does a mendicant listen? It's when a mendicant pays attention, applies the mind, concentrates wholeheartedly, and actively listens when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.

8 And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant destroys.

9 And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

10 And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast. A mendicant with these four qualities ... is the supreme field of merit for the world."

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4.115 — THINGS

✦

1 “Mendicants, there are these four things. What four?

2 There is a thing that’s unpleasant to do, and doing it proves harmful.

3 There is a thing that’s unpleasant to do, but doing it proves beneficial.

4 There is a thing that’s pleasant to do, but doing it proves harmful.

5 There is a thing that’s pleasant to do, and doing it proves beneficial.

6 Take the thing that’s unpleasant to do, and doing it proves harmful. This is regarded as a thing that shouldn’t be done on both grounds: because it’s unpleasant, and because doing it proves harmful. This is regarded as a thing that shouldn’t be done on both grounds.

7 Next, take the thing that’s unpleasant to do, but doing it proves beneficial. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn’t reflect: ‘Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.’ They don’t do that thing, so that proves harmful. An astute person does reflect: ‘Even though this thing is unpleasant to do, doing it still proves beneficial.’ They do that thing, so that proves beneficial.

8 Next, take the thing that’s pleasant to do, but doing it proves harmful. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn’t reflect: ‘Even though this thing is pleasant to do, doing it still proves harmful.’ They do that thing,

and so that proves harmful. An astute person does reflect: ‘Despite the fact that this thing is pleasant to do, doing it still proves harmful.’ They don’t do that thing, so that proves beneficial.

9 Next, take the thing that’s pleasant to do, and doing it proves beneficial. This is regarded as a thing that should be done on both grounds: because it’s pleasant, and because doing it proves beneficial. This is regarded as a thing that should be done on both grounds.

10 These are the four things.”

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4.116 — DILIGENCE

✦

1 “Mendicants, you should be diligent in four situations. What four? Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind. Don’t neglect these things. Give up wrong view; and develop right view. Don’t neglect this.

2 A mendicant who has done these things does not fear death in lives to come.”

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4.117 — GUARDING

✦

1 “Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations. What four?

2 ‘May my mind not be aroused by things that arouse greed.’ In your own way you should practice diligence, mindfulness, and guarding of the mind.

3 ‘May my mind not be angered by things that provoke hate.’ …

4 ‘May my mind not be deluded by things that promote delusion.’ …

5 ‘May my mind not be intoxicated by things that intoxicate.’ …

6 When a mendicant’s mind is no longer affected by greed, hate, delusion, or intoxication because they’ve got rid of these things, they don’t shake, tremble, quake, or get nervous, nor are they persuaded by the teachings of other ascetics.”

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4.118 — INSPIRING

✦

1 “Mendicants, a faithful gentleman should go to see these four inspiring places. What four?

2 Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

3 Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

4 Thinking: ‘Here the Realized One rolled forth the supreme Wheel of Dhamma!’—that is an inspiring place.

5 Thinking: ‘Here the Realized One was fully quenched in the element of extinguishment, with no residue!’—that is an inspiring place.

6 These are the four inspiring places that a faithful gentleman should go to see.”

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4.119 — PERILS (1ST)

✦

1 “Mendicants, there are these four perils. What four? The perils of rebirth, old age, sickness, and death.

2 These are the four perils.”

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4.120 — PERILS (2ND)

✦

1 “Mendicants, there are these four perils. What four? The perils of fire, water, kings, and bandits. These are the four perils.”

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4.121 — GUILT

✦

1 “Mendicants, there are these four fears. What four? The fears of guilt, shame, punishment, and going to a bad place.

2 And what, mendicants, is the fear of guilt? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my conduct?’ Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of guilt.

3 And what, mendicants, is the fear of shame? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t others blame me for my conduct?’ Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of shame.

4 And what, mendicants, is the fear of punishment? It’s when someone sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments— whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’,

the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the hounds, being impaled alive, and being beheaded.

5 They think: ‘If I were to do the same kind of bad deed, the kings would punish me in the same way.’ … Being afraid of punishment, they don’t steal the belongings of others. They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of punishment.

6 And what, mendicants, is the fear of rebirth in a bad place? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad result in the next life. If I were to do such bad things, when my body breaks up, after death, I’d be reborn in a place of loss, a bad place, the underworld, hell.’

6.2 Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of rebirth in a bad place.

7 These are the four fears.”

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4.122 — THE DANGER OF WAVES

✦

1 “Mendicants, anyone who enters the water should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

2 These are the four dangers that anyone who enters the water should anticipate. In the same way, a gentleman gone forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

3 And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth out of faith from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can make an end to this entire mass of suffering.’

3.2 When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’

3.3 They think: ‘Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you’d think were our children or grandchildren—imagine they can advise and instruct us!’ Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of waves. ‘Danger of waves’ is a term for anger and distress. This is called the danger of waves.

4 And what, mendicants, is the danger of gharials? It's when a gentleman has gone forth out of faith from the lay life to homelessness ... When they've gone forth, their spiritual companions advise and instruct them: 'You may eat, consume, taste, and drink these things, but not those. You may eat what's allowable, but not what's unallowable.

4.2 You may eat at the right time, but not at the wrong time.' They think: 'Formerly, as laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn't want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day.

4.3 But these guys imagine they can gag our mouths!' Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of gharials. 'Danger of gharials' is a term for gluttony. This is called the danger of gharials.

5 And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth out of faith from the lay life to homelessness ... When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

5.2 There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'Formerly, as laypeople, we amused ourselves, supplied and pro-

vided with the five kinds of sensual stimulation. And it's true that my family is wealthy. I can both enjoy my wealth and make merit.

5.3 Why don't I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?' They resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of whirlpools.

5.4 'Danger of whirlpools' is a term for the five kinds of sensual stimulation. This is called the danger of whirlpools.

6 And what, mendicants, is the danger of sharks? It's when a gentleman has gone forth out of faith from the lay life to homelessness … When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

6.2 There they see a lady scantily clad, with revealing clothes. Lust infects their mind, so they resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life because they're afraid of the danger of sharks. 'Danger of sharks' is a term for ladies. This is called the danger of sharks.

7 These are the four dangers that a gentleman gone forth from the lay life to homelessness in this teaching and training should anticipate."

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4.123 — DIFFERENCE (1ST)

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 Take an individual who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They enjoy it and like it and find it rewarding.

2.2 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the Divinity's host. The lifespan of the gods of the Divinity's host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

2.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

3 Furthermore, take an individual who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They enjoy it and like it and find it rewarding.

3.2 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of sublime luminosity. The lifespan of the gods of sublime luminosity is

two eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

3.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

4 Furthermore, take an individual who, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They enjoy it and like it and find it rewarding.

4.2 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of universal beauty. The lifespan of the gods of universal beauty is four eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

4.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

5 Furthermore, take an individual who, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They enjoy it and like it and find it rewarding.

5.2 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

5.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

6 These are the four individuals found in the world."

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4.124 — DIFFERENCE (2ND)

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 Take an individual who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

2.2 When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is distinct from that of ordinary people.

3 Furthermore, take an individual who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption …

3.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is distinct from that of ordinary people.

4 These are the four individuals found in the world."

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4.125 — LOVE (1ST)

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 Firstly, an individual meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it rewarding.

2.2 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of the Divinity's host. The lifespan of the gods of the Divinity's host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

2.3 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

3 Furthermore, an individual meditates spreading a heart full of compassion … They're reborn in the company of the gods of sublime luminosity. The lifespan of the gods of sublime luminosity is two eons. Furthermore, an individual meditates spreading a heart full of rejoicing … They're reborn in the company of the gods of universal beauty.

3.2 The lifespan of the gods of universal beauty is four eons. Furthermore, an individual meditates spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

3.3 In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it rewarding.

3.4 If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm.

3.5 But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

4 These are the four individuals found in the world."

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4.126 — LOVE (2ND)

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 Firstly, an individual meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

2.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is distinct from that of ordinary people.

3 Furthermore, an individual meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

3.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self. When their body breaks up, after death, they're reborn in the company of the gods of the pure abodes. This rebirth is distinct from that of ordinary people.

[4] These are the four individuals found in the world."

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4.127 — INCREDIBLE THINGS ABOUT THE REALIZED ONE (1ST)

✦

1 "Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear. What four?

2 When the being intent on awakening passes away from the host of joyful gods, he's conceived in his mother's womb, mindful and aware. And then —in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

2.2 Even in the boundless gloom of interstellar space—so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: 'So, it seems other sentient beings have been reborn here!'

2.3 This is the first incredible and amazing thing that appears with the appearance of a Realized One.

3 Furthermore, the being intent on awakening emerges from his mother's womb, mindful and aware. And then ... an immeasurable, magnificent light appears ... even in the boundless gloom of interstellar space ... This is the second incredible and amazing thing that appears with the appearance of a Realized One.

4 Furthermore, the Realized One awakens to the supreme perfect awakening. And then … an immeasurable, magnificent light appears … even in the boundless gloom of interstellar space … This is the third incredible and amazing thing that appears with the appearance of a Realized One.

5 Furthermore, the Realized One rolls forth the supreme Wheel of Dhamma. And then … an immeasurable, magnificent light appears … even in the boundless gloom of interstellar space … This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

6 With the appearance of a Realized One, the perfected one, the fully awakened Buddha, these four incredible and amazing things appear."

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4.128 — INCREDIBLE THINGS ABOUT THE REALIZED ONE (2ND)

✦

1 “Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear. What four?

2 People like clinging, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of non-clinging, they want to listen, they actively listen, and they try to understand. This is the first incredible and amazing thing that appears with the appearance of a Realized One.

3 People like conceit, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they actively listen, and they try to understand. This is the second incredible and amazing thing that appears with the appearance of a Realized One.

4 People like excitement, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they actively listen, and they try to understand. This is the third incredible and amazing thing that appears with the appearance of a Realized One.

5 This population is lost in ignorance, swaddled in their shells. Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they actively listen, and they try to understand. This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

6 With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.”

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4.129 — INCREDIBLE THINGS ABOUT ĀNANDA

✦

1 “Mendicants, there are these four incredible and amazing things about Ānanda. What four?

2 If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

3 If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

4 These are the four incredible and amazing things about Ānanda.”

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4.130 — INCREDIBLE THINGS ABOUT THE WHEEL-TURNING MONARCH

✦

1 “Mendicants, there are these four incredible and amazing things about a wheel-turning monarch. What four?

2 If an assembly of aristocrats goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

3 If an assembly of brahmins … householders … or ascetics goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

4 These are the four incredible and amazing things about a wheel-turning monarch.

5 In the same way, there are these four incredible and amazing things about Ānanda. What four?

6 If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

7 If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

[8] These are the four incredible and amazing things about Ānanda.”

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4.131 — FETTERS

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

3 One individual has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.

4 One individual has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.

5 One individual has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

6 What individual hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence? A once-returner. This is the individual who hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

7 What individual has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence? One heading upstream, going to the Akaniṭṭha realm.

8 What individual has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence? One extinguished between one life and the next.

9 What individual has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence? A perfected one.

10 These are the four individuals found in the world."

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4.132 — ELOQUENCE

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One whose elocution is on topic, but not fluent.

3 One whose elocution is fluent, but not on topic.

4 One whose elocution is both on topic and fluent.

5 One whose elocution is neither on topic nor fluent.

6 These are the four individuals found in the world.”

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4.133 — ONE WHO UNDERSTANDS IMMEDIATELY

✦

1 “Mendicants, these four individuals are found in the world. What four? One who understands immediately, one who understands after detailed explanation, one who needs education, and one who merely learns by rote. These are the four individuals found in the world.”

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4.134 — THE FRUITS OF INITIATIVE

✦

1 “These four individuals are found in the world. What four?

2 One who lives off the fruit of initiative, but not deeds;

3 one who lives off the fruit of deeds, but not initiative;

4 one who lives off the fruit of both deeds and initiative;

5 one who lives off the fruit of neither initiative nor deeds.

6 These are the four individuals found in the world.”

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4.135 — BLAMEWORTHY

✦

1 “Mendicants, these four individuals are found in the world. What four? The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

2 And how is an individual blameworthy? It’s when an individual does things by way of body, speech, and mind that are blameworthy. That’s how an individual is blameworthy.

3 And how is an individual mostly blameworthy? It’s when an individual does things by way of body, speech, and mind that are mostly blameworthy, but occasionally blameless. That’s how an individual is mostly blameworthy.

4 And how is an individual slightly blameworthy? It’s when an individual does things by way of body, speech, and mind that are mostly blameless, but occasionally blameworthy. That’s how an individual is slightly blameworthy.

5 And how is an individual blameless? It’s when an individual does things by way of body, speech, and mind that are blameless. That’s how an individual is blameless.

6 These are the four individuals found in the world.”

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4.136 — ETHICS (1ST)

✦

1 “Mendicants, these four individuals are found in the world. What four? One individual has not fulfilled ethics, immersion, or wisdom.

2 One individual has fulfilled ethics, but not immersion or wisdom.

3 One individual has fulfilled ethics and immersion, but not wisdom.

4 One individual has fulfilled ethics, immersion, and wisdom.

5 These are the four individuals found in the world.”

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4.137 — ETHICS (2ND)

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual doesn’t value or submit to ethics, immersion, or wisdom.

3 One individual values and submits to ethics, but not to immersion or wisdom.

4 One individual values and submits to ethics and immersion, but not wisdom.

5 One individual values and submits to ethics, immersion, and wisdom.

6 These are the four individuals found in the world.”

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4.138 — RETREAT

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One is on retreat in body, but not mind;

3 one is on retreat in mind, but not body;

4 one is on retreat in neither body nor mind; and

5 one is on retreat in both body and mind.

6 And how is an individual on retreat in body, but not mind? It’s when an individual frequents remote lodgings in the wilderness and the forest. But they think sensual, malicious, and cruel thoughts. That’s how an individual is on retreat in body, but not mind.

7 And how is an individual on retreat in mind, but not body? It’s when an individual doesn’t frequent remote lodgings in the wilderness and the forest. But they think thoughts of renunciation, good will, and harmlessness. That’s how an individual is on retreat in mind, but not body.

8 And how is an individual on retreat in neither body nor mind? It’s when an individual doesn’t frequent remote lodgings in the wilderness and the forest. And they think sensual, malicious, and cruel thoughts. That’s how an individual is on retreat in neither body nor mind.

9 And how is an individual on retreat in both body and mind? It’s when an individual frequents remote lodgings in the wilderness and the forest. And they think thoughts of renunciation, good will, and harmlessness.

That's how an individual is on retreat in both body and mind.

10 These are the four individuals found in the world."

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4.139 — DHAMMA SPEAKERS

✦

1 “Mendicants, there are these four Dhamma speakers. What four?

2 One Dhamma speaker speaks little and off topic. And their assembly can’t tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

3 One Dhamma speaker speaks little but stays on topic. And their assembly can tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

4 One Dhamma speaker speaks much but off topic. And their assembly can’t tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

5 One Dhamma speaker speaks much and stays on topic. And their assembly can tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

6 These are the four Dhamma speakers.”

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4.140 — SPEAKER

✦

1 “Mendicants, there are these four speakers. What four?

2 There’s a speaker who runs out of meaningful things to say, but not of ways of phrasing things.

3 There’s a speaker who runs out of ways of phrasing things, but not of meaningful things to say.

4 There’s a speaker who runs out of both meaningful things to say, and ways of phrasing things.

5 There’s a speaker who never runs out of meaningful things to say, or ways of phrasing things.

6 These are the four speakers. It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things.”

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4.141 — BRIGHTNESS

✦

1 “Mendicants, there are these four kinds of brightness. What four? The brightness of the moon, sun, fire, and wisdom. These are the four kinds of brightness. The best of these four kinds of brightness is the brightness of wisdom.”

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4.142 — RADIANCE

✦

1 “Mendicants, there are these four kinds of radiance. What four? The radiance of the moon, sun, fire, and wisdom. These are the four kinds of radiance. The best of these four kinds of radiance is the radiance of wisdom.”

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4.143 — LIGHT

✦

1 “Mendicants, there are these four lights. What four? The lights of the moon, sun, fire, and wisdom. These are the four lights. The best of these four lights is the light of wisdom.”

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4.144 — SHINING

✦

1 “Mendicants, there are four kinds of shining. What four? The shining of the moon, sun, fire, and wisdom. These are the four kinds of shining. The best of these four kinds of shining is the shining of wisdom.”

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4.145 — LAMPS

✦

1 “Mendicants, there are these four lamps. What four? The lamps of the moon, sun, fire, and wisdom. These are the four lamps. The best of these four lamps is the lamp of wisdom.”

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4.146 — TIMES (1ST)

✦

1 “Mendicants, there are these four times. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment. These are the four times.”

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4.147 — TIMES (2ND)

✦

1 “Mendicants, when these four times are rightly developed and reiterated, they gradually lead to the ending of defilements. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

3 It’s like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

4 In the same way, when these four times are rightly developed and reiterated, they gradually lead to the ending of defilements.”

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4.148 — BAD CONDUCT

✦

1 “Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that’s false, backbiting, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.”

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4.149 — GOOD CONDUCT

✦

1 “Mendicants, there are these four kinds of good conduct by way of speech. What four? Speech that’s true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech.”

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4.150 — ESSENTIALS

✦

1 “Mendicants, there are these four essentials. What four? Ethics, immersion, wisdom, and freedom are essentials. These are the four essentials.”

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4.151 — FACULTIES

✦

1 “Mendicants, there are these four faculties. What four? The faculties of faith, energy, mindfulness, and immersion. These are the four faculties.”

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4.152 — THE POWER OF FAITH

✦

1 “Mendicants, there are these four powers. What four? The powers of faith, energy, mindfulness, and immersion. These are the four powers.”

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4.153 — THE POWER OF WISDOM

✦

1 “Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness. These are the four powers.”

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4.154 — THE POWER OF MINDFULNESS

✦

1 “Mendicants, there are these four powers. What four? The powers of mindfulness, immersion, blamelessness, and inclusiveness. These are the four powers.”

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4.155 — THE POWER OF REFLECTION

✦

1 “Mendicants, there are these four powers. What four? The powers of reflection, development, blamelessness, and inclusiveness. These are the four powers.”

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4.156 — EONS

✦

1 “Mendicants, an eon contains four uncountable periods. What four?

2 When an eon contracts, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

3 When an eon remains fully contracted, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

4 When an eon expands, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

5 When an eon remains fully expanded, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

6 These are the four uncountable periods of an eon.”

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4.157 — ILLNESS

✦

1 “Mendicants, there are two kinds of illness. What two? Mental and physical. Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years … even up to a hundred years or more. But it’s very hard to find any sentient beings in the world who can claim to be free of mental illness even for an hour, apart from those who have ended the defilements.

2 There are four kinds of illness for those gone forth. What four?

3 To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

4 Because of this, they focus their corrupt wishes on status, and on getting material things, honor, and popularity.

5 They try hard, strive, and make an effort to get these things.

6 They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.

7 These are the four kinds of illness for those gone forth.

8 So you should train like this: ‘We will not have many wishes or be frustrated. We will be content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. We won’t focus our corrupt wishes on

status, and on getting material things, honor, and popularity. We won't try hard, strive, and make an effort to get these things.

8.2 We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.' That's how you should train."

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4.158 — DECLINE

✦

1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “Reverends, any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ What four? They have much greed, much hate, and much delusion; and their wisdom eye doesn’t go into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

4 Any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ What four? Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’”

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4.159 — NUN

✦

1 So I have heard. At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery.

2 And then a certain nun addressed a man, "Please, my friend, go to the venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the nun named so-and-so is sick, suffering, and gravely ill. She bows with her head to your feet.' And then say: 'Sir, please go to the nuns' quarters to visit that nun out of sympathy.'"

3 "Yes, ma'am," that man replied. He did as the nun asked. Ānanda consented with silence.

4 Then Ānanda robed up and went to the nuns' quarters to visit that nun, taking his bowl and robe. That nun saw Ānanda coming off in the distance. She wrapped herself up from head to foot and laid down on her cot. Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:

5 "Sister, this body is produced by food. Relying on food, you should give up food. This body is produced by craving. Relying on craving, you should give up craving. This body is produced by conceit. Relying on conceit, you should give up conceit. This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.

6 ‘This body is produced by food. Relying on food, you should give up food.’ This is what I said, but why did I say it? Take a mendicant who reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.’ After some time, relying on food, they give up food. That’s why I said what I said.

7 ‘This body is produced by craving. Relying on craving, you should give up craving.’ This is what I said, but why did I say it? Take a mendicant who hears this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

7.2 They think: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom … in this very life …’ After some time, relying on craving, they give up craving. That’s why I said what I said.

8 ‘This body is produced by conceit. Relying on conceit, you should give up conceit.’ This is what I said, but why did I say it? Take a mendicant who hears this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

8.2 They think: ‘Well, that venerable can realize the undefiled freedom of heart and freedom by wisdom … in this very life … Why can’t I?’ After some time, relying on conceit, they give up conceit. That’s why I said what

I said.

9 ‘This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.’”

10 Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head to Ānanda’s feet, and said, “I made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way. Please, sir, accept my mistake for what it is, so I can restrain myself in future.”

11 “Indeed, sister, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

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4.160 — THE TRAINING OF A HOLY ONE

✦

1 “Mendicants, a Holy One or a Holy One’s training remain in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

2 And who is a Holy One? It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. This is a Holy One.

3 And what is the training of a Holy One? He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. This is the training of a Holy One. This is how a Holy One or a Holy One’s training remain in the world for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.

4 These four things lead to the decline and disappearance of the true teaching. What four?

5 Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

6 Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. This is the second thing that leads to the decline and disappearance of the true teaching.

7 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don't carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no one to preserve them. This is the third thing that leads to the decline and disappearance of the true teaching.

8 Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example.

8.2 They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth thing that leads to the decline and disappearance of the true teaching.

9 These are four things that lead to the decline and disappearance of the true teaching.

10 These four things lead to the continuation, persistence, and enduring of the true teaching. What four?

11 Firstly, the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well placed, the meaning is interpreted correctly. This is the first thing

that leads to the continuation, persistence, and enduring of the true teaching.

12 Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

13 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

14 Furthermore, the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too aren't indulgent or slack … This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

15 These are four things that lead to the continuation, persistence, and enduring of the true teaching."

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4.161 — IN BRIEF

✦

1 “Mendicants, there are four ways of practice. What four?

2 Painful practice with slow insight,

3 painful practice with swift insight,

4 pleasant practice with slow insight, and

5 pleasant practice with swift insight.

6 These are the four ways of practice.”

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4.162 — IN DETAIL

✦

1 “Mendicants, there are four ways of practice. What four?

2 Painful practice with slow insight,

3 painful practice with swift insight,

4 pleasant practice with slow insight, and

5 pleasant practice with swift insight.

6 And what’s the painful practice with slow insight? It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

7 And what’s the painful practice with swift insight? It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

8 And what's pleasant practice with slow insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

9 And what's the pleasant practice with swift insight? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

10 These are the four ways of practice."

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4.163 — UGLY

✦

1 “Mendicants, there are four ways of practice. What four?

2 Painful practice with slow insight,

3 painful practice with swift insight,

4 pleasant practice with slow insight, and

5 pleasant practice with swift insight.

6 And what’s the painful practice with slow insight? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

6.2 They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

7 And what’s the painful practice with swift insight? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

7.2 They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

8 And what's the pleasant practice with slow insight? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

8.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

8.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

8.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom.

8.5 But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

9 And what's the pleasant practice with swift insight? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom.

9.2 Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

10 These are the four ways of practice."

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4.164 — PATIENT (1ST)

✦

1 “Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

2 And what’s the impatient practice? It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them. This is called the impatient practice.

3 And what’s the patient practice? It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them. This is called the patient practice.

4 And what’s the taming practice? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

4.2 When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details.

4.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the taming practice.

5 And what's the calming practice? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, calm them, eliminate them, and obliterate them. This is called the calming practice.

6 These are the four ways of practice."

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4.165 — PATIENCE (2ND)

✦

1 “Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

2 And what’s the impatient practice? It’s when someone cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the impatient practice.

3 And what’s the patient practice? It’s when someone endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the patient practice.

4 And what’s the taming practice? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. … When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body …

4.2 When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become

overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the taming practice.

5 And what's the calming practice? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, calm them, eliminate them, and obliterate them. This is called the calming practice.

6 These are the four ways of practice."

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4.166 — BOTH

✦

1 “Mendicants, there are four ways of practice. What four?

2 Painful practice with slow insight,

3 painful practice with swift insight,

4 pleasant practice with slow insight, and

5 pleasant practice with swift insight.

6 Of these, the painful practice with slow insight is said to be inferior in both ways: because it’s painful and because it’s slow. This practice is said to be inferior in both ways.

7 The painful practice with swift insight is said to be inferior because it’s painful.

8 The pleasant practice with slow insight is said to be inferior because it’s slow.

9 The pleasant practice with swift insight is said to be superior in both ways: because it’s pleasant, and because it’s swift. This practice is said to be superior in both ways.

10 These are the four ways of practice.”

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4.167 — MOGGALLĀNA'S PRACTICE

✦

1 Then Venerable Sāriputta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side and said to Mahāmoggallāna:

2 "Reverend Moggallāna, there are four ways of practice. What four?

3 Painful practice with slow insight,

4 painful practice with swift insight,

5 pleasant practice with slow insight, and

6 pleasant practice with swift insight.

7 These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

8 "Reverend Sāriputta … I relied on the painful practice with swift insight to free my mind from defilements by not grasping."

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4.168 — SĀRIPUTTA'S PRACTICE

✦

1 Then Venerable Mahāmoggallāna went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sāriputta:

2 "Reverend Sāriputta, there are four ways of practice. What four?

3 Painful practice with slow insight,

4 painful practice with swift insight,

5 pleasant practice with slow insight, and

6 pleasant practice with swift insight.

7 These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

8 "Reverend Moggallāna ... I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping."

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4.169 — EXTRA EFFORT

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 One individual is fully extinguished in this very life by making extra effort.

3 One individual is fully extinguished when the body breaks up by making extra effort.

4 One individual is fully extinguished in this very life without making extra effort.

5 One individual is fully extinguished when the body breaks up without making extra effort.

6 And how is an individual fully extinguished in this very life by making extra effort? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

6.2 They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they are fully extinguished in this very life by making extra effort. That's how an individual is fully extinguished in this very life by making extra effort.

7 How is an individual fully extinguished when the body breaks up by making extra effort? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

7.2 They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they are fully extinguished when the body breaks up by making extra effort. That's how an individual is fully extinguished when the body breaks up by making extra effort.

8 And how is an individual fully extinguished in this very life without making extra effort? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom.

8.2 And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they are fully extinguished in this very life without making extra effort. That's how an individual is fully extinguished in this very life without making extra effort.

9 And how is an individual fully extinguished when the body breaks up without making extra effort? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom.

9.2 But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they are fully extinguished when the body breaks up without making extra effort. That's how an individual is fully extinguished when the body breaks up without making extra effort.

10 These are the four individuals found in the world."

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4.170 — IN CONJUNCTION

✦

1 So I have heard. At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Ānanda said this:

3 "Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

4 What four?

5 Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

6 Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

7 Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

[8] Another mendicant's heart is seized by restlessness to realize the teaching. But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. The path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

[9] All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths."

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4.171 — INTENTION

✦

1 “Mendicants, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But this is only when dependent on ignorance.

2 By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others instigate the choice … One instigates the choice after deliberation … Or else one instigates the choice without deliberation …

5 Ignorance is included in all these things. But when ignorance fades away and ceases with no residue left behind, that body, that voice, and that mind no longer exist dependent on which that pleasure and pain arise in oneself. That field does not exist, that ground does not exist, that dimension does not exist, that foundation does not exist, dependent on which that pleasure and pain arise in oneself.”

6 “Mendicants, there are four kinds of incarnation. What four?

7 There is incarnation where one’s own intention is effective, not that of others.

8 There is incarnation where the intention of others is effective, not one’s own.

9 There is incarnation where both one's own and others' intentions are effective.

10 There is incarnation where neither one's own nor others' intentions are effective.

11 These are the four kinds of incarnation."

12 When he said this, Venerable Sāriputta said to the Buddha:

13 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement. Take the case of the incarnation where one's own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention. Take the case of the incarnation where the intention of others is effective, not one's own.

13.2 Those sentient beings pass away from that realm due to the intention of others. Take the case of the incarnation where both one's own and others' intentions are effective. Those sentient beings pass away from that realm due to both their own and others' intentions.

13.3 But sir, in the case of the incarnation where neither one's own nor others' intentions are effective, what kind of gods does this refer to?"

14 "Sāriputta, it refers to the gods reborn in the dimension of neither perception nor non-perception."

15 "What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this place, while others are non-returners who don't come back?"

16 “Sāriputta, take an individual who hasn’t given up the lower fetters. In this very life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it rewarding. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they’re a returner, who comes back to this place.

17 Sāriputta, take an individual who has given up the lower fetters. In this very life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it rewarding. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they’re a non-returner, not coming back to this place.

18 This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this place, while others are non-returners who don’t come back.”

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4.172 — SĀRIPUTTA'S ATTAINMENT OF TEXTUAL ANALYSIS

✦

1 There Sāriputta addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. Whoever has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings.

4 I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. ...

5 I realized the textual analysis of definition—piece by piece and expression by expression—a fortnight after I ordained. ...

6 I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. If anyone has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings."

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4.173 — WITH MAHĀKOṬṬHITA

✦

1 Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahākoṭṭhita sat down to one side, and said to Sāriputta:

2 "Reverend, when the six fields of contact have faded away and ceased with no residue left behind, does something else still exist?"

3 "Don't put it like that, reverend."

4 "Does something else no longer exist?"

5 "Don't put it like that, reverend."

6 "Does something else both still exist and no longer exist?"

7 "Don't put it like that, reverend."

8 "Does something else neither still exist nor no longer exist?"

9 "Don't put it like that, reverend."

10 "Reverend, when asked whether—when the six fields of contact have faded away and ceased with no residue left behind—something else still exists, you say 'don't put it like that'. When asked whether something else no longer exists, you say 'don't put it like that'. When asked whether something else both still exists and no longer exists, you say 'don't put it like that'.

10.2 When asked whether something else neither still exists nor no longer exists, you say ‘don’t put it like that’. How then should we see the meaning of this statement?”

11 “In saying that, ‘When the six fields of contact have faded away and ceased with no residue left behind, something else still exists’, you’re proliferating the unproliferated. In saying that, ‘something else no longer exists’, you’re proliferating the unproliferated.

11.2 In saying that, ‘something else both still exists and no longer exists’, you’re proliferating the unproliferated. In saying that, ‘something else neither still exists nor no longer exists’, you’re proliferating the unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact.

11.3 The scope of the six fields of contact extends as far as the scope of proliferation. When the six fields of contact fade away and cease with no residue left behind, proliferation stops and is stilled.”

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4.174 — WITH ĀNANDA

✦

1 Then Venerable Ānanda went up to Venerable Mahākoṭṭhita, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:

2 "Reverend, when these six fields of contact have faded away and ceased with no residue left behind, does something else exist?"

3 "Don't put it like that, reverend."

4 "Does something else no longer exist?"

5 "Don't put it like that, reverend."

6 "Does something else both still exist and no longer exist?"

7 "Don't put it like that, reverend."

8 "Does something else neither still exist nor no longer exist?"

9 "Don't put it like that, reverend."

10 "Reverend, when asked these questions, you say 'don't put it like that'. ... How then should we see the meaning of this statement?"

11 "In saying that, 'when the six fields of contact have faded away and ceased with no residue left behind, something else exists', you're proliferating the unproliferated. In saying that, 'something else no longer exists', you're proliferating the unproliferated. In saying that, 'something else both still exists and no longer exists', you're proliferating the unproliferated.

11.2 In saying that, ‘something else neither still exists nor no longer exists’, you’re proliferating the unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact. The scope of the six fields of contact extends as far as the scope of proliferation.

11.3 When the six fields of contact fade away and cease with no residue left behind, proliferation stops and is stilled.”

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4.175 — WITH UPAVĀṆA

✦

1 Then Venerable Upavāṇa went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Upavāṇa sat down to one side, and said to Sāriputta:

2 "Reverend Sāriputta, do you become a terminator because of knowledge?"

3 "That's not it, reverend."

4 "Do you become a terminator because of conduct?"

5 "That's not it, reverend."

6 "Do you become a terminator because of both knowledge and conduct?"

7 "That's not it, reverend."

8 "Do you become a terminator for some reason other than knowledge and conduct?"

9 "That's not it, reverend."

10 "Reverend Sāriputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason, you say 'that's not it'. How then do you become a terminator?"

11 "Reverend, if you became a terminator because of knowledge, then even someone who still grasps fuel could be a terminator. If you became a terminator because of conduct, then even someone who still grasps fuel

could be a terminator. If you became a terminator because of both knowledge and conduct, then even someone who still grasps fuel could be a terminator. If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator. For an ordinary person lacks knowledge and conduct. Reverend, someone lacking good conduct does not know and see things as they are.

11.2 Someone accomplished in good conduct knows and sees things as they are. Knowing and seeing things as they are, one is a terminator."

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4.176 — ASPIRATION

✦

1 “Mendicants, a faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

2 A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

3 A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Aḷavī!’ These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī.

4 A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

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4.177 — WITH RĀHULA

✦

1 Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Rāhula, the interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

3 The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

4 The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

5 The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the air element, detaching the mind from the air element.

6 When a mendicant sees these four elements as neither self nor belonging to self, they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

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4.178 — BILLABONG

✦

1 "Mendicants, these four individuals are found in the world. What four?

2 Take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn't expect that mendicant to realize the cessation of substantial reality. Suppose a person were to grab a branch with a glue-smeared hand.

2.2 Their hand would stick, hold, and bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn't expect that mendicant to realize the cessation of substantial reality.

3 Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to realize the cessation of substantial reality. Suppose a person were to grab a branch with a clean hand.

3.2 Their hand wouldn't stick, hold, or bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of substantial reality, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to realize the cessation of substantial reality.

4 Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn't expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years.

4.2 And someone was to close off the inlets and open up the drains, and the heavens didn't provide enough rain. You wouldn't expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

4.3 They focus on smashing ignorance, but on that their mind does not leap forth, gain confidence, settle down, and become decided. You wouldn't expect that mendicant to smash ignorance.

5 Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years.

5.2 And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain. You would expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart.

5.3 They focus on smashing ignorance, and on that their mind leaps forth, gains confidence, settles down, and becomes decided. You would expect that mendicant to smash ignorance.

[6] These are the four individuals found in the world."

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4.179 — EXTINGUISHMENT

✦

1 Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

2 "What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are not fully extinguished in this very life?"

3 "Reverend Ānanda, it's because some sentient beings don't really understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life."

4 "What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in this very life?"

5 "Reverend Ānanda, it's because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

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4.180 — THE FOUR GREAT REFERENCES

✦

1 At one time the Buddha was staying near the Bhoga City, at the Ānanda Shrine.

2 There the Buddha addressed the mendicants, “Mendicants!”

3 “Venerable sir,” they replied.

4 The Buddha said this: “Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak.”

5 “Yes, sir,” they replied. The Buddha said this:

6 “Mendicants, what are the four great references?

7 Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor reject that mendicant’s statement.

7.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that mendicant.’ And so you should discard it.

8 Take another mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor reject that mendicant’s statement.

8.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

9 Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor reject that mendicant’s statement.

9.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that Saṅgha.’ And so you should discard it.

10 Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the

Teacher's instruction.' You should neither approve nor reject that mendicant's statement.

10.2 Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

11 Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher's instruction.'

11.2 You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

11.3 If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by those senior mendicants.' And so you should discard it.

12 Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines.

I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher's instruction.'

12.2 You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

12.3 If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by those senior mendicants.' You should remember it. This is the third great reference.

13 Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.'

13.2 You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

13.3 If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should discard it.

14 Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've

heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.'

14.2 You should neither approve nor reject that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

14.3 If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

15 These are the four great references."

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4.181 — A WARRIOR

✦

1 “Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects. A warrior with these four factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

2 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

3 And how is a mendicant skilled in the basics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is skilled in the basics.

4 And how is a mendicant a long-distance shooter? It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form —with right understanding: ‘This is not mine, I am not this, this is not my self.’

4.2 They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how a mendicant is a long-distance shooter.

5 And how is a mendicant a marksman? It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is a marksman.

6 And how does a mendicant shatter large objects? It’s when a mendicant shatters the great mass of ignorance. That’s how a mendicant shatters large objects.

7 A mendicant with these four qualities … is the supreme field of merit for the world.”

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4.182 — GUARANTEE

✦

1 “There are four things that no one can guarantee— not an ascetic, a brahmin, a god, a Māra, a divinity, or anyone in the world.

2 What four? No one can guarantee that someone liable to old age will not grow old. No one can guarantee that someone liable to sickness will not get sick. No one can guarantee that someone liable to death will not die. No one can guarantee that the bad deeds done in past lives—corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their result.

3 These are the four things that no one can guarantee— not an ascetic, a brahmin, a god, a Māra, a divinity, or anyone in the world.”

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4.183 — VASSAKĀRA ON WHAT IS HEARD

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, this is my doctrine and view: There's nothing wrong with talking about what you've seen, saying: 'So I have seen.' There's nothing wrong with talking about what you've heard, saying: 'So I have heard.' There's nothing wrong with talking about what you've thought, saying: 'So I have thought.' There's nothing wrong with talking about what you've known, saying: 'So I have known.'"

3 "Brahmin, I don't say you should talk about everything you see, hear, think, and know. But I also don't say you should talk about nothing you see, hear, think, and know.

4 When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things. When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things."

[8] Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

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4.184 — FEARLESS

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, this is my doctrine and view: 'All those liable to death are frightened and terrified of death.'"

3 "Brahmin, some of those liable to death are frightened and terrified of death. But some of those liable to death are not frightened and terrified of death.

4 Who are those frightened of death? It's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they think: 'The sensual pleasures that I love so much will leave me, and I'll leave them.' They sorrow and wail and lament, beating their breast and falling into confusion. This is someone who is frightened of death.

5 Furthermore, it's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they think: 'This body that I love so much will leave me, and I'll leave it.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

6 Furthermore, it's someone who hasn't done good and skillful things that keep them safe, but has done bad things, violence and sin. When they fall seriously ill, they think: 'Well, I haven't done good and skillful things that keep me safe. And I have done bad things, violence and sin. When I depart, I'll go to the place where people who've done such things go.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

7 Furthermore, it's someone who's doubtful, uncertain, and undecided about the true teaching. When they fall seriously ill, they think: 'I'm doubtful, uncertain, and undecided about the true teaching.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death. These are the four individuals liable to death who are frightened and terrified of death.

8 Who are those not frightened of death?

9 It's someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they don't think: 'The sensual pleasures that I love so much will leave me, and I'll leave them.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This is someone who's not frightened of death.

10 Furthermore, it's someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they don't think: 'This body that I love so much will leave me, and I'll leave it.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

11 Furthermore, it's someone who hasn't done bad things, violence and sin, but has done good and skillful deeds that keep them safe. When they fall seriously ill, they think: 'Well, I haven't done bad things, violence and sin. And I have done good and skillful deeds that keep me safe. When I depart, I'll go to the place where people who've done such things go.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

12 Furthermore, it's someone who's not doubtful, uncertain, or undecided about the true teaching. When they fall seriously ill, they think: 'I'm not doubtful, uncertain, or undecided about the true teaching.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

13 These are the four individuals liable to death who are not frightened and terrified of death."

14 "Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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4.185 — TRUTHS OF THE BRAHMINS

✦

1 Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time several very well-known wanderers were residing in their monastery on the bank of the Serpentine River. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

3 Then in the late afternoon, the Buddha came out of retreat and went to the monastery for the wanderers on the bank of the Serpentine River.

4 Now at that time this discussion came up while those wanderers of other religions were sitting together, "The truths of the brahmins are like this; the truths of the brahmins are like that."

5 Then the Buddha went up to those wanderers, sat down on the seat spread out, and said to them, "Wanderers, what were you sitting talking about just now? What conversation was left unfinished?"

6 "Well, worthy Gotama, this discussion came up among us while we were sitting together: 'The truths of the brahmins are like this; the truths of the brahmins are like that.'"

7 "Wanderers, I declare these four truths of the brahmins, having realized them with my own insight. What four?

8 Take a brahmin who says: 'No sentient beings should be killed.' In speaking like this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do

they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice out of kindness and sympathy for living creatures, having had insight into the truth of that.

9 Take another brahmin who says: ‘All sensual pleasures are impermanent, suffering, and perishable.’ Saying this, a brahmin speaks the truth, not lies. But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.

10 Take another brahmin who says: ‘All states of existence are impermanent, suffering, and perishable.’ … They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.

11 Take another brahmin who says: ‘I don’t belong to anyone anywhere. And nothing belongs to me anywhere.’ In speaking like this, a brahmin speaks the truth, not lies. But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice the path of nothingness, having had insight into the truth of that.

12 These are the four truths of the brahmins that I declare, having realized them with my own insight.”

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4.186 — APPROACH

✦

1 Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what leads the world on? What drags it around? What arises and takes control?”

3 “Good, good, mendicant! Your approach and eloquence are excellent, and it’s a good question. For you asked: ‘What leads the world on? What drags it around? What arises and takes control?’”

4 “Yes, sir.”

5 “Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control.”

6 Saying “Good, sir”, that monk approved and agreed with what the Buddha said. Then he asked another question:

7 “Sir, they speak of ‘a learned memorizer of the teaching’. How is a learned memorizer of the teaching defined?”

8 “Good, good, mendicant! Your approach and eloquence are excellent, and it’s a good question. … I have taught many teachings: statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But if anyone understands the meaning and the text of even a four-line verse, and if they practice in line with that teaching, they’re qualified to be called a ‘learned memorizer of the teaching’.”

9 Saying “Good, sir”, that monk approved and agreed with what the Buddha said. Then he asked another question:

10 “Sir, they speak of ‘a learned person with penetrating wisdom’. How is a learned person with penetrating wisdom defined?”

11 “Good, good, mendicant! Your approach and eloquence are excellent, and it’s a good question. … Take a mendicant who has heard: ‘This is suffering.’ They see what it means with penetrating wisdom. They’ve heard: ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’ They see what it means with penetrating wisdom. That’s how an individual is learned, with penetrating wisdom.”

12 Saying “Good, sir”, that monk approved and agreed with what the Buddha said. Then he asked another question:

13 “Sir, they speak of ‘an astute person with great wisdom’. How is an astute person with great wisdom defined?”

14 “Good, good, mendicant! Your approach and eloquence are excellent, and it’s a good question. … An astute person with great wisdom is one who has no intention to hurt themselves, or to hurt others, or to hurt both. When they think, they only think of the benefit for themselves, for others, for both, and for the whole world. That’s how an individual is astute, with great wisdom.”

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4.187 — WITH VASSAKĀRA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

3 "Worthy Gotama, could an untrue person know of an untrue person: 'This worthy one is an untrue person'?"

4 "That's impossible, brahmin, it can't happen."

5 "Could an untrue person know of a true person: 'This worthy one is a true person'?"

6 "That too is impossible, it can't happen."

7 "Worthy Gotama, could a true person know of a true person: 'This worthy one is a true person'?"

8 "That, brahmin, is possible."

9 "Could a true person know of an untrue person: 'This worthy one is an untrue person'?"

10 "That too is possible."

11 "It's incredible, worthy Gotama, it's amazing, how well said this was by the worthy Gotama: 'It's impossible, it can't happen, that an untrue person could know … But it is possible that a true person could know …'

12 Once, members of the brahmin Todeyya's assembly were going on complaining about others: 'This King Eḷeyya is a fool to be so devoted to the ascetic Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with cupped palms, and observing proper etiquette for him. And these king's men are fools too—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—for they show the same kind of deference to Rāmaputta.'

12.2 Then the brahmin Todeyya reasoned with them like this: 'What do the good fellows think? When it comes to the various duties and speeches, isn't King Eḷeyya astute, even better than the experts?' 'That's true, worthy sir.'

13 'It's because the ascetic Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That's why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with cupped palms, and observing proper etiquette for him.

14 'What do the good fellows think? When it comes to the various duties and speeches, aren't the king's men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?' 'That's true, worthy sir.'

15 ‘It’s because Rāmaputta is even more astute and expert than the king’s men that they have such devotion to him. … It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with cupped palms, and observing proper etiquette for him.’

16 It’s incredible, worthy Gotama, it’s amazing, how well said this was by the worthy Gotama: ‘It’s impossible, it can’t happen, that an untrue person could know … But it is possible that a true person could know …’ Well, now, worthy Gotama, I must go. I have many duties, and much to do.”

17 “Please, brahmin, go at your convenience.”

18 Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

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4.188 — WITH UPAKA

✦

1 Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, this is my doctrine and view: 'Whoever goes on complaining about others without giving any reasons is reprehensible and at fault.'"

3 "Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault. But that's what you do, so you're reprehensible and at fault!"

4 "Sir, like a fish caught in a big trap just as it rises, so the Buddha caught me in a big trap of words just as I rose up."

5 "Upaka, I've declared: 'This is unskillful.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that this is unskillful.' I've declared: 'The unskillful should be given up.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that the unskillful should be given up.'

6 I've declared that: 'This is skillful.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that this is skillful.' I've declared: 'The skillful should be devel-

oped.' And for that there are limitless words, phrasings, and teachings of the Realized One: 'This is another way of saying that the skillful should be developed.'"

7 And then Upaka son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu of Magadha, son of the princess of Videha. He told the King of all they had discussed.

8 But Ajātasattu became angry and upset, and said to Upaka, "How rude of this salt-maker's boy! How scurrilous and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha! Get out, Upaka, go away! Don't let me see you again."

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4.189 — THINGS TO BE REALIZED

✦

1 “Mendicants, these four things should be realized. What four?

2 There are things to be realized with direct meditative experience. There are things to be realized with recollection. There are things to be realized with vision. There are things to be realized with wisdom.

3 What things are to be realized with direct meditative experience? The eight liberations.

4 What things are to be realized with recollection? Past lives.

5 What things are to be realized with vision? The passing away and rebirth of sentient beings.

6 What things are to be realized with wisdom? The ending of defilements.

7 These are the four things to be realized.”

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4.190 — SABBATH

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

3 "This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of monks, such is this assembly! An assembly such as this is rarely seen in the world. An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. For an assembly such as this, giving little becomes much, while giving much becomes even more. An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

4 There are mendicants staying in this Saṅgha who have attained to the gods. There are mendicants staying in this Saṅgha who have attained to divinity. There are mendicants staying in this Saṅgha who have attained to the imperturbable. There are mendicants staying in this Saṅgha who have attained to nobility.

5 And how has a mendicant attained to the gods? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … As the placing of the mind

and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … That's how a mendicant has attained to the gods.

6 And how has a mendicant attained to divinity? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world —abundant, expansive, limitless, free of enmity and ill will.

6.2 Furthermore, a mendicant meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. That's how a mendicant has attained to divinity.

7 And how has a mendicant attained to the imperturbable? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

7.2 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he enters and remains in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', he enters and remains in the dimension of nothingness.

7.3 Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception. That's how a mendicant has attained to the imperturbable.

8 And how has a mendicant attained to nobility? It's when they truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. That's how a mendicant has attained to nobility."

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4.191 — FOLLOWED BY EAR

✦

1 "Mendicants, you can expect four benefits when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically. What four?

2 Take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They've followed those teachings by ear, consolidated them by voice, examined them by the mind, and well penetrated them theoretically.

2.2 But they die unmindful and are reborn in one of the orders of gods. Being happy there, passages of the teaching come back to them. Memory comes up slowly, but then that being quickly reaches distinction. This is the first benefit you can expect when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically.

3 Furthermore, take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They've followed those teachings by ear, consolidated them by voice, examined them by the mind, and well penetrated them theoretically.

3.2 But they die unmindful and are reborn in one of the orders of gods. Though they're happy there, passages of the teaching don't come back to them. However, a mendicant with psychic powers, who has achieved mas-

tery of the mind, teaches Dhamma to the assembly of gods. They think: 'I used to lead the spiritual life in this same teaching and training.'

3.3 Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of drums. While traveling along a road they hear the sound of drums. They wouldn't have any doubts or uncertainties about whether that was the sound of drums or not. They'd just conclude, 'That's the sound of drums.'

3.4 In the same way, take a mendicant who memorizes the teaching ... But they die unmindful and are reborn in one of the orders of gods. ... Memory comes up slowly, but then that being quickly reaches distinction. This is the second benefit you can expect when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically.

4 Furthermore, take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They've followed those teachings by ear, consolidated them by voice, examined them by the mind, and well penetrated them theoretically.

4.2 But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don't come back to them when they're happy, nor does a mendicant with psychic powers ... teach Dhamma to the assembly of gods. However, a godling teaches Dhamma to the assembly of gods. They think: 'I used to lead the spiritual life in this same teaching and training.'

4.3 Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of horns. While traveling along a road they hear the sound of horns. They wouldn't have any doubt about whether that was the sound of horns or not. They'd just conclude, 'That's the sound of horns.' In the same way, take a mendicant who memorizes the teaching …

4.4 But they die unmindful and are reborn in one of the orders of gods. … Memory comes up slowly, but then that being quickly reaches distinction. This is the third benefit you can expect when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically.

5 Furthermore, take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They've followed those teachings by ear, consolidated them by voice, examined them by the mind, and well penetrated them theoretically.

5.2 But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don't come back to them when they're happy, and neither a mendicant with psychic powers … nor a godling teaches Dhamma to the assembly of gods. But a being who has been reborn spontaneously reminds another such being: 'Do you remember, good fellow? Do you remember where we used to lead the spiritual life?'

5.3 He says: 'I remember, good fellow, I remember!' Memory comes up slowly, but then that being quickly reaches distinction. Suppose there were two friends who had played together in the sand. Some time or other

they'd meet. And one friend would say to the other: 'Do you remember this, my dear? Do you remember that, my dear?' They'd say: 'I remember, my dear, I remember!'

5.4 In the same way, take a mendicant who memorizes the teaching … But they die unmindful and are reborn in one of the orders of gods. … Memory comes up slowly, but then that being quickly reaches distinction. This is the fourth benefit you can expect when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically.

6 You can expect these four benefits when the teachings have been followed by ear, consolidated by voice, examined by the mind, and well penetrated theoretically."

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4.192 — FACTS

✦

1 “Mendicants, these four things can be known in four situations. What four?

2 You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

3 You can get to know a person’s purity by dealing with them. …

4 You can get to know a person’s resilience in times of trouble. …

5 You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

6 ‘You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.’ That’s what I said, but why did I say it? Take an individual who’s living with someone else. They come to know: ‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, not ethical.’

7 Take another individual who’s living with someone else. They come to know: ‘For a long time this venerable’s deeds have been intact, impeccable, spotless, and unmarred. Their deeds and behavior are consistent. This venerable is ethical, not unethical.’ That’s why I said that you can get to

know a person's ethics by living with them. But only after a long time, not a short time; only when attentive, not when inattentive; and only by the wise, not the witless.

8 'You can get to know a person's purity by dealing with them. ...' That's what I said, but why did I say it? Take an individual who has dealings with someone else. They come to know: 'This venerable deals with one person in one way. Then they deal with two, three, or many people each in different ways. They're not consistent from one deal to the next. This venerable's dealings are impure, not pure.'

9 Take another individual who has dealings with someone else. They come to know: 'This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way. They're consistent from one deal to the next. This venerable's dealings are pure, not impure.' That's why I said that you can get to know a person's purity by dealing with them. ...

10 'You can get to know a person's resilience in times of trouble. ...' That's what I said, but why did I say it? Take someone who experiences loss of family, wealth, or health. But they don't reflect: 'Worldly life is like that. Incarnation is like that. That's why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.' They sorrow and wail and lament, beating their breast and falling into confusion.

11 Take someone else who experiences loss of family, wealth, or health. But they reflect: 'Worldly life is like that. Incarnation is like that. That's why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.' They don't sorrow or wail or lament, beating their breast and falling into confusion. That's why I said that you can get to know a person's resilience in times of trouble. ...

12 'You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.' That's what I said, but why did I say it? Take an individual who is discussing with someone else.

12.2 They come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're witless, not wise. Why is that? This venerable does not bring up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute.

12.3 When this venerable speaks on Dhamma they're not able to explain the meaning, either briefly or in detail. They can't teach it, assert it, establish it, clarify it, analyze it, or reveal it. This venerable is witless, not wise.'

13 Suppose a person with clear eyes was standing on the bank of a lake. They'd see a little fish rising, and think: 'Judging by this fish's approach, by the ripples it makes, and by its force, it's a little fish, not a big one.' In the same way, an individual who is discussing with someone else would come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're witless, not wise. ...'

14 Take another individual who is discussing with someone else. They come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they discuss a question, they're wise, not witless. Why is that? This venerable brings up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute.

14.2 When this venerable speaks on Dhamma they're able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, clarify it, analyze it, and reveal it. This venerable is wise, not witless.'

15 Suppose a man with clear eyes was standing on the bank of a lake. He'd see a big fish rising, and think: 'Judging by this fish's approach, by the ripples it makes, and by its force, it's a big fish, not a little one.' In the same way, an individual who is discussing with someone else would come to know: 'Judging by this venerable's approach, by what they're getting at, and by how they articulate a question, they're wise, not witless. ...'

16 That's why I said that you can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

17 These are the four things that can be known in four situations."

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4.193 — WITH BHADDIYA

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard this: 'The ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of those of other religions.' I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism?"

3 "Please, Bhaddiya, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

4 What do you think, Bhaddiya? Does greed come up in a person for their welfare or harm?"

5 "Harm, sir."

6 “A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

7 “Yes, sir.”

8 “What do you think, Bhaddiya? Does hate … or delusion … or aggression come up in a person for their welfare or harm?”

9 “Harm, sir.”

10 “An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

11 “Yes, sir.”

12 “What do you think, Bhaddiya, are these things skillful or unskillful?”

13 “Unskillful, sir.”

14 “Blameworthy or blameless?”

15 “Blameworthy, sir.”

16 “Criticized or praised by sensible people?”

17 “Criticized by sensible people, sir.”

18 “When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

19 “When you undertake them, they lead to harm and suffering. That’s how we see it.”

20 “So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

20.2 But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

21 Please, Bhaddiya, don’t rely on oral transmission … But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

22 What do you think, Bhaddiya? Does contentment … love … understanding … benevolence come up in a person for their welfare or harm?”

25 “Welfare, sir.”

26 “An individual who is benevolent—not overcome by aggression—doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

27 “Yes, sir.”

28 “What do you think, Bhaddiya, are these things skillful or unskillful?”

29 “Skillful, sir.”

30 “Blameworthy or blameless?”

31 “Blameless, sir.”

32 “Criticized or praised by sensible people?”

33 “Praised by sensible people, sir.”

34 “When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

35 “When you undertake them, they lead to welfare and happiness. That’s how we see it.”

36 “So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

36.2 But when you know for yourselves: “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

37 The good and true persons in the world encourage their disciples: ‘Please, my man, live rid of greed. Then you won’t act out of greed by way of body, speech, or mind. Live rid of hate … delusion … aggression. Then you won’t act out of hate … delusion … aggression by way of body, speech, or mind.”

38 When he said this, Bhaddiya the Licchavi said to the Buddha, "Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

39 "Well, Bhaddiya, did I say to you: 'Please, Bhaddiya, be my disciple, and I will be your teacher'?"

40 "No, sir."

41 "Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: 'The ascetic Gotama is deceitful. He knows a conversion trick, and uses it to convert the disciples of those of other religions.'"

42 "Sir, this conversion trick is excellent. This conversion trick is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness."

43 "That's so true, Bhaddiya! That's so true, Bhaddiya! If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness.

43.2 If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness.

43.3 If these great sal trees were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness—if they were sentient. How much more

then a human being!”

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4.194 — AT SĀPŪGA

✦

1 At one time Venerable Ānanda was staying in the land of the Koliyans, where they have a town named Sāpūga. Then several Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to one side. Then Venerable Ānanda said to them:

2 "Byagghapajjas, these four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What four? The factors of trying to be pure in ethics, mind, view, and freedom.

3 And what is the factor of trying to be pure in ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called purity of ethics.

3.2 They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.

4 And what is the factor of trying to be pure in mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption …

third absorption … fourth absorption. This is called purity of mind.

4.2 They think: 'I will fulfill such purity of mind, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.

5 And what is the factor of trying to be pure in view? Take a mendicant who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' …

5.2 'This is the practice that leads to the cessation of suffering'. This is called purity of view. They think: 'I will fulfill such purity of view, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.

6 And what is the factor of trying to be pure in freedom? That noble disciple—who has these factors of trying to be pure in ethics, mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from. Doing so, they experience perfect freedom. This is called purity of freedom.

6.2 They think: 'I will fulfill such purity of freedom, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

7 These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sor-

row and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment."

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4.195 — WITH VAPPA

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him:

2 "Vappa, take an individual who, due to the fading away of ignorance and the arising of knowledge, is restrained in body, speech, and mind. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

3 "Sir, I do see such a case. Take someone who did bad deeds in a past life. But the result of that has not yet ripened. For this reason defilements giving rise to painful feelings would defile that person in the next life." But this conversation between Mahāmoggallāna and Vappa was left unfinished.

4 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and said to Mahāmoggallāna, "Moggallāna, what were you sitting talking about just now? What conversation was left unfinished?"

5 Moggallāna repeated the entire conversation to the Buddha, and concluded: "This was my conversation with Vappa that was unfinished when the Buddha arrived."

6 Then the Buddha said to Vappa, "Vappa, we can discuss this. But only if you grant what should be granted, and reject what should be rejected. And if you ask me the meaning of anything you don't understand, saying: 'Sir, why is this? What's the meaning of that?'"

7 "Sir, let us discuss this. I will do as you say."

8 "What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating bodily activity. These don't occur in someone who refrains from such bodily activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

8.2 This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

9 "No, sir."

10 "What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating verbal activity. These don't occur in someone who refrains from such verbal activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

10.2 This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

11 "No, sir."

12 “What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating mental activity. These don’t occur in someone who refrains from such mental activity. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

12.2 This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

13 “No, sir.”

14 “What do you think, Vappa? There are distressing and feverish defilements that arise because of ignorance. These don’t occur when ignorance fades away and knowledge arises. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little.

14.2 This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

15 “No, sir.”

16 “A mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with their eyes, they’re neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body …

16.2 Knowing an idea with their mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.'

16.3 They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'

17 Suppose there was a shadow cast by a post. Then along comes a person with a spade and basket. They cut down the post at its base, dig it up, and pull it out by its roots, right down to the fibers and stems. Then they split it apart, cut up the parts, and chop them into splinters. Next they dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes.

17.2 Then they whisk away the ashes in a strong wind, or glide them down a swift stream. And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

18 In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with their eyes, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body …

18.2 Knowing an idea with their mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body draw close, they understand: 'I feel the end of the body draw close.' Feeling the end of life draw close, they understand: 'I feel the end of life draw close.'

18.3 They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'"

19 When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:

20 "Sir, suppose there was a man who raised commercial horses for profit. But he never made any profit, and instead just got weary and frustrated. In the same way, I paid homage to those Jain fools for profit. But I never made any profit, and instead just got weary and frustrated. From this day forth, any confidence I had in those Jain fools I whisk away as in a strong wind, or glide away as down a swift stream.

21 Excellent, sir! ... From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

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4.196 — WITH SĀḶHA

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Sāḷha and Abhaya the Licchavis went up to the Buddha, bowed, sat down to one side, and said to him:

2 "There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things: purification of ethics, and mortification in disgust of sin. What does the Buddha say about this?"

3 "Sāḷha, purification of ethics is one of the factors of the ascetic life, I say. But those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and sticking to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind, is not pure are also incapable of knowing and seeing, of supreme awakening.

4 Suppose a man who wanted to cross a river took a sharp axe into a wood. There he'd see a large green sal tree, straight and young and grown unskewed. He'd cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he'd trim it with axes and machetes, plane it, and sand it with a rock. Finally, he'd launch out on the river.

5 What do you think, Sāḷha? Is that man capable of crossing the river?"

6 “No, sir. Why not? Because that green sal tree is well worked on the outside, but inside it’s still not cleared out. I’d expect that green sal tree to sink, and the man to come to ruin.”

7 “In the same way, Sāḷha, those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and sticking to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

8 But those ascetics and brahmins who don’t teach mortification in disgust of sin—not regarding it as essential or sticking to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

9 Suppose a man who wanted to cross a river took a sharp axe into a wood. There he’d see a large green sal tree, straight and young and grown unskewed. He’d cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he’d trim it with axes and machetes. Then he’d take a chisel and completely clear it out inside. Then he’d plane it, sand it with a rock, and make it into a boat. Finally he’d fix it with oars and rudder, and launch out on the river.

10 What do you think, Sāḷha? Is that man capable of crossing the river?”

11 “Yes, sir. Why is that? Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder. I’d expect that boat to not sink, and the man to safely make it to the far shore.”

12 “In the same way, Sāḷha, those ascetics and brahmins who don’t teach fervent mortification in disgust of sin—not regarding it as essential or sticking to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

12.2 Suppose there was a warrior who knew lots of fancy archery tricks. It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What three? He’s a long-distance shooter, a marksman, and one who shatters large objects.

13 Just as a warrior is a long-distance shooter, a noble disciple has right immersion. A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

13.2 They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

14 Just as a warrior is a marksman, a noble disciple has right view. A noble disciple with right view truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

15 Just as a warrior shatters large objects, a noble disciple has right freedom. A noble disciple with right freedom shatters the great mass of ignorance.”

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4.197 — QUEEN MALLIKĀ

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why in this life some ladies are ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant?

3 And why are some ladies ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious?

4 And why are some ladies attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant?

5 And why are some ladies attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious?"

6 "Take a lady who is irritable and bad-tempered. Even when criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. She doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

6.2 And she's jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. If she comes back to this place after passing away, wherever she is reborn

she's ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant.

7 Take another lady who is irritable and bad-tempered. … But she does give to ascetics or brahmins … And she's not jealous … If she comes back to this place after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious.

8 Take another lady who isn't irritable and bad-tempered. … But she doesn't give to ascetics or brahmins … And she's jealous … If she comes back to this place after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant.

9 Take another lady who isn't irritable and bad-tempered. … She gives to ascetics and brahmins … And she's not jealous … If she comes back to this place after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious.

10 This is why some ladies are ugly … and poor … and insignificant. And some ladies are ugly … but rich … and illustrious. And some ladies are attractive … but poor … and insignificant. And some ladies are attractive … and rich … and illustrious."

11 When this was said, Queen Mallikā said to the Buddha:

12 "Sir, in another life I must have been irritable and bad-tempered. Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. For now I am ugly, unattractive, and bad-looking.

13 In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

14 In another life, I must not have been jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. For now I am illustrious. In this royal court I command maidens of the aristocrats, brahmins, and householders. So, sir, from this day forth I will not be irritable and bad-tempered.

14.2 Even when heavily criticized I won't lose my temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. I will give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

14.3 I will not be jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

15 Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

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4.198 — FERVENT MORTIFICATION OF ONESELF

✦

1 “Mendicants, these four individuals are found in the world. What four?

2 One individual mortifies themselves, pursuing the practice of mortifying themselves.

3 One individual mortifies others, pursuing the practice of mortifying others.

4 One individual mortifies themselves and others, pursuing the practice of mortifying themselves and others.

5 One individual neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others. They live without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

6 And how does one individual mortify themselves, pursuing the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

6.2 They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeed-

ing, or who lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

6.3 They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

7 They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

8 They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out hair and beard, pursuing this practice. They constantly stand, turning down seats. They squat, committed to the endeavor of squatting.

8.2 They lie on a mat of thorns, making a mat of thorns their bed. They're devoted to ritual bathing three times a day, including at dusk. And so they live pursuing these various ways of mortifying and tormenting the body. That's how one individual mortifies themselves, pursuing the practice of mortifying themselves.

9 And how does one individual mortify others, pursuing the practice of mortifying others? It's when an individual is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of

cattle, a jailer, or has some other cruel livelihood. That's how one individual mortifies others, pursuing the practice of mortifying others.

10 And how does one individual mortify themselves and others, pursuing the practice of mortifying themselves and others? It's when an individual is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil.

10.2 Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat.

10.3 The milk from the fourth teat is served to the sacred flame. The calf feeds on the leftovers. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!'

10.4 His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. That's how one individual mortifies themselves and others, pursuing the practice of mortifying themselves and others.

11 And how does one individual neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine?

11.2 It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

11.3 He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

11.4 A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

11.5 Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

12 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

12.2 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words. They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other.

12.3 Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense.

12.4 Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

13 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

13.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

13.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

14 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

15 Seeing a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. Hearing a sound with their ears …

15.2 Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body … Knowing an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

15.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

16 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

17 When they have this spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

17.2 After the meal, they return from almsround, sit down cross-legged, set their body straight, and bring mindfulness to the present. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness.

17.3 Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

17.4 Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom.

17.5 Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

18 When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives … knowledge of

the death and rebirth of sentient beings … knowledge of the ending of defilements. They truly understand: ‘This is suffering’ …

18.2 ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ …

18.3 ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

19 Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

20 They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’ That’s how one individual neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in this very life, quenched, cooled, experiencing bliss, with self become divine.

21 These are the four individuals found in the world.”

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4.199 — CRAVING, THE WEAVER

✦

1 The Buddha said this:

2 “Mendicants, I will teach you about craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, enveloped by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what is that craving ...? There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

5 What are the eighteen currents of craving that derive from the interior? When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’. These are the eighteen currents of craving that derive from the interior.

6 What are the eighteen currents of craving that derive from the exterior? When there is the concept ‘I am because of this’, there are the concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’;

‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’. These are the eighteen currents of craving that derive from the exterior.

7 So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior. These are called the thirty-six currents of craving. Each of these pertain to the past, future, and present, making one hundred and eight currents of craving.

8 This is that craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, enveloped by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.”

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4.200 — FONDNESS

✦

1 “Mendicants, these four things are born. What four?

2 Fondness is born of fondness,

3 hate is born of fondness,

4 fondness is born of hate, and

5 hate is born of hate.

6 And how is fondness born of fondness? It’s when someone likes, loves, and cares for an individual. Others treat them with liking, love, and care. They think: ‘These others like the individual I like.’ And so fondness for them springs up. That’s how fondness is born of fondness.

7 And how is hate born of fondness? It’s when someone likes, loves, and cares for an individual. Others treat them with disliking, loathing, and detestation. They think: ‘These others dislike the individual I like.’ And so hate for them springs up. That’s how hate is born of fondness.

8 And how is fondness born of hate? It’s when someone dislikes, loathes, and detests an individual. Others treat them with disliking, loathing, and detestation. They think: ‘These others dislike the individual I dislike.’ And so fondness for them springs up. That’s how fondness is born of hate.

9 And how is hate born of hate? It’s when someone dislikes, loathes, and detests an individual. Others treat them with liking, love, and care. They think: ‘These others like the individual I dislike.’ And so hate for them

springs up. That's how hate is born of hate.

10 These are the four things that are born.

11 A time comes when a mendicant … enters and remains in the first absorption. At that time they have no fondness born of fondness, hate born of fondness, fondness born of hate, or hate born of hate.

12 A time comes when a mendicant … enters and remains in the second absorption … third absorption … fourth absorption. At that time they have no fondness born of fondness, hate born of fondness, fondness born of hate, or hate born of hate.

13 A time comes when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. At that time any fondness born of fondness, hate born of fondness, fondness born of hate, or hate born of hate is given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. This is called a mendicant who doesn't draw close or push back or fume or ignite or burn up.

14 And how does a mendicant draw close? It's when a mendicant regards form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception.

14.2 They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant draws close.

15 And how does a mendicant not draw close? It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form. They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception.

15.2 They don't regard choices as self, self as having choices, choices in self, or self in choices. They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant doesn't draw close.

16 And how does a mendicant push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them. That's how a mendicant pushes back.

17 And how does a mendicant not push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them. That's how a mendicant doesn't push back.

18 And how does a mendicant fume? When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant fumes.

19 And how does a mendicant not fume? When there is no concept 'I am', there are no concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is

mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant doesn't fume.

20 And how is a mendicant ignited? When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. That's how a mendicant is ignited.

21 And how is a mendicant not ignited? When there is no concept 'I am because of this', there are no concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. That's how a mendicant is not ignited.

22 And how does a mendicant burn up? It's when a mendicant hasn't given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a

mendicant is burned up.

23 And how does a mendicant not burn up? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is not burned up."

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4.201 — TRAINING RULES

✦

1 "Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "And what is an untrue person? It's someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. This is called an untrue person.

4 And what is an even more untrue person? It's someone who kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. And they encourage others to do these things. This is called an even more untrue person.

5 And what is a true person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called a true person.

6 And what is an even truer person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. And they encourage others to refrain from these things. This is called an even truer person."

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4.202 — FAITHLESS

✦

1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

2 And what is an untrue person? It’s someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless. This is called an untrue person.

3 And what is an even more untrue person? It’s someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless. And they encourage others in these same qualities. This is called an even more untrue person.

4 And what is a true person? It’s someone who is faithful, conscientious, prudent, learned, energetic, mindful, and wise. This is called a true person.

5 And what is an even truer person? It’s someone who is personally accomplished in faith, conscience, prudence, learning, energy, mindfulness, and wisdom. And they encourage others in these same qualities. This is called an even truer person.”

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4.203 — SEVEN KINDS OF DEEDS

✦

1 "Mendicants, I will teach you an untrue person and an even more untrue person, a true person and a truer person.

2 And what is an untrue person? It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech that's false, backbiting, harsh, or nonsensical. This is called an untrue person.

3 And what is an even more untrue person? It's someone who kills living creatures, steals, commits sexual misconduct, and uses speech that's false, backbiting, harsh, or nonsensical. And they encourage others to do these things. This is called an even more untrue person.

4 And what is a true person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, backbiting, harsh, or nonsensical. This is called a true person.

5 And what is an even truer person? It's someone who doesn't kill living creatures, steal, commit sexual misconduct, or use speech that's false, backbiting, harsh, or nonsensical. And they encourage others to refrain from these things. This is called an even truer person."

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4.204 — TEN KINDS OF DEEDS

✦

1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

2 And what is an untrue person? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called an untrue person.

3 And what is an even more untrue person? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called an even more untrue person.

4 And what is a true person? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called a true person.

5 And what is an even truer person? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called an even truer person.”

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4.205 — EIGHTFOLD

✦

1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

2 And what is an untrue person? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called an untrue person.

3 And what is an even more untrue person? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. And they encourage others in these same qualities. This is called an even more untrue person.

4 And what is a true person? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a true person.

5 And what is an even truer person? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities. This is called an even truer person.”

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4.206 — THE PATH WITH TEN FACTORS

✦

1 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

2 And what is an untrue person? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called an untrue person.

3 And what is an even more untrue person? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called an even more untrue person.

4 And what is a true person? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a true person.

5 And what is an even truer person? It's someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called an even truer person."

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4.207 — BAD CHARACTER (1ST)

✦

1 “Mendicants, I will teach you who’s bad and who’s worse, who’s good and who’s better.

2 And who’s bad? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called bad.

3 And who’s worse? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse.

4 And who’s good? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called good.

5 And who’s better? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called better.”

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4.208 — BAD CHARACTER (2ND)

✦

1 “Mendicants, I will teach you who’s bad and who’s worse, who’s good and who’s better.

2 And who’s bad? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad.

3 And who’s worse? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse.

4 And who’s good? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good.

5 And who’s better? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better.”

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4.209 — BAD CHARACTER (3RD)

✦

1 “Mendicants, I will teach you bad character and worse character, good character and better character.

2 And who has bad character? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called bad character.

3 And who has worse character? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse character.

4 And who has good character? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called good character.

5 And who has better character? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called better character.”

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4.210 — BAD CHARACTER (4TH)

✦

1 “Mendicants, I will teach you bad character and worse character, good character and better character.

2 And who has bad character? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad character.

3 And who has worse character? It’s someone who has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse character.

4 And who has good character? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good character.

5 And who has better character? It’s someone who has right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better character.”

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4.211 — ASSEMBLY

✦

1 “Mendicants, these four corrupt an assembly. What four? A monk, nun, layman, or laywoman who is unethical, of bad character. These are the four that corrupt an assembly.

2 Mendicants, these four grace an assembly. What four? A monk, nun, layman, or laywoman who is ethical, of good character. These are the four that grace an assembly.”

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4.212 — VIEW

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? Bad conduct by way of body, speech, and mind, and wrong view. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? Good conduct by way of body, speech, and mind, and right view. Someone with these four qualities is placed in heaven as if delivered there.”

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4.213 — UNGRATEFUL

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? Good conduct by way of body, speech, and mind, and being grateful and thankful. Someone with these four qualities is placed in heaven as if delivered there.”

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4.214 — KILLING LIVING CREATURES

✦

1 “Someone with four qualities is placed in hell as if delivered there. … They kill living creatures, steal, commit sexual misconduct, and lie. … Someone with four qualities is placed in heaven as if delivered there. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

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4.215 — PATH (1ST)

✦

1 “Someone with four qualities is placed in hell as if delivered there. … wrong view, wrong purpose, wrong speech, wrong action. … Someone with four qualities is placed in heaven as if delivered there. … right view, right purpose, right speech, right action. …”

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4.216 — PATH (2ND)

✦

[1] “Someone with four qualities is placed in hell as if delivered there. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. Someone with four qualities is placed in heaven as if delivered there. … right livelihood, right effort, right mindfulness, and right immersion. …”

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4.217 — KINDS OF EXPRESSION (1ST)

✦

1 “Someone with four qualities is placed in hell as if delivered there. … They say they’ve seen, heard, thought, or known something, but they haven’t. … Someone with four qualities is placed in heaven as if delivered there. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

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4.218 — KINDS OF EXPRESSION (2ND)

✦

1 “Someone with four qualities is placed in hell as if delivered there. … They say they haven’t seen, heard, thought, or known something, but they have. … Someone with four qualities is placed in heaven as if delivered there. … They say they’ve seen, heard, thought, or known something, and they have. …”

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4.219 — LACK OF CONSCIENCE

✦

1 “Someone with four qualities is placed in hell as if delivered there. … They’re faithless, unethical, shameless, and imprudent. … Someone with four qualities is placed in heaven as if delivered there. … They’re faithful, ethical, conscientious, and prudent. …”

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4.220 — UNETHICAL

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They’re faithless, unethical, lazy, and witless. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They’re faithful, ethical, energetic, and wise. Someone with these four qualities is placed in heaven as if delivered there.”

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4.221 — VERBAL CONDUCT

✦

1 “Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that’s false, backbiting, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.

2 There are these four kinds of good conduct by way of speech. What four? Speech that’s true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech.”

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4.222 — VIEW

✦

1 “When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What four? Bad conduct by way of body, speech, and mind, and wrong view. When a foolish, incompetent untrue person possesses these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

2 When an astute, competent true person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What four? Good conduct by way of body, speech, and mind, and right view. When an astute, competent true person possesses these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

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4.223 — UNGRATEFUL

✦

1 “When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. An astute person … brims with much merit. … Good conduct by way of body, speech, and mind, and being grateful and thankful. …”

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4.224 — KILLING LIVING CREATURES

✦

1 “A foolish person … brims with much wickedness. … They kill living creatures, steal, commit sexual misconduct, and lie. … An astute person … brims with much merit. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

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4.225 — PATH (1ST)

✦

1 “A foolish person … brims with much wickedness. … wrong view, wrong purpose, wrong speech, wrong action. … An astute person … brims with much merit. … right view, right purpose, right speech, right action. …”

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4.226 — PATH (2ND)

✦

1 “A foolish person … brims with much wickedness. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. … An astute person … brims with much merit. … right livelihood, right effort, right mindfulness, and right immersion. …”

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4.227 — KINDS OF EXPRESSION (1ST)

✦

1 “A foolish person … brims with much wickedness. … They say they’ve seen, heard, thought, or known something, but they haven’t. … An astute person … brims with much merit. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

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4.228 — KINDS OF EXPRESSION (2ND)

✦

1 “A foolish person … brims with much wickedness. … They say they haven’t seen, heard, thought, or known something, but they have. … An astute person … brims with much merit. … They say they’ve seen, heard, thought, or known something, and they have. …”

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4.229 — LACK OF CONSCIENCE

✦

1 “A foolish person … brims with much wickedness. … They’re faithless, unethical, shameless, and imprudent. … An astute person … brims with much merit. … They’re faithful, ethical, conscientious, and prudent. …”

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4.230 — WITLESS

✦

1 “A foolish person … brims with much wickedness. … They’re faithless, unethical, lazy, and witless. … An astute person … brims with much merit. … They’re faithful, ethical, energetic, and wise. When an astute, competent true person possesses these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

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4.231 — POETS

✦

1 “Mendicants, there are these four poets. What four?

2 A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.

3 These are the four poets.”

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4.232 — DEEDS IN BRIEF

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

2 There are dark deeds with dark results.

3 There are bright deeds with bright results.

4 There are dark and bright deeds with dark and bright results.

5 There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 These are the four kinds of deeds that I declare, having realized them with my own insight.”

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4.233 — DEEDS IN DETAIL

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

2 There are dark deeds with dark results;

3 bright deeds with bright results;

4 dark and bright deeds with dark and bright results; and

5 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they’re reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell. These are called dark deeds with dark results.

7 And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they’re reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty. These are called bright deeds with bright results.

8 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them.

8.2 Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain —like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

9 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

10 These are the four kinds of deeds that I declare, having realized them with my own insight."

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4.234 — ABOUT SOṆAKĀYANA

✦

1 Then Sikhāmoggallāna the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Sikhāmoggallāna sat down to one side, and said to the Buddha:

2 "Worthy Gotama, a few days ago the student Soṇakāyana came to me and said: 'The ascetic Gotama advocates not doing any deeds. So he teaches the annihilation of the world!' The world exists through deeds, and it remains because deeds are undertaken."

3 "Brahmin, I can't recall even seeing the student Soṇakāyana, so how could we possibly have had such a discussion? I declare these four kinds of deeds, having realized them with my own insight. What four?

4 There are dark deeds with dark results;

5 bright deeds with bright results;

6 dark and bright deeds with dark and bright results; and

7 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

8 And what are dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. … Touched by hurtful contacts, they experience hurtful feelings that are absolutely painful—like the beings in hell. These are called dark deeds with dark results.

9 And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. … Touched by pleasing contacts, they experience pleasing feelings of absolute happiness—like the gods of universal beauty. These are called bright deeds with bright results.

10 And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. … Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

11 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

12 These are the four kinds of deeds that I declare, having realized them with my own insight."

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4.235 — TRAINING RULES (1ST)

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

2 There are dark deeds with dark results;

3 bright deeds with bright results;

4 dark and bright deeds with dark and bright results; and

5 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 And what are dark deeds with dark results? It’s when someone kills living creatures, steals, commits sexual misconduct, lies, and consumes intoxicants of beer, wine, and liquor. These are called dark deeds with dark results.

7 And what are bright deeds with bright results? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. These are called bright deeds with bright results.

8 And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

9 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

10 These are the four kinds of deeds that I declare, having realized them with my own insight."

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4.236 — TRAINING RULES (2ND)

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

2 There are dark deeds with dark results;

3 bright deeds with bright results;

4 dark and bright deeds with dark and bright results; and

5 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 And what are dark deeds with dark results? It’s when someone murders their mother or father or a perfected one. They maliciously shed the blood of a Realized One. Or they cause a schism in the Saṅgha. These are called dark deeds with dark results.

7 And what are bright deeds with bright results? It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re content, kind-hearted, with right view. These are called bright deeds with bright results.

8 And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

9 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

10 These are the four kinds of deeds that I declare, having realized them with my own insight."

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4.237 — THE NOBLE PATH

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

2 There are dark deeds with dark results;

3 bright deeds with bright results;

4 dark and bright deeds with dark and bright results; and

5 neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

7 And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

8 And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

9 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness,

and right immersion. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

10 These are the four kinds of deeds that I declare, having realized them with my own insight."

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4.238 — AWAKENING FACTORS

✦

1 “Mendicants, I declare these four kinds of deeds, having realized them with my own insight. …

2 And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

3 And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

4 And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

5 And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

6 These are the four kinds of deeds that I declare, having realized them with my own insight.”

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4.239 — BLAMEWORTHY

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? Blameless deeds by way of body, speech, and mind, and blameless view. Someone with these four qualities is placed in heaven as if delivered there.”

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4.240 — PLEASING

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? Hurtful deeds by way of body, speech, and mind, and hurtful view. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? Pleasing deeds by way of body, speech, and mind, and pleasing view. Someone with these four qualities is placed in heaven as if delivered there.”

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4.241 — ASCETICS

✦

1 "'Only here is there a first ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

2 And who is the first ascetic? It's a mendicant who—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This is the first ascetic.

3 And who is the second ascetic? It's a mendicant who—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This is the second ascetic.

4 And who is the third ascetic? It's a mendicant who—with the ending of the five lower fetters—is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is the third ascetic.

5 And who is the fourth ascetic? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is the fourth ascetic.

6 'Only here is there a first ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar."

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4.242 — BENEFITS OF RELYING ON A TRUE PERSON

✦

1 “Mendicants, you can expect four benefits from relying on a true person. What four? Growth in noble ethics, immersion, wisdom, and freedom. You can expect these four benefits from relying on a true person.”

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4.243 — SCHISM IN THE SAṄGHA

✦

1 At one time the Buddha was staying near Kosambī in Ghosita's monastery. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Well, Ānanda, has that disciplinary issue been settled yet?"

2 "How could it be, sir? Venerable Anuruddha's protégé Bāhiya remains entirely committed to creating a schism in the Saṅgha. But Anuruddha doesn't think to say a single word about it."

3 "But Ānanda, since when has Anuruddha been involved in disciplinary issues in the midst of the Saṅgha? Shouldn't you, together with Sāriputta and Moggallāna, settle all disciplinary issues that come up?

4 A bad monk sees four reasons to relish schism in the Saṅgha. What four? Take an unethical monk, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved. He thinks: 'Suppose the monks know that I'm a bad monk … If they're in harmony, they'll expel me, but if they're divided they won't.' A bad monk sees this as the first reason to relish schism in the Saṅgha.

5 Furthermore, a bad monk has wrong view, he's attached to an extremist view. He thinks: 'Suppose the monks know that I have wrong view … If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the second reason to relish schism in the Saṅgha.

6 Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood. He thinks: ‘Suppose the monks know that I have wrong livelihood … If they’re in harmony they’ll expel me, but if they’re divided they won’t.’ A bad monk sees this as the third reason to relish schism in the Saṅgha.

7 Furthermore, a bad monk desires material things, honor, and admiration. He thinks: ‘Suppose the monks know that I desire material things, honor, and admiration. If they’re in harmony they won’t honor, respect, revere, or venerate me, but if they’re divided they will.’ A bad monk sees this as the fourth reason to relish schism in the Saṅgha.

8 A bad monk sees these four reasons to relish schism in the Saṅgha.”

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4.244 — PERILS OF OFFENSES

✦

1 "Mendicants, there are these four perils of offenses. What four?

2 Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. May Your Majesty punish them!' The king would say: 'Go, my men, and tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum.

2.2 Then take him out the south gate and there, to the south of the city, chop off his head.' The king's men would do as they were told. Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, a capital offense. There's no way I'd ever do such a bad and reprehensible deed, a capital offense.'

2.3 In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses. It can be expected that if they haven't committed an expulsion offense they won't, and if they committed one they will deal with it properly.

3 Suppose a man was to put on a black cloth, mess up his hair, and put a club on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of clubbing. ... There's no way I'd ever do such a bad and reprehensible deed, deserving of clubbing.'

3.2 In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be expected that if they haven't committed a suspension offense they won't, and if they committed one they will deal with it properly.

4 Suppose a man was to put on a black cloth, mess up his hair, and put a sack of ashes on his shoulder. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of a sack of ashes. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. … There's no way I'd ever do such a bad and reprehensible deed, deserving of a sack of ashes.'

4.2 In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

5 Suppose a man was to put on a black cloth and mess up his hair. Then he approaches a large crowd and says: 'Sirs, I've done a bad and reprehensible deed, deserving of criticism. I submit to your pleasure.' Then a bystander might think: 'This man must have done a truly bad and reprehensible deed, deserving of criticism. … There's no way I'd ever do such a bad and reprehensible deed, deserving of criticism.'

5.2 In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven't committed a confessable offense they won't, and if they committed one they will deal with it properly.

[6] These are the four perils of offenses.”

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4.245 — THE BENEFITS OF TRAINING

✦

1 “Mendicants, this spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.

2 And how is training its benefit? Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it. They undertake whatever supplementary regulations I have laid down, keeping them intact, impeccable, spotless, and unmarred.

3 Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering in every way. They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping it intact, impeccable, spotless, and unmarred. That’s how training is its benefit.

4 And how is wisdom its overseer? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They examine with wisdom any teachings I taught them. That’s how wisdom is its overseer.

5 And how is freedom its core? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They experience through freedom any teachings I taught them. That’s how freedom is its core.

6 And how is mindfulness its ruler? Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with supplementary regulations, or support with wisdom in every situation the training dealing with supplementary regulations I've already fulfilled.'

6.2 Mindfulness is well established in oneself: 'In this way I'll fulfill the training dealing with the fundamentals of the spiritual life, or support with wisdom in every situation the training dealing with the fundamentals of the spiritual life I've already fulfilled.'

6.3 Mindfulness is well established in oneself: 'In this way I'll examine with wisdom the teaching that I haven't yet examined, or support with wisdom in every situation the teaching I've already examined.'

6.4 Mindfulness is well established in oneself: 'In this way I'll experience through freedom the teaching that I haven't yet experienced, or support with wisdom in every situation the teaching I've already experienced.' That's how mindfulness is its ruler.

7 'This spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.' That's what I said, and this is why I said it."

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4.246 — LYING POSTURES

✦

1 "Mendicants, there are these four ways of lying down. What four? The ways a corpse, a pleasure seeker, a lion, and a Realized One lie down.

2 And how does a corpse lie down? Corpses usually lie flat on their backs. This is called the way a corpse lies down.

3 And how does a pleasure seeker lie down? Pleasure seekers usually lie down on their left side. This is called the way a pleasure seeker lies down.

4 And how does a lion lie down? The lion, king of beasts, lies down on the right side, placing one foot on top of the other, with his tail tucked between his thighs. When he wakes, he lifts his front quarters and checks his hind quarters. If he sees that any part of his body is disordered or displaced, he is displeased. But if he sees that no part of his body is disordered or displaced, he is pleased. This is called the way a lion lies down.

5 And how does a Realized One lie down? It's when a Realized One, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the way a Realized One lies down.

6 These are the four ways of lying down."

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4.247 — WORTHY OF A MONUMENT

✦

1 “Mendicants, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch. These four are worthy of a monument.”

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4.248 — THE GROWTH OF WISDOM

✦

1 “Mendicants, these four things lead to the growth of wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These four things lead to the growth of wisdom.”

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4.249 — VERY HELPFUL

✦

1 “Mendicants, these four things are very helpful to a human being. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These four things are very helpful to a human being.”

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4.250 — EXPRESSIONS (1ST)

✦

1 “Mendicants, there are these four ignoble expressions. What four? Saying you’ve seen, heard, thought, or known something, but you haven’t. These are the four ignoble expressions.”

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4.251 — EXPRESSIONS (2ND)

✦

1 “Mendicants, there are these four noble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you haven’t. These are the four noble expressions.”

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4.252 — EXPRESSIONS (3RD)

✦

1 “Mendicants, there are these four ignoble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you have. These are the four ignoble expressions.”

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4.253 — EXPRESSIONS (4TH)

✦

1 “Mendicants, there are these four noble expressions. What four? Saying you’ve seen, heard, thought, or known something, and you have. These are the four noble expressions.”

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4.254 — INSIGHT

✦

1 “Mendicants, there are these four things. What four? There are things that should be completely understood by direct knowledge. There are things that should be given up by direct knowledge. There are things that should be developed by direct knowledge. There are things that should be realized by direct knowledge.

2 And what are the things that should be completely understood by direct knowledge? The five grasping aggregates. These are called the things that should be completely understood by direct knowledge.

3 And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are called the things that should be given up by direct knowledge.

4 And what are the things that should be developed by direct knowledge? Serenity and discernment. These are called the things that should be developed by direct knowledge.

5 And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are called the things that should be realized by direct knowledge.

6 These are the four things.”

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4.255 — SEARCHES

✦

1 "Mendicants, there are these four ignoble searches. What four? Someone liable to old age searches only for what grows old. Someone liable to sickness searches only for what gets sick. Someone liable to death searches only for what dies. Someone liable to become corrupted searches only for what is defiled. These are the four ignoble searches.

2 There are these four noble searches. What four? Someone who is liable to grow old, knowing the drawback in what grows old, searches for that which is free of old age, the supreme sanctuary from the yoke, extinguishment.

2.2 Someone who is liable to get sick, knowing the drawback in what gets sick, searches for that which is free of sickness, the supreme sanctuary from the yoke, extinguishment. Someone who is liable to die, knowing the drawback in what dies, searches for that which is free of death, the supreme sanctuary from the yoke, extinguishment.

2.3 Someone liable to become corrupted, knowing the drawback in what is defiled, searches for the undefiled supreme sanctuary from the yoke, extinguishment. These are the four noble searches."

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4.256 — WAYS OF BEING INCLUSIVE

✦

1 “Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality. These are the four ways of being inclusive.”

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4.257 — WITH MĀLUṄKYAPUTTA

✦

1 Then Venerable Māluṅkyaputta went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

3 "Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, asks the Realized One for brief advice?"

4 "Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

5 "Māluṅkyaputta, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant. That craving is given up by a mendicant, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Then they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

6 When Māluṅkyaputta had been given this advice by the Buddha, he rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, with-

drawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

7 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Māluṅkyaputta became one of the perfected.

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4.258 — FAMILIES

✦

1 “Mendicants, when families don’t stay wealthy for long, it’s always for one or more of these four reasons. What four? They don’t look for what’s lost; they don’t repair old things; they eat and drink too much; or they put an unethical woman or man in charge. When families don’t stay wealthy for long, it’s always for one or more of these four reasons.

2 When families do stay wealthy for long, it’s always for one or more of these four reasons. What four? They look for what’s lost; they repair old things; they eat and drink in moderation; and they put an ethical woman or man in charge. When families do stay wealthy for long, it’s always for one or more of these four reasons.”

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4.259 — A THOROUGHBRED (1ST)

✦

1 “Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and reckoned a factor of kingship. What four? It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. …

2 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What four? It’s when a mendicant is beautiful, strong, fast, and well proportioned.

3 And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

4 And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

5 And how is a mendicant fast? It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is fast.

6 And how is a mendicant well proportioned? It's when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned.

7 A mendicant with these four qualities … is the supreme field of merit for the world."

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4.260 — A THOROUGHBRED (2ND)

✦

1 “Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and reckoned a factor of kingship. What four? It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. …

2 In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What four? It’s when a mendicant is beautiful, strong, fast, and well proportioned.

3 And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

4 And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

5 And how is a mendicant fast? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That’s how a mendicant is fast.

6 And how is a mendicant well proportioned? It's when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That's how a mendicant is well proportioned.

7 A mendicant with these four qualities … is the supreme field of merit for the world."

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4.261 — POWERS

✦

1 “Mendicants, there are these four powers. What four? The powers of energy, mindfulness, immersion, and wisdom. These are the four powers.”

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4.262 — WILDERNESS

✦

1 “Mendicants, when a mendicant has four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest. What four? They have sensual, malicious, and cruel thoughts; or they’re witless, dull, and idiotic. When a mendicant possesses these four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

2 When a mendicant has four qualities they’re ready to frequent remote lodgings in the wilderness and the forest. What four? They have thoughts of renunciation, good will, and harmlessness; and they’re wise, bright, and clever. When a mendicant possesses these four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

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4.263 — DEEDS

✦

1 “When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. When a foolish, incompetent untrue person possesses these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness.

2 When an astute, competent true person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit. What four? Blameless deeds by way of body, speech, and mind, and blameless view. When an astute, competent true person possesses these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they brim with much merit.”

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4.264 — KILLING LIVING CREATURES

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures. Someone with these four qualities is placed in hell as if delivered there.

2 Someone with four qualities is placed in heaven as if delivered there. What four? They don’t themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures; and they praise not killing living creatures. Someone with these four qualities is placed in heaven as if delivered there.”

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4.265 — STEALING

✦

1 “Mendicants, someone with four qualities is placed in hell as if delivered there. What four? They themselves steal … Someone with four qualities is placed in heaven as if delivered there. …

2 They don’t themselves steal …”

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4.266 — MISCONDUCT

✦

1 "… They themselves commit sexual misconduct …

2 They don't themselves commit sexual misconduct …"

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4.267 — LYING

✦

1 "... They themselves lie ...

2 ... They don't themselves lie ..."

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4.268 — BACKBITING

✦

1 "… They themselves backbite …

2 … They don't themselves backbite …"

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4.269 — HARSH SPEECH

✦

1 "… They themselves speak harshly …

2 … They don't themselves speak harshly …"

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4.270 — TALKING NONSENSE

✦

1 "… They themselves talk nonsense …

2 … They don't themselves talk nonsense …"

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4.271 — COVETOUSNESS

✦

1 "… They themselves are covetous …

2 … They themselves are content …"

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4.272 — ILL WILL

✦

1 "… They themselves have ill will …

2 … They themselves have good will …"

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4.273 — WRONG VIEW

✦

1 "... They themselves have wrong view ...

2 They themselves have right view; they encourage others to have right view; they approve of right view; and they praise right view. Someone with these four qualities is placed in heaven as if delivered there."

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4.274 — MINDFULNESS MEDITATION

✦

1 “For insight into greed, four things should be developed. What four? Firstly, a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. For insight into greed, these four things should be developed.”

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4.275 — RIGHT EFFORTS

✦

[1] “For insight into greed, four things should be developed. What four? Firstly, a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …so that unskillful qualities that have arisen are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. For insight into greed, these four things should be developed.”

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4.276 — BASES OF PSYCHIC POWER

✦

1 “For insight into greed, four things should be developed. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. For insight into greed, these four things should be developed.”

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4.277–303 — COMPLETE UNDERSTANDING, ETC.

✦

1 “For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, four things should be developed.”

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4.304–783 — INSIGHT INTO HATE, ETC.

✦

1 "Of hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … four things should be developed."

The Book of the Fours is finished.

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5.1 — IN BRIEF

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee.

4 So you should train like this: 'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.' That's how you should train."

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

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5.2 — IN DETAIL

✦

1 “Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom.

2 And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

3 And what is the power of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the power of conscience.

4 And what is the power of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. This is called the power of prudence.

5 And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

6 And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom. These are the five powers of a trainee.

7 So you should train like this: 'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.' That's how you should train."

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5.3 — SUFFERING

✦

1 "Mendicants, when a mendicant has five qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What five? It's when a mendicant is faithless, shameless, imprudent, lazy, and witless. When a mendicant possesses these five qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

2 When a mendicant has five qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What five? It's when a mendicant is faithful, conscientious, prudent, energetic, and wise. When a mendicant possesses these five qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth."

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5.4 — CAST DOWN

✦

1 “Mendicants, a mendicant with five qualities is placed in hell as if delivered there. What five? It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. A mendicant with these five qualities is placed in hell as if delivered there.

2 A mendicant with five qualities is placed in heaven as if delivered there. What five? It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. A mendicant with these five qualities is placed in heaven as if delivered there.”

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5.5 — DISROBING

✦

1 “Mendicants, any monk or nun who resigns the training and returns to a lesser life deserves rebuttal and criticism on five legitimate grounds in this very life. What five? ‘You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.’ Any monk or nun who resigns the training and returns to a lesser life deserves rebuttal and criticism on these five legitimate grounds in this very life.

2 Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in this very life. What five? ‘You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in this very life.”

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5.6 — BECOMING

✦

1 “Mendicants, you don’t become unskillful as long as faith is established in skillful qualities. But when faith vanishes and faithlessness takes over, you become unskillful.

2 You don’t become unskillful as long as conscience … prudence … energy … wisdom is established in skillful qualities.

5 But when wisdom vanishes and witlessness takes over, you become unskillful.”

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5.7 — SENSUAL PLEASURES

✦

1 "Mendicants, sentient beings are mostly charmed by sensual pleasures. When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they're qualified to be called 'a faithful renunciate from a good family'. Why is that? Because a youth can get sensual pleasures of this kind or that. Now, all sensual pleasures are just reckoned as 'sensual pleasures', regardless of whether they're inferior, average, or superior.

2 Suppose there was a little baby boy who, because of his nursemaid's negligence, puts a stick or stone in his mouth. The nursemaid would very quickly notice and try to take it out. If that didn't work, she'd cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood. Why is that?

2.2 I admit she'd know, 'This will distress the child, there's no denying.' Still, it should be done by a nursemaid who wants what's best for him, out of kindness and sympathy. And when the boy has grown up and has enough sense, his nursemaid would not be concerned about him, thinking: 'The boy can look after himself. He won't be negligent.'

3 In the same way, I still need to look after a mendicant who hasn't finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities. But when a mendicant has finished developing faith,

conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking: ‘They can look after themselves. They won’t be negligent.’”

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5.8 — FAILURE

✦

1 “Mendicants, a mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn’t establish themselves in the true teaching. A mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

2 A mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A mendicant who is faithful … conscientious … prudent … energetic … wise doesn’t fail, and establishes themselves in the true teaching. A mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

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5.9 — DISRESPECT (1ST)

✦

[1] “Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn’t establish themselves in the true teaching. A disrespectful and irreverent mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

[2] A respectful and reverent mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise doesn’t fail, and establishes themselves in the true teaching. A respectful and reverent mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

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5.10 — DISRESPECT (2ND)

✦

1 “Mendicants, a disrespectful and irreverent mendicant with five qualities can’t achieve growth, improvement, or maturity in this teaching and training. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless can’t achieve growth, improvement, or maturity in this teaching and training. A disrespectful and irreverent mendicant with these five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

2 A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise can achieve growth, improvement, and maturity in this teaching and training. A respectful and reverent mendicant with these five qualities can achieve growth, improvement, and maturity in this teaching and training.”

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5.11 — NOT LEARNED FROM ANYONE ELSE

✦

1 "I claim to have attained perfection and consummation of insight regarding teachings not learned before from another. The Realized One has five powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

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5.12 — PEAK

✦

1 “Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee. Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

2 It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

3 So you should train like this: ‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

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5.13 — IN BRIEF

✦

1 “Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers.”

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5.14 — IN DETAIL

✦

1 “Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

2 And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

3 And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

4 And what is the power of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

5 And what is the power of immersion? It’s when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

5.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing

the mind and keeping it connected.

5.3 And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

5.4 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

6 And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

7 These are the five powers."

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5.15 — SHOULD BE SEEN

✦

1 “Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

2 And where should the power of faith be seen? In the four factors of stream-entry.

3 And where should the power of energy be seen? In the four right efforts.

4 And where should the power of mindfulness be seen? In the four kinds of mindfulness meditation.

5 And where should the power of immersion be seen? In the four absorptions.

6 And where should the power of wisdom be seen? In the four noble truths.

7 These are the five powers.”

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5.16 — THE PEAK, AGAIN

✦

1 “Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. Of these five powers, the power of wisdom is the chief. It holds and binds everything together. It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers, the power of wisdom is the chief. It holds and binds everything together.”

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5.17 — ONE'S OWN WELFARE

✦

1 "Mendicants, a mendicant with five qualities is practicing for their own welfare, but not that of others. What five? It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. But they don't encourage others in these qualities. A mendicant with these five qualities is practicing for their own welfare, but not that of others."

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5.18 — WELFARE OF OTHERS (2ND)

✦

1 “Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities. A mendicant with these five qualities is practicing for the welfare of others, but not their own.”

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5.19 — THE WELFARE OF NEITHER

✦

1 “Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities. A mendicant with these five qualities is practicing neither for their own welfare, nor that of others.”

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5.20 — THE WELFARE OF BOTH

✦

1 “Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others. What five? It’s when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities. A mendicant with these five qualities is practicing both for their own welfare and that of others.”

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5.21 — DISRESPECT (1ST)

✦

1 "Mendicants, it is quite impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee.

1.2 Without fulfilling the practice of a trainee, it's impossible to fulfill ethics. Without fulfilling ethics, it's impossible to fulfill right view. Without fulfilling right view, it's impossible to fulfill right immersion.

2 But it is quite possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it's possible to fulfill the practice of a trainee.

2.2 Having fulfilled the practice of a trainee, it's possible to fulfill ethics. Having fulfilled ethics, it's possible to fulfill right view. Having fulfilled right view, it's possible to fulfill right immersion."

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5.22 — DISRESPECT (2ND)

✦

1 "Mendicants, it is quite impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee.

1.2 Without fulfilling the practice of a trainee, it's impossible to fulfill the entire spectrum of ethics. Without fulfilling the entire spectrum of ethics, it's impossible to fulfill the entire spectrum of immersion. Without fulfilling the entire spectrum of immersion, it's impossible to fulfill the entire spectrum of wisdom.

2 But it is quite possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it's possible to fulfill the practice of a trainee.

2.2 Having fulfilled the practice of a trainee, it's possible to fulfill the entire spectrum of ethics. Having fulfilled the entire spectrum of ethics, it's possible to fulfill the entire spectrum of immersion. Having fulfilled the entire spectrum of immersion, it's possible to fulfill the entire spectrum of wisdom."

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5.23 — CORRUPTIONS

✦

1 “Mendicants, there are these five corruptions of native gold. When native gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When native gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

2 But when native gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

3 In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements.

4 But when the mind is free of these five corruptions it’s pliable, workable, and radiant. It’s not brittle, and is rightly immersed in samādhi for the ending of defilements. You extend your mind to realize by insight each and every thing that can be realized by insight; and you are capable of realizing those things, since each and every one is within range.

5 If you wish: 'May I wield the many kinds of psychic power—multiplying myself and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful, controlling the body as far as the realm of divinity.' You're capable of realizing it, since each and every one is within range.

6 If you wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' You're capable of realizing it, since each and every one is within range.

7 If you wish: 'May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".' You're capable of realizing it, since each and every one is within range.

8 If you wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food.

8.2 This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ You’re capable of realizing it, since each and every one is within range.

9 If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

9.2 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings

passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings pass on according to their deeds.' You're capable of realizing it, since each and every one is within range.

10 If you wish: 'May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.' You're capable of realizing it, since each and every one is within range."

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5.24 — UNETHICAL

✦

1 "Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

3.2 When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and

vision.

4.2 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

6 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

6.2 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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5.25 — SUPPORTED

✦

1 “Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

2 What five? It’s when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

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5.26 — OPPORTUNITIES FOR FREEDOM

✦

1 “Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke. What five?

2 Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. In whatever way the Teacher or a respected spiritual companion teaches Dhamma to that mendicant, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up.

2.2 When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

3 Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. In whatever way that mendicant teaches Dhamma in detail to others as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma.

3.2 Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the second opportunity for freedom. …

4 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant rehearses the teaching in detail as they learned and memorized it. In whatever way that mendicant rehearses the teaching in detail as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up.

4.2 Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the third opportunity for freedom. …

5 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

5.2 In whatever way that mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

5.3 When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fourth opportunity for freedom. …

6 Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant rehearse the teaching … or think about it. But a meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom.

6.2 In whatever way a mendicant's meditation subject as a basis of immersion is properly grasped, focused on, borne in mind, and penetrated with wisdom, they always feel inspired by the meaning and the teaching in that Dhamma. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

6.3 When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fifth opportunity for freedom. …

7 These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke."

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5.27 — IMMERSION

✦

1 “Mendicants, develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, five knowledges arise for you personally. What five?

2 ‘This immersion is blissful now, and results in bliss in the future.’ …

3 ‘This immersion is noble and not of the flesh.’ …

4 ‘This immersion is not cultivated by reprobates.’ …

5 ‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’ …

6 ‘I mindfully enter into and emerge from this immersion.’ …

7 Develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally.”

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5.28 — WITH FIVE FACTORS

✦

1 "Mendicants, I will teach you how to develop noble right immersion with five factors. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "And how do you develop noble right immersion with five factors?

4 Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of seclusion.

4.2 There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

4.3 In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This is the first way to develop noble right immersion with five factors.

5 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and

mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread themselves with rapture and bliss born of immersion.

5.2 There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and the heavens would not properly bestow showers from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake.

5.3 There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This is the second way to develop noble right immersion with five factors.

6 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread themselves with bliss free of rapture.

6.2 There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water.

6.3 There's no part of them that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads themselves with bliss free of rapture. There's no part of the body that's not

spread with bliss free of rapture. This is the third way to develop noble right immersion with five factors.

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

7.2 It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This is the fourth way to develop noble right immersion with five factors.

8 Furthermore, the meditation that is a basis for reviewing is properly grasped, focused on, borne in mind, and penetrated with wisdom by a mendicant. It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down. In the same way, the meditation that is a basis for reviewing is properly grasped, focused on, borne in mind, and penetrated with wisdom by a mendicant. This is the fifth way to develop noble right immersion with five factors.

9 When the noble right immersion with five factors is developed and cultivated in this way, a mendicant extends the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

10 Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to tip it any which way, would water pour out?"

11 "Yes, sir."

12 "In the same way, when noble right immersion with five factors is developed and cultivated in this way, a mendicant extends the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

13 Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?"

14 "Yes, sir."

15 "In the same way, when noble right immersion with five factors is developed and cultivated in this way, a mendicant extends the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

16 Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

16.2 In the same way, when noble right immersion with five factors is developed and cultivated in this way, a mendicant extends the mind to realize by insight each and every thing that can be realized by insight; and

they are capable of realizing those things, since each and every one is within range.

17 If you wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the realm of divinity.' You're capable of realizing it, since each and every one is within range.

18 If you wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' You're capable of realizing it, since each and every one is within range.

19 If you wish: 'May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".' You're capable of realizing it, since each and every one is within range.

20 If you wish: ‘May I recollect many kinds of past lives, with features and details.’ You’re capable of realizing it, since each and every one is within range.

21 If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’ You’re capable of realizing it, since each and every one is within range.

22 If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ You’re capable of realizing it, since each and every one is within range.”

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5.29 — WALKING MEDITATION

✦

1 “Mendicants, there are five benefits of walking meditation. What five? You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed, and tasted is properly digested. And immersion gained while walking lasts long. These are the five benefits of walking meditation.”

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5.30 — WITH NĀGITA

✦

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

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

2.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

3 Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a colossal racket.

4 Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that colossal racket? You'd think it was fishermen hauling in a catch!"

5 "Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many fresh and cooked foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

6 "Nāgita, may I never become famous. May fame not come to me. There are those who can't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

7 "Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It's like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha's ethics and wisdom."

8 "Nāgita, may I never become famous. May fame not come to me. There are those who can't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

9 What you eat, drink, chew, and taste ends up as excrement and urine. This is its outcome.

10 When loved ones decay and perish, sorrow, lamentation, pain, sadness, and distress arise. This is its outcome.

11 When you pursue meditation on the feature of ugliness, revulsion at the feature of beauty becomes stabilized. This is its outcome.

12 When you meditate observing impermanence in the six fields of contact, revulsion at contact becomes stabilized. This is its outcome.

13 When you meditate observing rise and fall in the five grasping aggregates, revulsion at grasping becomes stabilized. This is its outcome."

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5.31 — WITH SUMANĀ

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, suppose there were two disciples equal in faith, ethics, and wisdom. One is a giver, one is not. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. When they have become gods, would there be any distinction or difference between them?"

3 "There would be, Sumanā," said the Buddha.

4 "As a god, the one who was a giver surpasses the other in five respects: heavenly lifespan, beauty, happiness, glory, and sovereignty. As a god, the one who was a giver surpasses the other in these five respects."

5 "But sir, if they pass away from there and come back to this place as human beings, would there still be any distinction or difference between them?"

6 "There would be, Sumanā," said the Buddha.

7 "As a human being, the one who was a giver surpasses the other in five respects: human lifespan, beauty, happiness, glory, and sovereignty. As a human being, the one who was a giver surpasses the other in these five respects."

8 “But sir, if they both go forth from the lay life to homelessness, would there still be any distinction or difference between them?”

9 “There would be, Sumanā,” said the Buddha.

10 “As a renunciate, the one who was a giver surpasses the other in five respects. They usually use only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

10.2 When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones. As a renunciate, the one who was a giver surpasses the other in these five respects.”

11 “But sir, if they both attain perfection, as perfected ones would there still be any distinction or difference between them?”

12 “In that case, I say there is no difference between the freedom of one and the freedom of the other.”

13 “It’s incredible, sir, it’s amazing! This is quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

14 “That’s so true, Sumanā. It’s quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

15 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

16 “The moon so immaculate,
journeying across the dimension of space;
outshines with its radiance
all the world’s stars.

17 So too, a faithful individual,
perfect in ethics,
outshines with their generosity
all the world’s stingy people.

18 The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.

19 Even so, an astute person accomplished in vision,
a disciple of the fully awakened Buddha,
surpasses a stingy person
in five respects:

20 long life and fame,
beauty and happiness.
Lavished with riches,
they depart to rejoice in heaven.”

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5.32 — WITH CUNDĪ

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, my brother, Prince Cunda, says this: 'Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.'

2.2 And so I ask the Buddha: Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death?

2.3 Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?"

3 "Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or

without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

4 The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

5 Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

6 The Saṅgha of the Realized One's disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

7 The ethical conduct loved by the noble ones is said to be the best of all ethics. It is intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Those who fulfill the ethics loved by the noble ones fulfill the best. Fulfilling the best, the result is the best.

8 For those who, knowing the best teaching,
base their confidence on the best—
confident in the best Awakened One,
supremely worthy of a religious donation;

9 confident in the best teaching,
the bliss of fading and stilling;
confident in the best Saṅgha,
the supreme field of merit—

10 giving gifts to the best,
the best of merit grows:
the best lifespan, beauty,
fame, reputation, happiness, and strength.

11 An intelligent person gives to the best,
settled on the best teaching.
When they become a god or human,
they rejoice at reaching the best."

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5.33 — WITH UGGAHA

✦

1 At one time the Buddha was staying near Bhaddiya in Jātiyā Wood.

2 Then Uggaha, Meṇḍaka's grandson, went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, would the Buddha, together with three other monks, please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Uggaha rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

3 Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat down on the seat spread out. Then Uggaha served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

4 When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side, and said to him, "Sir, these girls of mine will be going to their husbands' families. May the Buddha please advise and instruct them. It will be for their lasting welfare and happiness."

5 Then the Buddha said to those girls:

6 "So, girls, you should train like this: 'Our parents will give us to a husband wanting what's best, out of kindness and sympathy. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.' That's how you should train.

7 So, girls, you should train like this: ‘Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.’ That’s how you should train.

8 So, girls, you should train like this: ‘We will be deft and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.’ That’s how you should train.

9 So, girls, you should train like this: ‘We will know what work our husband’s domestic bondservants, servants, and workers have completed, and what they’ve left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of fresh and cooked foods.’ That’s how you should train.

10 So, girls, you should train like this: ‘We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.’ That’s how you should train. When they possess these five qualities, ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.

11 She’d never look down on her husband,
who’s always eager to work hard,
always looking after her,
and bringing whatever she wants.

12 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

13 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

14 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable'."

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5.34 — WITH GENERAL SĪHA

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then General Sīha went up to the Buddha, bowed, sat down to one side, and asked him, “Sir, can you point out a fruit of giving that’s apparent in the present life?”

3 “I can, Sīha,” said the Buddha.

4 “A giver, a donor is dear and beloved to many people. This is a fruit of giving that’s apparent in the present life.

5 Furthermore, good and true persons associate with a giver. This is another fruit of giving that’s apparent in the present life.

6 Furthermore, a giver gains a good reputation. This is another fruit of giving that’s apparent in the present life.

7 Furthermore, a giver enters any kind of assembly bold and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is another fruit of giving that’s apparent in the present life.

8 Furthermore, when a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm. This is a fruit of giving to do with lives to come.”

9 When he said this, General Sīha said to the Buddha, "When it comes to those four fruits of giving that are apparent in the present life, I don't rely on faith in the Buddha, for I know them too. I'm a giver, a donor, and am dear and beloved to many people. I'm a giver, and good and true persons associate with me.

9.2 I'm a giver, and I have this good reputation: 'General Sīha gives, serves, and attends on the Saṅgha.' I'm a giver, and I enter any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

9.3 When it comes to these four fruits of giving that are apparent in the present life, I don't rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I have to rely on faith in the Buddha."

10 "That's so true, Sīha! That's so true! When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.

11 Giving, you're loved and befriended by many people.
You get a good reputation, and your fame grows.
A generous man enters an assembly
bold and self-assured.

12 So an astute person, seeking happiness, <j>would give gifts,
having driven out the stain of stinginess.
They live long in the Third Heaven,
enjoying the company of the gods.

13 Having taken the opportunity to do good, <j>when they pass from here they wander self-radiant in the Garden of Delight.
There they delight, rejoice, and enjoy themselves,
provided with the five kinds of sensual stimulation.
Having practiced the word of the unattached, <j>the unaffected,
disciples of the Holy One rejoice in heaven.”

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5.35 — THE BENEFITS OF GIVING

✦

1 “Mendicants, there are five benefits of giving. What five? A giver, a donor is dear and beloved by many people. Good and true persons associate with them. They get a good reputation. They don’t neglect a layperson’s duties. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. These are the five benefits of giving.

2 Giving, one is loved,
and follows the way of the good.
The good, disciplined spiritual practitioners
always associate with you.

3 They teach you the Dhamma
that casts aside all suffering.
Having understood this teaching,
the undefiled one is fully extinguished.”

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5.36 — TIMELY GIFTS

✦

1 “Mendicants, there are these five timely gifts. What five? A gift to a visitor. A gift to someone setting out on a journey. A gift to someone who is sick. A gift at a time of famine. Presenting the freshly harvested grains and fruits first to those who are ethical. These are the five timely gifts.

2 The wise give at the right time,
being bountiful and rid of stinginess.
A religious donation at the right time
to the noble ones, upright and unaffected,

3 given with a clear and confident mind,
is indeed abundant.
Those who rejoice at that,
or do other services,
don’t miss out on the offering;
they too have a share in the merit.

4 So you should give without holding back,
where a gift is very fruitful.
The good deeds of sentient beings
support them in the next world.”

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5.37 — FOOD

✦

1 “Mendicants, when a giver gives food, they give the recipients five things. What five? Long life, beauty, happiness, strength, and eloquence.

2 Giving long life, they have long life as a god or human.

3 Giving beauty, they have beauty as a god or human.

4 Giving happiness, they have happiness as a god or human.

5 Giving strength, they have strength as a god or human.

6 Giving eloquence, they are eloquent as a god or human.

7 When a giver gives food, they give the recipients five things.

8 Being attentive, one is a giver of life, strength,
beauty, and eloquence.
An intelligent giver of happiness
gains happiness in return.

9 Giving life, strength, beauty,
happiness, and eloquence,
they’re long-lived and famous
wherever they’re reborn.”

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5.38 — FAITH

✦

1 “Mendicants, a faithful gentleman gets five benefits. What five? The true persons in the world show sympathy first to the faithful, not so much to the unfaithful. They first approach the faithful, not so much the unfaithful. They first receive alms from the faithful, not so much the unfaithful. They first teach Dhamma to the faithful, not so much the unfaithful. When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm. A faithful gentleman gets these five benefits.

2 Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around. In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.

3 With its branches, leaves, and fruit,
a great tree with its strong trunk,
firmly-rooted and fruit-bearing,
supports many birds.

4 It’s a lovely place,
frequented by the sky-soarers.
Those that need shade go in the shade,
those that need fruit enjoy the fruit.

5 So too, a faithful individual
is perfect in ethics,
placid in manner and amenable,
gentle, courteous, and tender.

6 Those free of greed, freed of hate,
free of delusion, undefiled,
fields of merit for the world,
associate with such a person.

7 They teach them the Dhamma,
that casts aside all suffering.
Having understood this teaching,
the undefiled one is fully extinguished.”

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5.39 — A CHILD

✦

1 “Mendicants, parents see five reasons to wish for the birth of a child in the family. What five? Since we looked after them, they’ll look after us. They’ll do their duty for us. The family customs will last. They’ll take care of the inheritance. Or else when we have passed away they’ll give an offering on our behalf. Parents see these five reasons to wish for the birth of a child in the family.

2 Seeing five reasons,
astute people wish for a child.
Since we looked after them, they’ll look after us.
They’ll do their duty for us.

3 The family customs will last.
They’ll take care of the inheritance.
Or else when we have passed away
they’ll give an offering on our behalf.

4 Seeing these five reasons
astute people wish for a child.
And so true persons,
grateful and thankful,

5 look after their parents,
remembering past deeds.
They do for their parents,
as their parents did for them in the past.

[6] Following their advice, <j>looking after those who raised them,
the family customs are not lost.
Faithful, accomplished in ethics,
such a child is praiseworthy.”

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5.40 — GREAT SAL TREES

✦

1 “Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of mountains. What five? The branches, leaves, and foliage; the bark; the shoots; the softwood; and the hardwood. Great sal trees grow in these five ways supported by the Himalayas, the king of mountains.

2 In the same way, a family grows in five ways supported by a family head with faith. What five? Faith, ethics, learning, generosity, and wisdom. A family grows in these five ways supported by a family head with faith.

3 Supported by the rocky mountain
in the wilds, the formidable forest,
the tree grows
to become lord of the forest.

4 So too, when the family head
is ethical and faithful,
supported by them, they grow:
children, partners, and kin,
colleagues, relatives,
and those dependent for their livelihood.

5 Seeing the ethical conduct of the virtuous,
the generosity and good deeds,
those who see clearly
do likewise.

6 Having practiced the teaching here,
the path that goes to a good place,
they delight in the heavenly realm,
enjoying all the pleasures they desire.”

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5.41 — GETTING RICH

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, there are these five reasons to get rich. What five?

3 Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—a noble disciple makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy … He makes his children, partners, bondservants, workers, and staff happy … This is the first reason to get rich.

4 Furthermore, with his legitimate wealth he makes his friends and colleagues happy … This is the second reason to get rich.

5 Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs. He keeps himself safe. This is the third reason to get rich.

6 Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is the fourth reason to get rich.

7 Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This is the fifth reason to get rich.

8 These are the five reasons to get rich.

9 Now if the riches a noble disciple gets for these five reasons run out, he thinks: 'So, the riches I have obtained for these reasons are running out.' And so he has no regrets.

10 But if the riches a noble disciple gets for these five reasons increase, he thinks: 'So, the riches I have obtained for these reasons are increasing.' And so he has no regrets in both cases.

11 'I've enjoyed my wealth, <j>supporting those who depend on me;
I've overcome losses;
I've given uplifting religious donations;
and made the five spirit-offerings.
I have looked after the ethical and
disciplined spiritual practitioners.

12 I've achieved the goal
for which an astute layperson
wishes to gain wealth.
I don't regret what I've done.'

13 A mortal man who recollects this
stands firm in the teaching of the noble ones.
They're praised in this life by the astute,
and they depart to rejoice in heaven."

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5.42 — A TRUE PERSON

✦

1 “Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; and ascetics and brahmins.

2 It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. …

3 The gods protect one who is guarded by principle,
who uses their wealth for the welfare of the many.
One who is learned, <j>with precepts and observances intact,
and steady in principle, doesn’t lose their reputation.

4 Firm in principle, accomplished in ethical conduct,
truthful, conscientious;
like a pendant of Black Plum River gold,
who is worthy to criticize them?
Even the gods praise them,
and by the Divinity, too, they’re praised.”

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5.43 — LIKABLE

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, these five things, which are likable, desirable, and agreeable are hard to get in the world. What five? Long life, beauty, happiness, fame, and heaven. These are the five things, which are likable, desirable, and agreeable, but hard to get in the world.

3 And I say that these five things are not got by supplication or wishing for them. If they were, who would lack them?

4 A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to long life. For by practicing that way they gain long life as a god or a human being.

5 A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to beauty. For by practicing that way they gain beauty as a god or a human being.

6 A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to happiness. For by practicing that way they gain happiness as a god or a human being.

7 A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to fame. For by practicing that way they gain fame as a god or a human being.

8 A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to heaven. For by practicing that way they gain heaven, they are one who gains the heavens.

9 For one who desires lofty delights
again and again—
long life, beauty, fame and reputation,
heaven, and an eminent family—

10 the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:

11 the benefit in this life,
and in lives to come.
An attentive one, comprehending the meaning,
is said to be astute.”

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5.44 — AGREEABLE

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat down on the seat spread out.

2 Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My sal flower porridge is agreeable: may the Buddha please accept it from me out of sympathy." So the Buddha accepted it out of sympathy.

3 "Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My pork with jujube is agreeable: may the Buddha please accept it from me out of sympathy." So the Buddha accepted it out of sympathy.

4 "... My fried vegetable stalks are agreeable: may the Buddha please accept them from me out of sympathy." So the Buddha accepted them out of sympathy.

5 "... My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable: may the Buddha please accept it from me out of sympathy." So the Buddha accepted it out of sympathy.

6 "... My cloths imported from Kāsi are agreeable: may the Buddha please accept them from me out of sympathy." So the Buddha accepted them out of sympathy.

7 "... My couch spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends is agreeable. But, sir, I know that this is not proper for the Buddha. However, this plank of sandalwood is worth over a thousand dollars. May the Buddha please accept it from me out of sympathy." So the Buddha accepted it out of sympathy.

8 And then the Buddha rejoiced with Ugga with these verses of appreciation:

9 "The giver of the agreeable gets the agreeable,
enthusiastically giving clothing, bedding,
food and drink, and various requisites
to those of sincere conduct.

10 Knowing the perfected ones to be like a field
for what's given, offered and not held back,
a true person gives what's hard to give:
the giver of the agreeable gets the agreeable."

11 And then the Buddha, having rejoiced with Ugga with these verses of appreciation, rose from his seat and left.

12 Then after some time Ugga passed away, and was reborn in a host of mind-made gods. At that time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

13 Then, late at night, the glorious godling Ugga, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, "Ugga, I trust it is all you wished?"

14 "Sir, it is indeed just as I wished." Then the Buddha addressed Ugga in verse:

15 "The giver of the agreeable gets the agreeable,
the giver of the foremost gets the foremost,
the giver of the excellent gets the excellent,
the giver of the best gets the best.

16 A person who gives the foremost,
the excellent, the best:
they're long-lived and famous
wherever they're reborn."

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5.45 — OVERFLOWING MERIT

✦

1 “Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

2 What five? When a mendicant enters and remains in a limitless immersion of the heart while using a robe … almsfood … lodging … bed and chair … medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

3 These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

4 When a noble disciple has these five kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit … that leads to happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

5 It’s like trying to grasp how much water is in the ocean. It’s not easy to say: ‘This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.’ It’s simply reckoned as an incalculable, immeasurable, great mass of water.

6 In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it's not easy to grasp how much merit they have: 'This is how much this overflowing merit … leads to happiness.' It's simply reckoned as an incalculable, immeasurable, great mass of merit.

7 Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

8 So too, when a person gives food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

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5.46 — SUCCESS

✦

1 “Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.”

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5.47 — WEALTH

✦

1 “Mendicants, there are these five kinds of wealth. What five? The wealth of faith, ethics, learning, generosity, and wisdom.

2 And what is the wealth of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is called the wealth of faith.

3 And what is the wealth of ethics? It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called the wealth of ethics.

4 And what is the wealth of learning? It’s when a noble disciple is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically. This is called the wealth of learning.

5 And what is the wealth of generosity? It’s when a noble disciple lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

6 And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

7 These are the five kinds of wealth.

8 Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

9 who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

10 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

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5.48 — THINGS THAT CANNOT BE HAD

✦

1 “Mendicants, there are five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. What five? That someone liable to old age should not grow old. That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

2 An unlearned ordinary person has someone liable to old age who grows old. But they don’t reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

2.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

2.3 And so, when someone liable to old age grows old, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

3 Furthermore, an unlearned ordinary person has someone liable to sickness … death … ending … perishing. But they don't reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes.

3.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

3.3 And so, when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

4 A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: 'It's not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old.

4.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

4.3 And so, when someone liable to old age grows old, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned ar-

row, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

5 Furthermore, a learned noble disciple has someone liable to sickness … death … ending … perishing. So they reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes.

5.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

5.3 And so, when someone liable to perishing perishes, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

6 These are the five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

7 Sorrowing and lamenting
doesn't do even a little bit of good.
When they know that you're sad,
your enemies are encouraged.

8 When an astute person doesn't waver <j>in the face of adversity,
as they're able to evaluate what's beneficial,
their enemies suffer,
seeing that their normal expression doesn't change.

9 Prayers, recitations, fine sayings,
or charity of woven rugs:
if by means of any such things you benefit,
then by all means keep doing them.

10 But if you understand that 'this good thing
can't be had by me or by anyone else',
you should accept it without sorrowing, thinking:
'The deed is powerful. What can I do now?'"

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5.49 — THE KING OF KOSALA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

2 Then a man went up to the king and whispered in his ear, "Your Majesty, Queen Mallikā has passed away."

3 When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.

4 Knowing this, the Buddha said to him, "Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. What five? That someone liable to old age should not grow old. … Sorrowing and lamenting doesn't do even a little bit of good … 'The deed is powerful. What can I do now?'"

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5.50 — WITH NĀRADA

✦

1 At one time Venerable Nārada was staying near Pāṭaliputta, in the Chicken Monastery.

2 Now at that time King Muṇḍa's dear and beloved Queen Bhaddā had just passed away. And since that time, the king did not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he brooded over Queen Bhaddā's corpse.

3 Then King Muṇḍa addressed Piyaka, the keeper of the treasury,

4 "So, my good Piyaka, please place Queen Bhaddā's corpse in an iron casket filled with oil. Then close it up with another casket, so that we can view Queen Bhaddā's body even longer."

5 "Yes, Your Majesty," replied Piyaka, and he did as the king instructed.

6 Then it occurred to Piyaka, "King Muṇḍa's dear and beloved Queen Bhaddā has passed away. Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he broods over Queen Bhaddā's corpse. Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow's arrow?"

7 Then it occurred to Piyaka, "This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature,

a perfected one.' What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada's teaching, the king could give up sorrow's arrow."

8 Then Piyaka went to the king and said to him, "Your Majesty, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada's teaching, you could give up sorrow's arrow."

9 "Well then, my good Piyaka, let Nārada know. For how on earth could one such as I presume to visit an ascetic or brahmin in my realm without letting them know beforehand?"

10 "Yes, Your Majesty," replied Piyaka. He went to Nārada, bowed, sat down to one side, and said to him, "Sir, King Muṇḍa's dear and beloved Queen Bhaddā has passed away. And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done. Day and night he broods over Queen Bhaddā's corpse. Sir, please teach the king so that, when he hears your teaching, he can give up sorrow's arrow."

11 "Please, Piyaka, let the king come at his convenience."

12 Then Piyaka rose from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying, "Your Majesty, the request for an audience with Venerable Nārada has been granted. Please, Your Majesty, go at your convenience."

13 "Well then, my good Piyaka, harness the finest chariots."

14 “Yes, Your Majesty,” replied Piyaka. He did so, then told the king:

15 “Your Majesty, the finest chariots are harnessed. Please, Your Majesty, go at your convenience.”

16 Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at the Chicken Monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

17 “Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. What five? That someone liable to old age should not grow old. … That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

18 An unlearned ordinary person has someone liable to old age who grows old. But they don’t reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

18.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’

18.3 And so, when someone liable to old age grows old, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

19 Furthermore, an unlearned ordinary person has someone liable to sickness … death … ending … perishing. But they don't reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

19.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

19.3 And so, when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow's poisoned arrow, who only mortifies themselves.

20 A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: 'It's not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn.

20.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work

wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

20.3 And so, when someone liable to old age grows old, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

21 Furthermore, a learned noble disciple has someone liable to sickness … death … ending … perishing. So they reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn.

21.2 If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.'

21.3 And so, when someone liable to perishing perishes, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

22 These are the five things that cannot be had by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

23 Sorrowing and lamenting
doesn't do even a little bit of good.
When they know that you're sad,
your enemies are encouraged.

24 When an astute person doesn't waver <j>in the face of adversity,
as they're able to evaluate what's beneficial,
their enemies suffer,
seeing that their normal expression doesn't change.

25 Chants, recitations, fine sayings,
or charity of woven rugs:
if by means of any such things you benefit,
then by all means keep doing them.

26 But if you understand that 'this good thing
can't be had by me or by anyone else',
you should accept it without sorrowing, thinking:
'The deed is powerful. What can I do now?'"

27 When he said this, King Muṇḍa said to Venerable Nārada, "Sir, what is the name of this exposition of the teaching?"

28 "Great king, this exposition of the teaching is named 'Pulling Out Sorrow's Arrow'."

29 "Indeed, sir, this is the pulling out of sorrow's arrow! Hearing this exposition of the teaching, I've given up sorrow's arrow."

30 Then King Muṇḍa addressed Piyaka, the keeper of the treasury, “Well then, my good Piyaka, cremate Queen Bhaddā’s corpse and build a monument. From this day forth, I will bathe, anoint myself, eat my meals, and apply myself to my work.”

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5.51 — OBSTACLES

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire … Ill will … Dullness and drowsiness … Restlessness and remorse … Doubt … These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

4 Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It is quite impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

5 Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would open channels on both sides, so the mid-river current would be dispersed, displaced, and separated. The river would no longer flow swiftly, going far, carrying all before it.

6 In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It is not possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

7 Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

8 Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would close up the channels on both sides, so the mid-river current would not be dispersed, displaced, and separated. The river would keep flowing swiftly for a long way, carrying all before it.

9 In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones."

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5.52 — A HEAP OF THE UNSKILLFUL

✦

1 “Mendicants, rightly speaking, you’d call the five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful.”

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5.53 — FACTORS THAT SUPPORT MEDITATION

✦

1 “Mendicants, there are these five factors that support meditation. What five?

2 It’s when a mendicant has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’

3 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

4 They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

5 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

6 They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

7 These are the five factors that support meditation.”

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5.54 — TIMES GOOD FOR MEDITATION

✦

1 “Mendicants, there are five times that are not good for meditation. What five?

2 Firstly, a mendicant is old, overcome with old age. This is the first time that’s not good for meditation.

3 Furthermore, a mendicant is sick, overcome by sickness. This is the second time that’s not good for meditation.

4 Furthermore, there’s a famine, a bad harvest, so it’s hard to get almsfood, and not easy to keep going by collecting alms. This is the third time that’s not good for meditation.

5 Furthermore, there’s peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. This is the fourth time that’s not good for meditation.

6 Furthermore, there’s a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and forsake each other. This doesn’t inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth time that’s not good for meditation.

7 These are the five times that are not good for meditation.

8 There are five times that are good for meditation. What five?

9 Firstly, a mendicant is a youth, young, with pristine black hair, blessed with youth, in the prime of life. This is the first time that's good for meditation.

10 Furthermore, they are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. This is the second time that's good for meditation.

11 Furthermore, there's plenty of food, a good harvest, so it's easy to get almsfood, and easy to keep going by collecting alms. This is the third time that's good for meditation.

12 Furthermore, people live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. This is the fourth time that's good for meditation.

13 Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without dispute, with one recitation. When the Saṅgha is in harmony, they don't abuse, insult, block, or forsake each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth time that's good for meditation.

14 These are the five times that are good for meditation."

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5.55 — MOTHER AND SON

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now, at that time a mother and son had both entered the rainy season residence at Sāvatthī, as a monk and a nun. They wanted to see each other often. The mother wanted to see her son often, and the son his mother. Seeing each other often, they became close. Being so close, they became familiar. And being familiar, lust overcame them. With their minds swamped by lust, without resigning the training and declaring their inability to continue, they had sex.

3 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

4 "Mendicants, how could that futile man imagine that a mother cannot lust for her son, or that a son cannot lust for his mother? Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman. They sorrow for a long time under the sway of a woman's sight.

5 Compared to the sound … smell … taste … touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from

the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman. They sorrow for a long time under the sway of a woman's touch.

6 When a woman walks, she occupies a man's mind. When a woman stands … sits … lies down … laughs … speaks … sings … cries … is injured, she occupies a man's mind. Even when a woman is dead, she occupies a man's mind. For if anyone should be rightly called 'an all-round snare of Māra', it's ladies.

7 You might chat with someone who has knife in hand.
You might even chat with a goblin.
You might sit close by a viper,
whose bite would take your life.
But never should you chat
one on one with a lady.

8 They captivate the unmindful
with a glance and a smile.
Or scantily clad,
they speak charming words.
It's not good to sit with such a person,
even if she's injured or dead.

9 These five kinds of sensual stimulation
are apparent in a woman's body:
sights, sounds, tastes, smells,
and touches so delightful.

10 Those swept away by the flood of sensual pleasures,
not comprehending them,
are governed by transmigration—
time and destination, and life after life.

11 But those who fully understand sensual pleasures
live fearing nothing from any quarter.
They are those in the world who've crossed over,
having reached the ending of defilements."

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5.56 — MENTOR

✦

1 Then a mendicant went up to his own mentor, and said, "Now, sir, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings."

2 Then that mendicant took his protégé to the Buddha, bowed, sat down to one side, and said to him, "Sir, this mendicant says this: 'Now, sir, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.'"

3 "That's how it is, mendicant, when your sense doors are unguarded, you eat too much, you're not dedicated to wakefulness, you're unable to discern skillful qualities, and you don't pursue the development of the qualities on the side of awakening in the evening and toward dawn. Your body feels like it's drugged. You're disorientated, the teachings don't spring to mind, and dullness and drowsiness fill your mind. You lead the spiritual life dissatisfied, and have doubts about the teachings.

4 So you should train like this: 'I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.' That's how you should train."

5 When that mendicant had been given this advice by the Buddha, he rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

6 Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

7 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And that mendicant became one of the perfected.

8 When that mendicant had attained perfection, he went up to his own mentor, and said, "Now, sir, my body doesn't feel like it's drugged. I'm not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings."

9 Then that mendicant took his protégé to the Buddha, bowed, sat down to one side, and said to him, "Sir, this mendicant says this: 'Now, sir, my body doesn't feel like it's drugged. I'm not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings.'"

10 "That's how it is, mendicant, when your sense doors are guarded, you're moderate in eating, you're dedicated to wakefulness, you're able to discern skillful qualities, and you pursue the development of the qualities on the side of awakening in the evening and toward dawn. Your body doesn't feel

like it's drugged. You're not disorientated, the teachings spring to mind, and dullness and drowsiness don't fill your mind. You lead the spiritual life satisfied, and have no doubts about the teachings.

11 So you should train like this: 'We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.' That's how you should train."

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5.57 — SUBJECTS FOR REGULAR REVIEWING

✦

1 “Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects. What five?

2 ‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this.

3 ‘I am liable to get sick, I am not exempt from sickness.’ …

4 ‘I am liable to die, I am not exempt from death.’ …

5 ‘I must be parted and separated from all I hold dear and beloved.’ …

6 ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

7 I shall be the heir of whatever deeds I do, whether good or bad.’ A woman or a man, a layperson or a renunciate should often review this.

8 What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’? There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it.

8.2 This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.

9 What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’? There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.

10 What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’? There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’.

11 What is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’? There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up desire and lust for their dear and beloved, or at least reduce it. This is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’.

12 What is the advantage of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad’? There are sentient beings who do bad things by way of body, speech, and mind.

12.2 Reviewing this subject often, they entirely give up bad conduct, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing like this: 'I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.'

13 Then that noble disciple reflects: 'It's not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

14 'It's not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

15 'It's not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

16 'It's not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are

reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

17 'It's not just me who shall be the owner of my deeds and heir to my deeds. For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.' When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

18 For others, sickness is natural,
and so are old age and death.
Though this is how their nature is,
ordinary people feel disgusted.

19 If I were to be disgusted
with creatures whose nature is such,
it would not be appropriate for me,
since my life is just the same.

20 Living in such a way,
I understood the truth without attachments.
I mastered all vanities—
of health, of youth,

21 and even of life—
seeing renunciation as sanctuary.
Zeal sprang up in me
as I looked to extinguishment.

22 Now I'm unable
to indulge in sensual pleasures;
there's no turning back,
I'm committed to the spiritual life."

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5.58 — THE LICCHAVI YOUTHS

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then after the meal, on his return from almsround, he plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

3 Now at that time several Licchavi youths took strung bows and, escorted by a pack of hounds, were going for a walk in the Great Wood when they saw the Buddha seated at the root of a tree. When they saw him, they put down their strung bows, dispatched their hounds to one side, and went up to him. They bowed and silently paid homage to the Buddha with cupped palms.

4 Now at that time Mahānāma the Licchavi was going for a walk in the Great Wood when he saw those Licchavi youths silently paying homage to the Buddha with cupped palms. Seeing this, he went up to the Buddha, bowed, sat down to one side, and expressed this heartfelt sentiment, "They will become Vajjis! They will become Vajjis!"

5 "But Mahānāma, why do you say that they will become Vajjis?"

6 "Sir, these Licchavi youths are violent, harsh, and brash. Whenever sweets are left out for families—sugarcane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up. And they hit women and girls

of good families on their backs. But now they're silently paying homage to the Buddha with cupped palms."

7 "Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he's an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

8 What five?

9 Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—to honor, respect, esteem, and venerate his mother and father. Honored in this way, his mother and father love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by his mother and father, you can expect only growth, not decline.

10 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff. Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.

11 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with. Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wish-

ing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by those who work the neighboring fields, and those he does business with, you can expect only growth, not decline.

12 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate the deities who receive spirit-offerings. Honored in this way, the deities who receive spirit-offerings love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by the deities, you can expect only growth, not decline.

13 Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate ascetics and brahmins. Honored in this way, ascetics and brahmins love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline.

14 You can expect only growth, not decline, when you find these five qualities in any gentleman— whether he’s an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

15 He’s always dutiful to his mother and father,
and for the good of his wives and children.
He looks after those in his household,
and those dependent on him for their livelihood.

16 A bountiful and ethical person
looks after the welfare of relatives—
both those who have passed away,
and those alive at present.

17 While living at home, an astute person
uses legitimate means to give rise to joy
for ascetics, brahmins,
and also the gods.

18 Having done good,
he's venerable and praiseworthy.
They praise him in this life,
and he departs to rejoice in heaven."

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5.59 — GONE FORTH WHEN OLD (1ST)

✦

1 “Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is sophisticated, well-mannered, and learned, who can teach Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who possesses these five qualities.”

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5.60 — GONE FORTH WHEN OLD (2ND)

✦

1 “Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who possesses these five qualities.”

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5.61 — PERCEPTIONS (1ST)

✦

1 “Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

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5.62 — PERCEPTIONS (2ND)

✦

1 “Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

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5.63 — GROWTH (1ST)

✦

1 “Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? He grows in faith, ethics, learning, generosity, and wisdom. A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

2 He who grows in faith and ethics,
wisdom, and both generosity and learning—
a good man such as he sees clearly,
and takes on what is essential for himself in this life.”

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5.64 — GROWTH (2ND)

✦

1 “Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

2 She who grows in faith and ethics,
wisdom, and both generosity and learning—
a virtuous laywoman such as she
takes on what is essential for herself in this life.”

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5.65 — DISCUSSION

✦

1 “Mendicants, a mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

2 A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

3 They’re personally accomplished in immersion, and they answer questions that come up when discussing accomplishment in immersion.

4 They’re personally accomplished in wisdom, and they answer questions that come up when discussing accomplishment in wisdom.

5 They’re personally accomplished in freedom, and they answer questions that come up when discussing accomplishment in freedom.

6 They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

7 A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

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5.66 — SHARING LIFE

✦

1 "Mendicants, a mendicant with five qualities is fit to share their life with their spiritual companions. What five?

2 A mendicant is personally accomplished in ethics, and answers questions posed when discussing accomplishment in ethics.

3 They're personally accomplished in immersion, and they answer questions posed when discussing accomplishment in immersion.

4 They're personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.

5 They're personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.

6 They're personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.

7 A mendicant with these five qualities is fit to share their life with their spiritual companions."

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5.67 — BASES OF PSYCHIC POWER (1ST)

✦

1 “Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.

2 What five?

3 A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort …

4 A mendicant develops the basis of psychic power that has immersion due to energy, and active effort …

5 A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort …

6 A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.

7 And the fifth is sheer vigor.

8 Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.”

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5.68 — BASES OF PSYCHIC POWER (2ND)

✦

1 “Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things. What five?

2 The basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

3 When I had developed and cultivated these five things, with vigor as fifth, I extended the mind to realize by insight each and every thing that can be realized by insight; and I was capable of realizing those things, since each and every one was within range.

4 If I wished: ‘May I multiply myself and become one again … controlling the body as far as the realm of divinity.’ I was capable of realizing it, since each and every one is within range.

5 If I wished: … ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ I was capable of realizing it, since each and every one is within range.”

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5.69 — DISILLUSIONMENT

✦

1 “Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

3 These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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5.70 — THE ENDING OF DEFILEMENTS

✦

1 “Mendicants, these five things, when developed and cultivated, lead to the ending of defilements. What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, lead to the ending of defilements.”

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5.71 — FREEDOM OF HEART IS THE FRUIT (1ST)

✦

1 “Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

2 What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

2.2 These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. When a mendicant has freedom of heart and freedom by wisdom, such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’.

3 And how has a mendicant lifted the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has lifted the cross-bar.

4 And how has a mendicant filled in the moat? It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has filled in the moat.

5 And how has a mendicant pulled up the pillar? It's when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant has pulled up the pillar.

6 And how is a mendicant unimpeded? It's when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future. That's how a mendicant is unimpeded.

7 And how is a mendicant a noble one with with banner lowered and burden dropped, detached? It's when a mendicant has given up the conceit 'I am', cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's how a mendicant is a noble one with banner lowered and burden dropped, detached."

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5.72 — FREEDOM OF HEART IS THE FRUIT (2ND)

✦

1 “Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. What five?

2 The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

3 These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

4 When a mendicant has freedom of heart and freedom by wisdom, such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unimpeded’, and also ‘a noble one with banner lowered and burden dropped, detached’. …”

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5.73 — ONE WHO LIVES BY THE TEACHING (1ST)

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of ‘one who lives by the teaching’. How is a mendicant who lives by the teaching defined?”

3 “Mendicant, take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They spend too much time studying that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who studies a lot, not one who lives by the teaching.

4 Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. They spend too much time advocating that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who advocates a lot, not one who lives by the teaching.

5 Furthermore, a mendicant rehearses the teaching in detail as they learned and memorized it. They spend too much time reciting that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who rehearses a lot, not one who lives by the teaching.

6 Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. They spend too much time thinking about that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who thinks a lot, not one who lives by the teaching.

7 Take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They don't spend too much time studying that teaching. They don't neglect retreat, and they're committed to internal serenity of heart. That's how a mendicant is one who lives by the teaching.

8 So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who rehearses a lot, the one who thinks a lot, and the one who lives by the teaching. Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

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5.74 — ONE WHO LIVES BY THE TEACHING (2ND)

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of ‘one who lives by the teaching’. How is a mendicant who lives by the teaching defined?”

3 “Mendicant, take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t understand the higher meaning. That mendicant is called one who studies a lot, not one who lives by the teaching.

4 Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who advocates a lot, not one who lives by the teaching.

5 Furthermore, a mendicant rehearses the teaching in detail as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who rehearses a lot, not one who lives by the teaching.

6 Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called

one who thinks a lot, not one who lives by the teaching.

7 Take a mendicant who memorizes the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And they do understand the higher meaning. That's how a mendicant is one who lives by the teaching.

8 So, mendicant, I've taught you the one who studies a lot, the one who advocates a lot, the one who rehearses a lot, the one who thinks a lot, and the one who lives by the teaching. Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don't be negligent! Don't regret it later! This is my instruction to you."

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5.75 — WARRIORS (1ST)

✦

1 “Mendicants, these five warriors are found in the world. What five?

2 Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the first warrior found in the world.

3 Furthermore, one warrior can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner’s crest. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the second warrior found in the world.

4 Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest, but he falters and founders at the mere sound of turmoil. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the third warrior found in the world.

5 Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil, but he’s killed or injured when blows are struck. Some warriors are like that. This is the fourth warrior found in the world.

6 Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world.

7 These are the five warriors found in the world.

8 In the same way, these five individuals similar to warriors are found among the monks. What five?

9 Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'cloud of dust'?

9.2 It's when a monk hears: 'In such-and-such village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.' Hearing this, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'cloud of dust'.

10 I say that this individual is like the warrior who falters and founders at the mere sight of a cloud of dust. Some individuals are like that. This is the first individual similar to a warrior found among the monks.

11 Furthermore, one monk can prevail over a cloud of dust, but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'banner's crest'?

11.2 It's when a monk doesn't hear: 'In such-and-such village or town there's a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty.' But he sees for himself a woman or a girl who is attractive, good-looking, lovely, of surpassing beauty. Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life.

11.3 Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'banner's crest'.

12 I say that this individual is like the warrior who can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner's crest. Some individuals are like that. This is the second individual similar to a warrior found among the monks.

13 Furthermore, one monk can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. What is his 'turmoil'?

13.2 It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She smiles, chats, laughs, and teases him. He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he resigns it and returns to a lesser life. This is his 'turmoil'.

14 I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. Some individuals are like that. This is the third individual similar to a warrior found among the monks.

15 Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. What is his 'blows are struck'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady. She sits right by him, lies down, or embraces him. Without resigning the training and declaring his inability to continue, he indulges in sex. This is his 'blows are struck'.

16 I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck. Some individuals are like that. This is the fourth individual similar to a warrior found among the monks.

17 Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle. What is his 'victory in battle'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a lady.

17.2 She sits right by him, lies down, or embraces him. But he disentangles and frees himself, and goes wherever he wants. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

18 Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and brings mindfulness to the present. Giving up covetousness for the world, he meditates with a heart rid of covetousness, cleansing the mind of covetousness.

18.2 Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

18.3 Giving up restlessness and remorse, he meditates without restlessness, his mind settled internally, cleansing the mind of restlessness and remorse. Giving up doubt, he meditates having gone beyond doubt, not un-

decided about skillful qualities, cleansing the mind of doubt. He gives up these five hindrances, corruptions of the heart that weaken wisdom.

18.4 Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

19 When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' …

19.2 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. He truly understands: 'These are defilements' …

19.3 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When he's freed, he knows he's freed.

20 He understands: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' This is his 'victory in battle'.

21 I say that this individual is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some individuals are like that. This is the fifth individual similar to a warrior found among the monks.

22 These five individuals similar to warriors are found among the monks.”

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5.76 — WARRIORS (2ND)

✦

1 “Mendicants, these five warriors are found in the world. What five?

2 Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes kill him and finish him off. Some warriors are like that. This is the first warrior found in the world.

3 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, but he dies on the road before he reaches them. Some warriors are like that. This is the second warrior found in the world.

4 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. But he dies of his injuries while in their care. Some warriors are like that. This is the third warrior found in the world.

5 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. And while in their care, he recovers from his injuries. Some warriors are like that. This is the fourth warrior found in the world.

6 Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world. These are the five warriors found in the world.

7 In the same way, these five individuals similar to warriors are found among the monks. What five? Firstly, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

7.2 There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and, without resigning the training and declaring his inability to continue, he indulges in sex.

8 I say that this individual is like the warrior who is killed and finished off by his foes. Some individuals are like that. This is the first individual similar to a warrior found among the monks.

9 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: ‘Why don’t I visit the monastery and tell the monks:

10 “Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.”’ But while traveling on the road, before he reaches the monastery he declares his inability to continue training. He resigns and returns to a lesser life.

11 I say that they are like the warrior who is taken to his relatives for care, but he dies on the road before he reaches them. Some individuals are like that. This is the second individual similar to a warrior found among the monks.

12 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: ‘Why don’t I visit the monastery and tell the monks:

13 “Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign and will return to a lesser life.”’ He goes to the monastery and tells the monks: ‘Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I disavow it and will return to a lesser life.’

14 His spiritual companions advise and instruct him: ‘Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the

similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … swords and spears … a cobra's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

14.2 Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, resign it and return to a lesser life.'

15 When thus advised and instructed by his spiritual companions, he says: 'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks, I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.' Declaring his inability to continue training, he resigns it and returns to a lesser life.

16 I say that they are like the warrior who dies of his injuries while in the care of his relatives. Some individuals are like that. This is the third individual similar to a warrior found among the monks.

17 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a lady scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I visit the monastery and tell the monks:

18 "Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.'" He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I resign it and will return to a lesser life.'

19 His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the simile of a skeleton ... a scrap of meat ... a grass torch ... a pit of glowing coals ... a dream ... borrowed goods ... fruit on a tree ... a butcher's knife and chopping board ... swords and spears ... a cobra's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.

19.2 Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, resign it and return to a lesser life.'

20 When thus advised and instructed by his spiritual companions, he says: 'I'll make an attempt, reverends, I'll struggle, I'll be happy. I won't now declare my inability to continue training, resign it and return to a lesser life.'

21 I say that this individual is like the warrior who recovers from his injuries while in the care of his relatives. Some individuals are like that. This is the fourth individual similar to a warrior found among the monks.

22 Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties. Seeing a sight with his eyes, he doesn't get caught up in the features and details.

22.2 If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, he practices restraint, protecting the faculty of sight, and achieving its restraint. Hearing a sound with his ears … Smelling an odor with his nose … Tasting a flavor with his tongue … Encountering a touch with his body …

22.3 Knowing an idea with his mind, he doesn't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, he practices restraint, protecting the faculty of mind, and achieving its restraint.

22.4 Then after the meal, on his return from almsround, he frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and brings mindfulness to the present.

22.5 He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

23 When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' ...

23.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. He truly understands: 'These are defilements' ...

23.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When he's freed, he knows he's freed.

23.4 He understands: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'

24 I say that this individual is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some individuals are like that. This is the fifth individual similar to a warrior found among the monks.

25 These five individuals similar to warriors are found among the monks."

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5.77 — FUTURE PERILS (1ST)

✦

1 "Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

2 What five? Firstly, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might get bitten by a snake, a scorpion, or a centipede. And if I died from that it would be an obstacle to my progress. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the first future peril ...

3 Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the second future peril ...

4 Furthermore, a wilderness mendicant reflects: 'Currently I'm living alone in a wilderness. While living here alone I might encounter wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which might take my life. And if I died from that it would be an obstacle to my progress. I'd better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' This is the third future peril ...

5 Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. While living here alone I might encounter youths escaping a crime or on their way to commit one, and they might take my life. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the fourth future peril …

6 Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. But in a wilderness there are savage monsters who might take my life. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the fifth future peril …

7 These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.”

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5.78 — FUTURE PERILS (2ND)

✦

1 "Mendicants, seeing these five future perils is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized. What five?

2 A mendicant reflects: 'Currently I'm a youth, young, with pristine black hair, blessed with youth, in the prime of life. But there will come a time when this body is struck with old age. When you're old, overcome by old age, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

2.2 Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though I'm old.' This is the first future peril ...

3 Furthermore, a mendicant reflects: 'Currently, I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. But there will come a time when this body is struck with sickness.

3.2 When you're sick, overcome by sickness, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and

disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

3.3 That way, when it happens, I'll live comfortably even though I'm sick.' This is the second future peril ...

4 Furthermore, a mendicant reflects: 'Currently, there's plenty of food, a good harvest, so it's easy to get almsfood, and easy to keep going by collecting alms. But there will come a time of famine, a bad harvest, when it's hard to get almsfood, and not easy to keep going by collecting alms.

4.2 In a time of famine, people move to where there's plenty of food, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

4.3 Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's a famine.' This is the third future peril ...

5 Furthermore, a mendicant reflects: 'Currently, people live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes. But there will come a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. In a time of peril, people move to where there's sanctuary, where they live crowded and cramped together.

5.2 When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

5.3 That way, when it happens, I'll live comfortably even in a time of peril.' This is the fourth future peril ...

6 Furthermore, a mendicant reflects: 'Currently, the Saṅgha lives comfortably, in harmony, appreciating each other, without dispute, with one recitation. But there will come a time of schism in the Saṅgha. When there is schism in the Saṅgha, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest.

6.2 Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.' This is the fifth future peril ...

7 These are the five future perils, seeing which is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

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5.79 — FUTURE PERILS (3RD)

✦

1 “Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

2 What five? In a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom.

2.2 They too will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the first future peril that has not currently arisen, but will arise in the future …

3 Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom.

3.2 They too will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how cor-

rupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the second future peril that has not currently arisen, but will arise in the future …

4 Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. In discussion about the teachings and elaborations they'll fall into dark ideas without realizing it. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the third future peril that has not currently arisen, but will arise in the future …

5 Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won't want to listen.

5.2 They won't actively listen or try to understand, nor will they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen.

5.3 They'll actively listen and try to understand, and they'll think those teachings are worth learning and memorizing. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fourth future peril that has not currently arisen, but will arise in the future …

6 Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. The senior mendicants will be indulgent and slack, leaders in backsliding, neglecting

seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

6.2 Those who come after them will follow their example. They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fifth future peril that has not currently arisen, but will arise in the future ...

7 These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them, and try to give them up."

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5.80 — FUTURE PERILS (4TH)

✦

1 “Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

2 What five? In a future time there will be mendicants who like nice robes. They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will employ many kinds of improper solicitation for the sake of a robe. This is the first future peril that has not currently arisen, but will arise in the future …

3 Furthermore, in a future time there will be mendicants who like nice almsfood. They will neglect the practice of walking for almsfood and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their home there. And they will employ many kinds of improper solicitation for the sake of almsfood. This is the second future peril that has not currently arisen, but will arise in the future …

4 Furthermore, in a future time there will be mendicants who like nice lodgings. They will neglect the practice of staying at the root of a tree and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and

make their home there. And they will employ many kinds of improper solicitation for the sake of lodgings. This is the third future peril that has not currently arisen, but will arise in the future …

5 Furthermore, in a future time there will be mendicants who mix closely with nuns, trainee nuns, and novice nuns. In such conditions, it can be expected that they will lead the spiritual life dissatisfied, or commit one of the corrupt offenses, or resign the training and return to a lesser life. This is the fourth future peril that has not currently arisen, but will arise in the future …

6 Furthermore, in a future time there will be mendicants who mix closely with monastery attendants and novices. In such conditions it can be expected that they will engage in storing up goods for their own use, and making obvious hints about digging the earth and cutting plants. This is the fifth future peril that has not currently arisen, but will arise in the future …

7 These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them and try to give them up."

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5.81 — DESIRABLE

✦

1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They desire the desirable, they hate the hateful, they’re deluded by the delusory, they’re annoyed by the annoying, and they’re intoxicated by the intoxicating. A senior mendicant with these five qualities is disliked and disagreeable by their spiritual companions, not respected or admired.

2 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t desire the desirable, they don’t hate the hateful, they’re not deluded by the delusory, they’re not annoyed by the annoying, and they’re not intoxicated by the intoxicating. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.82 — FREE OF GREED

✦

1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They’re not free of greed, hate, and delusion; they are offensive and contemptuous. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.

2 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re free of greed, hate, and delusion; they’re not offensive and contemptuous. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.83 — DECEIVER

✦

1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They use deceit, flattery, hinting, and belittling, and they use material things to chase after other material things. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.

2 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t use deceit, flattery, hinting, or belittling, and they don’t use material things to chase after other material things. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.84 — FAITHLESS

✦

1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They’re faithless, shameless, imprudent, lazy, and witless. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.

2 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re faithful, conscientious, prudent, energetic, and wise. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.85 — CANNOT ENDURE

✦

1 “Mendicants, a senior mendicant with five qualities is disliked and disagreeable to their spiritual companions, not respected or admired. What five? They can’t endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is disliked and disagreeable to their spiritual companions, not respected or admired.

2 A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They can endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.86 — ATTAINING THE METHODS OF TEXTUAL ANALYSIS

✦

1 "A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They have attained the textual analysis of meaning, text, definition, and eloquence. And they are deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

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5.87 — ETHICAL

✦

1 “A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

2 They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

4 They’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.

5 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

6 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

[7] A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

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5.88 — SENIOR MENDICANTS

✦

1 “Mendicants, a senior mendicant who has five qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of of gods and humans.

2 What five?

3 They are long standing and have long gone forth.

4 They’re well-known, famous, with a large following that includes both laypeople and renunciates.

5 They receive robes, almsfood, lodgings, and medicines and supplies for the sick.

6 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

7 But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.

8 People follow their example, thinking that the senior mendicant is long standing and has long gone forth. Or that they’re well-known, famous, with a large following that includes both laypeople and renunciates. Or

that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

8.2 A senior mendicant who possesses these five qualities is acting for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans.

9 A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

10 What five?

11 They are long standing and have long gone forth.

12 They're well-known, famous, with a large following, including both laypeople and renunciates.

13 They receive robes, almsfood, lodgings, and medicines and supplies for the sick.

14 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

15 And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching.

16 People follow their example, thinking that the senior mendicant is long standing and has long gone forth. Or that they're well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they're very learned, remembering and keeping what they've learned.

16.2 A senior mendicant who possesses these five qualities is acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans."

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5.89 — A TRAINEE (1ST)

✦

1 "These five things lead to the decline of a mendicant trainee. What five? They relish work, talk, sleep, and company. And they don't review the extent of their mind's freedom. These five things lead to the decline of a mendicant trainee.

2 These five things don't lead to the decline of a mendicant trainee. What five? They don't relish work, talk, sleep, and company. And they review the extent of their mind's freedom. These five things don't lead to the decline of a mendicant trainee."

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5.90 — A TRAINEE (2ND)

✦

1 “These five things lead to the decline of a mendicant trainee. What five?

2 Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks. They neglect retreat, and are not committed to internal serenity of heart. This is the first thing that leads to the decline of a mendicant trainee.

3 Furthermore, a mendicant trainee spends too much time doing trivial work. They neglect retreat, and are not committed to internal serenity of heart. This is the second thing that leads to the decline of a mendicant trainee.

4 Furthermore, a mendicant trainee mixes closely with laypeople and renunciates, socializing inappropriately like a layperson. They neglect retreat, and are not committed to internal serenity of heart. This is the third thing that leads to the decline of a mendicant trainee.

5 Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day. They neglect retreat, and are not committed to internal serenity of heart. This is the fourth thing that leads to the decline of a mendicant trainee.

6 Furthermore, a mendicant trainee doesn’t get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and

the knowledge and vision of freedom. They neglect retreat, and are not committed to internal serenity of heart. This is the fifth thing that leads to the decline of a mendicant trainee.

7 These five things lead to the decline of a mendicant trainee.

8 These five things don't lead to the decline of a mendicant trainee. What five?

9 Firstly, a mendicant trainee doesn't have many duties and responsibilities, even though they are competent in many tasks. They don't neglect retreat, and are committed to internal serenity of heart. This is the first thing that doesn't lead to the decline of a mendicant trainee.

10 Furthermore, a mendicant trainee doesn't waste their day doing trivial work. They don't neglect retreat, and are committed to internal serenity of heart. This is the second thing that doesn't lead to the decline of a mendicant trainee.

11 Furthermore, a mendicant trainee doesn't mix closely with laypeople and renunciates, socializing inappropriately like a layperson. They don't neglect retreat, and are committed to internal serenity of heart. This is the third thing that doesn't lead to the decline of a mendicant trainee.

12 Furthermore, a mendicant trainee doesn't enter the village too early or return too late in the day. They don't neglect retreat, and are committed to internal serenity of heart. This is the fourth thing that doesn't lead to the decline of a mendicant trainee.

13 Furthermore, a mendicant trainee gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They don't neglect retreat, and are committed to internal serenity of heart. This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

14 These five things don't lead to the decline of a mendicant trainee."

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5.91 — ACCOMPLISHMENTS (1ST)

✦

1 “Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.”

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5.92 — ACCOMPLISHMENT (2ND)

✦

1 “Mendicants, there are five accomplishments. What five? Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the five accomplishments.”

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5.93 — DECLARATIONS

✦

1 “Mendicants, there are five ways of declaring enlightenment. What five? One declares enlightenment out of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or out of overestimation. Or one declares enlightenment rightly. These are the five ways of declaring enlightenment.”

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5.94 — LIVING COMFORTABLY

✦

1 "Mendicants, there are these five ways of living comfortably. What five? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

1.2 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. These are the five ways of living comfortably."

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5.95 — UNSHAKABLE

✦

1 “Mendicants, a mendicant who has five things will soon penetrate the unshakable. What five? It’s when a mendicant has attained the textual analysis of meaning, text, definition, and eloquence, and they review the extent of their mind’s freedom. A mendicant who has these five things will soon penetrate the unshakable.”

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5.96 — REMEMBERING WHAT YOU'VE LEARNED

✦

1 "Mendicants, a mendicant cultivating mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

2 It's when a mendicant has few obligations and duties, and is unburdensome and contented with life's necessities.

3 They eat little, not devoted to filling their stomach.

4 They are rarely drowsy, and are dedicated to wakefulness.

5 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

6 They review the extent of their mind's freedom.

7 A mendicant cultivating mindfulness of breathing who has these five things will soon penetrate the unshakable."

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5.97 — TALK

✦

1 “Mendicants, a mendicant developing mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

2 It’s when a mendicant has few concerns and duties, and is unburdensome and contented with life’s necessities.

3 They eat little, not devoted to filling their stomach.

4 They are rarely drowsy, and are dedicated to wakefulness.

5 They get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, keeping your distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

6 They review the extent of their mind’s freedom.

7 A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable.”

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5.98 — IN THE WILDERNESS

✦

1 "Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon penetrate the unshakable. What five? It's when a mendicant has few obligations and duties, and is unburdensome and contented with life's necessities. They eat little, not devoted to filling their stomach. They are rarely drowsy, and are dedicated to wakefulness.

1.2 They live in the wilderness, in remote lodgings. They review the extent of their mind's freedom. A mendicant practicing mindfulness of breathing who has these five things will soon penetrate the unshakable."

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5.99 — THE LION

✦

1 “Mendicants, toward evening the lion, king of beasts, emerges from his den, yawns, surveys the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. If he strikes an elephant, he does it carefully, not carelessly. If he strikes a buffalo … a cow … a leopard … or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly. Why is that? Thinking: ‘May I not lose my way.’

2 ‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion’s roar. When the Realized One teaches the monks … nuns … laymen … laywomen … or ordinary people—even food-carriers and hunters—he teaches them carefully, not carelessly. Why is that? Because the Realized One has respect and reverence for the teaching.”

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5.100 — WITH KAKUDHA

✦

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

2 At that time the Koliyan named Kakudha—Venerable Mahāmoggallāna's supporter—had recently passed away and been reborn in a certain host of mind-made gods. His incarnation was two or three times the size of a Magadhan village with its fields. But with that incarnation he didn't obstruct himself or others.

3 Then the godling Kakudha went up to Venerable Mahāmoggallāna, bowed, stood to one side, and said to him, "Sir, this fixed desire arose in Devadatta: 'I shall lead the mendicant Saṅgha.' And as that thought arose, Devadatta lost that psychic power."

4 That is what the godling Kakudha said. Then he bowed and respectfully circled Mahāmoggallāna, keeping him on his right, before vanishing right there.

5 Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

8 "But Moggallāna, did you encompass the godling Kakudha's mind, and know that everything he says is correct and not otherwise?"

9 "Indeed I did, sir."

10 "Mark these words, Moggallāna! Mark these words! Now that futile man Devadatta will expose himself by his own deeds.

11 Moggallāna, there are these five teachers found in the world. What five?

12 Firstly, some teacher with impure conduct claims: ‘I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure ethical conduct, but claims to be ethically pure. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like?

12.2 But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s conduct, and the teacher expects them to do so.

13 Furthermore, some teacher with impure livelihood claims: ‘I am pure in livelihood. My livelihood is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure livelihood, but claims to have pure livelihood. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like?

13.2 But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.’ The disciples of such a teacher cover up their teacher’s livelihood, and the teacher expects them to do so.

14 Furthermore, some teacher with impure teaching claims: ‘I am pure in teaching. My teaching is pure, bright, uncorrupted.’ But their disciples know: ‘This teacher has impure teaching, but claims to have pure teaching. They wouldn’t like it if we were to tell the laypeople. And how could we treat them in a way that they don’t like?

14.2 But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's teaching, and the teacher expects them to do so.

15 Furthermore, some teacher with impure answers claims: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure answers, but claims to have pure answers. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like?

15.2 But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's answers, and the teacher expects them to do so.

16 Furthermore, some teacher with impure knowledge and vision claims: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure knowledge and vision, but claims to have pure knowledge and vision. They wouldn't like it if we were to tell the laypeople.

16.2 And how could we treat them in a way that they don't like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. They themselves will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's knowledge and vision, and the teacher expects them to do so. These are the five teachers found in the world.

17 But Moggallāna, I have pure ethical conduct, and I claim: 'I am pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.' My disciples don't cover up my conduct, and I don't expect them to. I have pure livelihood, and I claim: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.'

17.2 My disciples don't cover up my livelihood, and I don't expect them to. I have pure teaching, and I claim: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.' My disciples don't cover up my teaching, and I don't expect them to. I have pure answers, and I claim: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.'

17.3 My disciples don't cover up my answers, and I don't expect them to. I have pure knowledge and vision, and I claim: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' My disciples don't cover up my knowledge and vision, and I don't expect them to."

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5.101 — ASSURANCE

✦

1 “Mendicants, these five qualities make a trainee self-assured. What five? It’s when a mendicant is faithful, ethical, learned, energetic, and wise.

2 A person of faith doesn’t have the insecurities of someone who lacks faith. So this quality makes a trainee self-assured.

3 An ethical person doesn’t have the insecurities of someone who is unethical. So this quality makes a trainee self-assured.

4 A learned person doesn’t have the insecurities of a person of little learning. So this quality makes a trainee self-assured.

5 An energetic person doesn’t have the insecurities of a lazy person. So this quality makes a trainee self-assured.

6 A wise person doesn’t have the insecurities of someone who is witless. So this quality makes a trainee self-assured.

7 These are the five qualities that make a trainee self-assured.”

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5.102 — SUSPECTED

✦

1 “Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for five reasons.

2 What five? It’s when a monk resorts to prostitutes, widows, voluptuous girls, eunuchs, or nuns for alms.

3 Even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for these five reasons.”

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5.103 — A MASTER THIEF

✦

1 “Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What five? A master thief relies on rough ground, on thick cover, and on the powerful; they pay bribes, and they act alone.

2 And how does a master thief rely on rough ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on rough ground.

3 And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a blind spot, or a large forest grove. That’s how a master thief relies on thick cover.

4 And how does a master thief rely on the powerful? It’s when a master thief relies on rulers or their chief ministers. They think: ‘If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a master thief relies on the powerful.

5 And how does a master thief pay bribes? It’s when a master thief is rich, affluent, and wealthy. They think: ‘If anyone accuses me of anything, I’ll settle it with a bribe.’ And that’s exactly what happens. That’s how a master thief pays bribes.

6 And how does a master thief act alone? It's when a master thief carries out robbery all alone. Why is that? So that their secret plans are not leaked to others. That's how a master thief acts alone.

7 A master thief with these five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

8 In the same way, when a bad mendicant has five qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness. What five? A bad mendicant relies on rough ground, on thick cover, and on the powerful; they pay bribes, and they act alone.

9 And how does a bad mendicant rely on rough ground? It's when a bad mendicant has unethical conduct by way of body, speech, and mind. That's how a bad mendicant relies on rough ground.

10 And how does a bad mendicant rely on thick cover? It's when a bad mendicant has wrong view, he's attached to an extremist view. That's how a bad mendicant relies on thick cover.

11 And how does a bad mendicant rely on the powerful? It's when a bad mendicant relies on rulers or their chief ministers. They think: 'If anyone accuses me of anything, these rulers or their chief ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on the powerful.

12 And how does a bad mendicant pay bribes? It's when a bad mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. They think: 'If anyone accuses me of anything, I'll settle it with a bribe.'

And that's exactly what happens. That's how a bad mendicant pays bribes.

13 And how does a bad mendicant act alone? It's when a bad mendicant dwells alone in the borderlands. They visit families there to acquire material things. That's how a bad mendicant acts alone.

14 When a bad mendicant possesses these five qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they brim with much wickedness."

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5.104 — A DELICATE ASCETIC OF ASCETICS

✦

1 “Mendicants, a mendicant with five qualities is a delicate ascetic of ascetics.

2 What five?

3 It’s when a mendicant usually uses only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

4 When living with other spiritual practitioners, they usually find themselves treated agreeably by them by way of body, speech, and mind, and rarely disagreeably. And they are usually presented with agreeable things by them, rarely with disagreeable ones.

5 They’re healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by exertion, or as the result of past deeds—usually don’t come up.

6 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

7 And they realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

8 A mendicant with these five qualities is a delicate ascetic of ascetics.

[9] And if anyone should be rightly called a delicate ascetic of ascetics, it's me. For I usually use only what I've been invited to accept. When living with other mendicants, I am usually treated agreeably by them. And I usually present them with agreeable things. I'm healthy. I get the four absorptions when I want, without trouble or difficulty. And I've realized the undefiled freedom of heart and freedom by wisdom … in this very life … So if anyone should be rightly called a delicate ascetic of ascetics, it's me."

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5.105 — LIVING COMFORTABLY

✦

1 "Mendicants, there are these five ways of living comfortably. What five?

2 It's when a mendicant consistently treats their spiritual companions with kindness by way of body, speech, and mind, both in public and in private.

3 They live according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

4 They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering.

5 These are the five ways of living comfortably."

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5.106 — WITH ĀNANDA

✦

1 At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how could a mendicant live comfortably while staying in a monastic community?"

3 "It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. That's how a mendicant could live comfortably while staying in a monastic community."

4 "But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

5 "There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. That's how a mendicant could live comfortably while staying in a monastic community."

6 "But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

7 "There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. That's how a mendicant could live comfortably while staying in a monastic community."

8 "But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

9 "There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. And they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. That's how a mendicant could live comfortably while staying in a monastic community."

10 "But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?"

11 "There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that.

11.2 And they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. That's how a mendicant could live comfortably while staying in a monastic community.

12 And I say that there is no better or finer way of living comfortably than this."

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5.107 — ETHICS

✦

1 "Mendicants, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.

2 What five? It's when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

3 A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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5.108 — AN ADEPT

✦

1 "Mendicants, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.

2 What five? It's when they have the entire spectrum of the adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. A mendicant with these five qualities … is the supreme field of merit for the world."

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5.109 — ALL FOUR QUARTERS

✦

1 “Mendicants, a mendicant with five qualities is at ease in any quarter. What five?

2 It’s when mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

4 They’re content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

5 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

6 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

7 A mendicant with these five qualities is at ease in any quarter.”

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5.110 — WILDERNESS

✦

1 “Mendicants, when a mendicant has five qualities they’re ready to frequent remote lodgings in the wilderness and the forest. What five?

2 It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

4 They live with energy roused up. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

5 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

6 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

[7] When a mendicant possesses these five qualities they're ready to frequent remote lodgings in the wilderness and the forest."

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5.111 — VISITING FAMILIES

✦

1 “Mendicants, a mendicant with five qualities who visits families is disliked and disagreeable, not respected or admired. What five? They act as though they're familiar with people they hardly know. They give away things they don’t own. They over-associate with close friends. They whisper in the ear. And they ask for too much. A mendicant with these five qualities who visits families is disliked and disagreeable, not respected or admired.

2 A mendicant with five qualities who visits families is dear and beloved, respected and admired. What five? They don’t act as though they're familiar with people they hardly know. They don’t give away things they don’t own. They don’t over-associate with close friends. They don’t whisper in the ear. And they don’t ask for too much. A mendicant with these five qualities who visits families is dear and beloved, respected and admired.”

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5.112 — A SECOND MONK

✦

1 “Mendicants, you shouldn’t take a second monk with five qualities. What five? They walk too far away or too close behind. They don’t take your bowl when it’s full. They don’t warn you when your speech is bordering on an offense. They keep on interrupting while you’re speaking. And they’re witless, dull, and idiotic. You shouldn’t take a second monk these five qualities.

2 You should take a second monk with five qualities. What five? They don’t walk too far away or too close behind. They take your bowl when it is full. They warn you when your speech is bordering on an offense. They don’t interrupt while you’re speaking. And they’re wise, bright, and clever. You should take a second monk with these five qualities.”

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5.113 — RIGHT IMMERSION

✦

1 “Mendicants, a mendicant who has five qualities can’t enter and remain in right immersion. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches. A mendicant who possesses these five qualities can’t enter and remain in right immersion.

2 A mendicant who has five qualities can enter and remain in right immersion. What five? It’s when a mendicant can endure sights, sounds, smells, tastes, and touches. A mendicant who possesses these five qualities can enter and remain in right immersion.”

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5.114 — AT ANDHAKAVINDA

✦

1 At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things. What five?

3 They should be encouraged, supported, and established in restraint in the monastic code: 'Reverends, please be ethical. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

4 They should be encouraged, supported, and established in sense restraint: 'Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.'

5 They should be encouraged, supported, and established in limiting their speech: 'Reverends, please speak little. Put a limit on your speech.'

6 They should be encouraged, supported, and established in retreat: 'Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.'

7 They should be encouraged, supported, and established in right perspective: ‘Reverends, please hold right view and have right perspective.’

8 Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established by you in these five things.”

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5.115 — STINGY

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? She is stingy with dwellings, families, material things, praise, and the teaching. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? She is not stingy with dwellings, families, material things, praise, or the teaching. A nun with these five qualities is placed in heaven as if delivered there.”

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5.116 — PRAISE

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She arouses faith in things that are dubious, and doesn’t arouse faith in things that are inspiring. And she wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She doesn’t arouse faith in things that are dubious, and does arouse faith in things that are inspiring. And she doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

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5.117 — JEALOUS

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She is jealous, stingy, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She is not jealous, or stingy, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

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5.118 — HAVING WRONG VIEW

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong view and wrong purpose, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right view and right purpose, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

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5.119 — WRONG SPEECH

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong speech and wrong action, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right speech and right action, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

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5.120 — WRONG EFFORT

✦

1 “Mendicants, a nun with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong effort and wrong mindfulness, and wastes gifts given in faith. A nun with these five qualities is placed in hell as if delivered there.

2 A nun with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right effort and right mindfulness, and doesn’t waste gifts given in faith. A nun with these five qualities is placed in heaven as if delivered there.”

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5.121 — SICK

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he saw a certain mendicant who was weak and sick. He sat down on the seat spread out, and addressed the mendicants:

2 "Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.

3 What five? It's when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

3.2 If a weak and sick mendicant does not neglect these five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements."

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5.122 — MINDFULNESS WELL ESTABLISHED

✦

1 “Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.

2 What five? It’s when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions. Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return.”

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5.123 — A CARER (1ST)

✦

1 “Mendicants, a patient with five qualities is hard to care for. What five? They do what is unsuitable. They don’t know moderation in what is suitable. They don’t take their medicine. Though their carer wants what’s best for them, they don’t accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is hard to care for.

2 A patient with five qualities is easy to care for. What five? They do what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what’s best for them, they accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they can endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is easy to care for.”

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5.124 — A CARER (2ND)

✦

1 "Mendicants, a carer with five qualities is not competent to care for a patient. What five? They're unable to prepare medicine. They don't know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable. They care for the sick for the sake of material benefits, not out of love. They're disgusted to remove feces, urine, vomit, or spit.

1.2 They're unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is not competent to care for a patient.

2 A carer with five qualities is competent to care for a patient. What five? They're able to prepare medicine. They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable. They care for the sick out of love, not for the sake of material benefits. They're not disgusted to remove feces, urine, vomit, or spit.

2.2 They're able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is competent to care for a patient."

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5.125 — LONGEVITY (1ST)

✦

1 “Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, activity at unsuitable times, and unchastity. These are the five things that impede longevity.

2 These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, activity at suitable times, and chastity. These are the five things that promote longevity.”

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5.126 — LONGEVITY (2ND)

✦

1 “Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, unethical behavior, and bad friends. These are the five things that impede longevity.

2 These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, ethical conduct, and good friends. These are the five things that promote longevity.”

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5.127 — LIVING APART

✦

1 “Mendicants, a mendicant with five qualities is not fit to live apart from a Saṅgha community. What five? It’s when a mendicant is not content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they have a lot of sensual thoughts. A mendicant with these five qualities is not fit to live apart from a Saṅgha community.

2 A mendicant with five qualities is fit to live apart from a Saṅgha community. What five? It’s when a mendicant is content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they think a lot about renunciation. A mendicant with these five qualities is fit to live apart from a Saṅgha community.”

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5.128 — AN ASCETIC'S HAPPINESS

✦

1 "Mendicants, there are these five kinds of suffering for an ascetic. What five? It's when a mendicant is not content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life dissatisfied. These are five kinds of suffering for an ascetic.

2 There are these five kinds of happiness for an ascetic. What five? It's when a mendicant is content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life satisfied. These are five kinds of happiness for an ascetic."

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5.129 — FATAL WOUNDS

✦

1 “Mendicants, these five fatal wounds lead to a place of loss, to hell. What five? Murdering your mother or father or a perfected one; maliciously shedding the blood of a Realized One; and causing a schism in the Saṅgha. These five fatal wounds lead to a place of loss, to hell.”

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5.130 — LOSS

✦

1 “Mendicants, there are these five losses. What five? Loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. These are the five losses.

2 There are these five endowments. What five? Endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. These are the five endowments.”

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5.131 — WIELDING POWER (1ST)

✦

1 “Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner. And this power cannot be undermined by any human enemy.

2 What five? A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch who possesses these five factors wields power only in a principled manner. And this power cannot be undermined by any human enemy.

3 In the same way, possessing five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

4 What five? A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

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5.132 — WIELDING POWER (2ND)

✦

1 “Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

2 What five? A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

3 In the same way, possessing five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

4 What five? Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.”

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5.133 — A PRINCIPLED KING

✦

1 “Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”

2 When he said this, one of the mendicants said to the Buddha, “But who is the king of the wheel-turning monarch, the just and principled king?”

3 “It is principle, monk,” said the Buddha.

4 “Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

5 He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

6 In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

6.2 ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should

not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of village or town should be cultivated. This kind of village or town should not be cultivated.'

7 In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns … laymen … laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

7.2 'This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of village or town should be cultivated. This kind of village or town should not be cultivated.'

8 When a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world."

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5.134 — IN WHATEVER REGION

✦

1 “Mendicants, with five factors an anointed aristocratic king lives in his own realm, no matter what region he lives in.

2 What five?

3 An anointed aristocratic king is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

4 He is rich, affluent, and wealthy, with a full treasury and storehouses.

5 He is powerful, having an army of four divisions that is obedient and carries out instructions.

6 He has a commander who is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

7 These four things bring his glory to fruition.

8 With these five qualities, including glory, an anointed aristocratic king lives in his own realm, no matter what direction he lives in. Why is that? Because that is how it is for victors.

9 In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in. What five?

10 It’s when mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This

is like the anointed aristocratic king's impeccable birth.

11 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.

12 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is like the anointed aristocratic king having power.

13 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is like the anointed aristocratic king having a commander.

14 These four qualities bring their freedom to fruition.

15 With these five qualities, including freedom, they live in their own realm, no matter what region they live in. Why is that? Because that is how it is for those whose mind is free."

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5.135 — ASPIRATION (1ST)

✦

1 “Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to kingship. What five?

2 It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

3 He is attractive, good-looking, lovely, of surpassing beauty.

4 He is dear and beloved to his parents.

5 He is dear and beloved to the people of town and country.

6 He is trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

7 He thinks: ‘I’m well born on both my mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. Why shouldn’t I aspire to kingship? I’m attractive, good-looking, lovely, of surpassing beauty. Why shouldn’t I aspire to kingship? I’m dear and beloved to my parents.

7.2 Why shouldn’t I aspire to kingship? I’m dear and beloved to the people of town and country. Why shouldn’t I aspire to kingship? I’m trained and skilled in the arts of anointed aristocratic kings, such as ele-

phant riding, horse riding, driving a chariot, archery, and swordsmanship. Why shouldn't I aspire to kingship?' An anointed aristocratic king's eldest son with these five factors aspires to kingship.

8 In the same way, a mendicant with five qualities aspires to end the defilements. What five?

9 It's when a mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

10 They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

11 They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

12 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

13 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

14 They think: 'I am a person of faith; I have faith in the Realized One's awakening … Why shouldn't I aspire to end the defilements? I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. Why shouldn't I aspire to end the defilements? I'm not devious or deceitful.

14.2 I reveal myself honestly to the Teacher or sensible spiritual companions. Why shouldn't I aspire to end the defilements? I live with energy roused up for giving up unskillful qualities and embracing skillful qualities. I'm strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Why shouldn't I aspire to end the defilements? I'm wise.

14.3 I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?'

15 A mendicant with these five qualities aspires to end the defilements."

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5.136 — ASPIRATION (2ND)

✦

1 “Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to become a viceroy. What five?

2 It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

3 He is attractive, good-looking, lovely, of surpassing beauty.

4 He is dear and beloved to his parents.

5 He is dear and beloved to the armed forces.

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

7 He thinks: ‘I’m well born … attractive … dear and beloved to my parents … dear and beloved to the armed forces … I’m astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present. Why shouldn’t I aspire to become a viceroy?’ An anointed aristocratic king’s eldest son with these five factors aspires to become a viceroy.

8 In the same way, a mendicant with five qualities aspires to end the defilements. What five?

9 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

10 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

11 Their mind is firmly established in the four kinds of mindfulness meditation.

12 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

13 They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

14 They think: 'I'm ethical … learned … mindful … energetic … wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?' A mendicant with these five qualities aspires to end the defilements."

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5.137 — LITTLE SLEEP

✦

1 “Mendicants, these five sleep little at night, staying mostly awake. What five? A woman longing for a man. A man longing for a woman. A thief longing for their loot. A king busy with his duties. A mendicant longing for freedom from the yoke. These five sleep little at night, staying mostly awake.”

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5.138 — EATING FOOD

✦

1 “Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still reckoned a royal bull elephant. What five? It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches. A royal bull elephant with these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still reckoned a royal bull elephant.

2 In the same way, a mendicant with five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still reckoned a mendicant. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches. A mendicant with these five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still reckoned a mendicant.”

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5.139 — CANNOT ENDURE

✦

1 “Mendicants, a royal bull elephant with five factors is not worthy of a king, not fit to serve a king, and is not reckoned a factor of kingship. What five? It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches.

2 And how is it that a royal bull elephant can’t endure sights? It’s when a royal bull elephant gone to battle falters and founders at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure sights.

3 And how is it that a royal bull elephant can’t endure sounds? It’s when a royal bull elephant gone to battle falters and founders at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure sounds.

4 And how is it that a royal bull elephant can’t endure smells? It’s when a royal bull elephant gone to battle falters and founders when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure smells.

5 And how is it that a royal bull elephant can't endure tastes? It's when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure tastes.

6 And how is it that a royal bull elephant can't endure touches? It's when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn't stay firm, and fails to plunge into battle. That's how a royal bull elephant can't endure touches.

7 A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not reckoned a factor of kingship.

8 In the same way, a mendicant with five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with cupped palms, and is not the supreme field of merit for the world. What five? It's when a mendicant can't endure sights, sounds, smells, tastes, and touches.

9 And how is it that a mendicant can't endure sights? It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind. That's how a mendicant can't endure sights.

10 And how is it that a mendicant can't endure sounds? It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind. That's how a mendicant can't endure sounds.

11 And how is it that a mendicant can't endure smells? It's when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind. That's how a mendicant can't endure smells.

12 And how is it that a mendicant can't endure tastes? It's when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind. That's how a mendicant can't endure tastes.

13 And how is it that a mendicant can't endure touches? It's when a mendicant, encountering a touch with their body, is aroused by a desirable touch, so is not able to still the mind. That's how a mendicant can't endure touches.

14 A mendicant with these five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with cupped palms, and is not the supreme field of merit for the world.

15 A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What five? It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches.

16 And how is it that a royal bull elephant can endure sights? It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sights.

17 And how is it that a royal bull elephant can endure sounds? It's when a royal bull elephant does not falter or founder at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the

drums, kettledrums, horns, and cymbals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sounds.

18 And how is it that a royal bull elephant can endure smells? It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and plunges into battle. That's how a royal bull elephant can endure smells.

19 And how is it that a royal bull elephant can endure tastes? It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure tastes.

20 And how is it that a royal bull elephant can endure touches? It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift arrow, or by two, three, four, or five swift arrows. It stays firm, and plunges into battle. That's how a royal bull elephant can endure touches.

21 A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

22 In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What five? It's when a mendicant can endure sights, sounds, smells, tastes, and touches.

23 And how is it that a mendicant can endure sights? It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind. That's how a mendicant can endure sights.

24 And how is it that a mendicant can endure sounds? It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind. That's how a mendicant can endure sounds.

25 And how is it that a mendicant can endure smells? It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind. That's how a mendicant can endure smells.

26 And how is it that a mendicant can endure tastes? It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind. That's how a mendicant can endure tastes.

27 And how is it that a mendicant can endure touches? It's when a mendicant, encountering a touch with their body, is not aroused by a desirable touch, so is able to still the mind. That's how a mendicant can endure touches.

28 A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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5.140 — A LISTENER

✦

1 “Mendicants, a royal bull elephant with five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What five? A royal bull elephant listens, destroys, protects, endures, and goes fast.

2 And how does a royal bull elephant listen? It’s when a royal bull elephant pays attention, applies the mind, concentrates wholeheartedly, and actively listens to whatever task the elephant trainer has it do, whether or not it has done it before. That’s how a royal bull elephant listens.

3 And how does a royal bull elephant destroy? It’s when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That’s how a royal bull elephant destroys.

4 And how does a royal bull elephant protect? It’s when a royal bull elephant in battle protects its fore-quarters and hind-quarters, its fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider. That’s how a royal bull elephant protects.

5 And how does a royal bull elephant endure? It’s when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That’s how a royal bull elephant endures.

6 And how does a royal bull elephant go fast? It's when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That's how a royal bull elephant goes fast.

7 A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

8 In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What five? A mendicant listens, destroys, protects, endures, and goes fast.

9 And how does a mendicant listen? It's when a mendicant pays attention, applies the mind, concentrates wholeheartedly, and actively listens when the teaching and training proclaimed by a Realized One is being taught. That's how a mendicant listens.

10 And how does a mendicant destroy? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, calm them, eliminate them, and obliterate them. That's how a mendicant destroys.

11 And how does a mendicant protect? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of cov-

etousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

11.2 Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Encountering a touch with their body … Knowing an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

11.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant protects.

12 And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

13 And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast.

14 A mendicant with these five qualities … is the supreme field of merit for the world."

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5.141 — SCORN

✦

1 “Mendicants, these five individuals are found in the world. What five? One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.

2 And how does an individual give then scorn? It’s when an individual gives an individual robes, almsfood, lodgings, and medicines and supplies for the sick. They think: ‘I give; this one receives.’ They give to them, then they scorn them. That’s how an individual gives then scorns.

3 And how does an individual live together then scorn? It’s when an individual lives with someone else for two or three years. They live together with them, then they scorn them. That’s how an individual lives together then scorns.

4 And how is an individual gullible for gossip? It’s when they’re very quick to believe what a certain individual says in praise or criticism of another. That’s how an individual is gullible for gossip.

5 And how is an individual impulsive? It’s when a certain individual is fickle in faith, devotion, fondness, and confidence. That’s how an individual is impulsive.

6 And how is an individual dull and stupid? It’s when they don’t know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. That’s how an individual is dull and stupid.

[7] These are the five individuals found in the world.”

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5.142 — TRANSGRESSION

✦

1 “Mendicants, these five individuals are found in the world. What five?

2 One individual transgresses and regrets it. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

3 One individual transgresses and doesn’t regret it. And they don’t understand …

4 One individual doesn’t transgress yet still feels regret. And they don’t understand …

5 One individual neither transgresses nor regrets. But they don’t understand …

6 One individual neither transgresses nor regrets. And they do understand where those arisen bad, unskillful qualities cease without remainder.

7 Take the case of the individual who transgresses and regrets it. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder. They should be told: ‘Venerable, the defilements born of transgression are found in you, and the defilements born of regret grow. You would do well to give up the defilements born of transgression and dispel the defilements born of regret, and then develop the mind and wisdom. In this way you’ll become just like the fifth individual.’

8 Take the case of the individual who transgresses and doesn't regret it. And they don't understand … They should be told: 'Venerable, the defilements born of transgression are found in you, but the defilements born of regret don't grow. You would do well to give up the defilements born of transgression, and then develop the mind and wisdom. In this way you'll become just like the fifth individual.'

9 Take the case of the individual who doesn't transgress yet feels regret. And they don't understand … They should be told: 'Venerable, the defilements born of transgression are not found in you, yet the defilements born of regret grow. You would do well to dispel the defilements born of regret, and then develop the mind and wisdom. In this way you'll become just like the fifth individual.'

10 Take the case of the individual who neither transgresses nor regrets. But they don't understand … They should be told: 'Venerable, the defilements born of transgression are not found in you, and the defilements born of regret don't grow. You would do well to develop the mind and wisdom. In this way you'll become just like the fifth individual.'

11 And so, mendicants, when these four individuals are advised and instructed by comparison with the fifth individual, they gradually attain the ending of defilements."

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5.143 — AT SĀRANDADA

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

3 Now at that time around five hundred Licchavis were sitting together at the Sārandada Shrine, and this discussion came up among them, "The appearance of five treasures is rare in the world. What five? The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure. The appearance of these five treasures is rare in the world."

4 Then those Licchavis sent a man out on to the road, saying, "My man, please tell us when you see the Buddha."

5 That man saw the Buddha coming off in the distance. He went to the Licchavis and said, "Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please go at your convenience."

6 Then those Licchavis went up to the Buddha, bowed, stood to one side, and said to him, "Please go to the Sārandada Shrine, out of sympathy." The Buddha consented with silence.

7 Then the Buddha went up to the Sārandada Shrine. He sat down on the seat spread out and said to the Licchavis, "Licchavis, what were you sitting talking about just now? What conversation was left unfinished?"

8 “Well, sir, this discussion came up among us while we were sitting together: ‘The appearance of five treasures is rare in the world. …’”

9 “You Licchavis are so fixated on sensual pleasures, that’s the only discussion that came up! Licchavis, the appearance of five treasures is rare in the world. What five?

10 The appearance of a Realized One, a perfected one, a fully awakened Buddha.

11 A teacher of the teaching and training proclaimed by a Realized One.

12 An individual who understands the teaching and training proclaimed by a Realized One.

13 An individual who practices in line with the teaching.

14 An individual who is grateful and thankful.

15 The appearance of these five treasures is rare in the world.”

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5.144 — AT TIKAṆḌAKĪ

✦

1 At one time the Buddha was staying near Sāketa in Tikaṇḍakī Wood. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, a mendicant would do well to meditate from time to time perceiving the following: the repulsive in the unrepulsive,

4 the unrepulsive in the repulsive,

5 the repulsive in both the unrepulsive and the repulsive, and

6 the unrepulsive in both the repulsive and the unrepulsive.

7 A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive.

8 For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive? ‘May greed not arise in me for things that arouse greed.’ A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

9 For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive? ‘May hate not arise in me for things that provoke hate.’ ...

10 For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive and the repulsive? ‘May greed not arise in me for things that arouse greed. May hate not arise in me for things that provoke hate.’ …

11 For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive and the unrepulsive? ‘May hate not arise in me for things that provoke hate. May greed not arise in me for things that arouse greed.’ …

12 For what reason should a mendicant meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive? ‘May no greed for things that arouse greed, hate for things that provoke hate, or delusion for things that promote delusion arise in me in any way at all.’ For this reason a mendicant should meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive.”

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5.145 — HELL

✦

1 “Mendicants, someone with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. Someone with these five qualities is placed in hell as if delivered there.

2 Someone with five qualities is placed in heaven as if delivered there. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. Someone with these five qualities is placed in heaven as if delivered there.”

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5.146 — A FRIEND

✦

1 “Mendicants, you shouldn’t associate with a mendicant friend who has five qualities. What five? They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They’re unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. Mendicants, you shouldn’t associate with a mendicant friend who possesses these five qualities.

2 You should associate with a mendicant friend who has five qualities. What five? They don’t start up work projects. They don’t take up disciplinary issues. They don’t conflict with leading mendicants. They don’t like long and aimless wandering. They’re able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. You should associate with a mendicant friend who possesses these five qualities.”

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5.147 — GIFTS OF AN UNTRUE PERSON

✦

1 “Mendicants, there are these five gifts of an untrue person. What five? They give carelessly. They give thoughtlessly. They don’t give with their own hand. They give the dregs. They give without consideration for consequences. These are the five gifts of an untrue person.

2 There are these five gifts of a true person. What five? They give carefully. They give thoughtfully. They give with their own hand. They don’t give the dregs. They give with consideration for consequences. These are the five gifts of a true person.”

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5.148 — GIFTS OF A TRUE PERSON

✦

1 “There are these five gifts of a true person. What five? They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without damaging themselves or others.

2 Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they’re attractive, good-looking, lovely, of surpassing beauty.

3 Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand.

4 Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And when the time is right, their needs are amply satisfied.

5 Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their mind tends to enjoy the five refined kinds of sensual stimulation.

6 Having given a gift without damaging themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

7 These are the five gifts of a true person.”

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5.149 — TEMPORARILY FREE (1ST)

✦

1 “Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom. These five things lead to the decline of a mendicant who is temporarily free.

2 These five things don’t lead to the decline of a mendicant who is temporarily free. What five? They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom. These five things don’t lead to the decline of a mendicant who is temporarily free.”

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5.150 — TEMPORARILY FREE (2ND)

✦

1 “Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, and sleep. They don’t guard the sense doors and they eat too much. These five things lead to the decline of a mendicant who is temporarily free.

2 These five things don’t lead to the decline of a mendicant who is temporarily free. What five? They don’t relish work, talk, and sleep. They guard the sense doors and they have moderation in eating. These five things don’t lead to the decline of a mendicant who is temporarily free.”

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5.151 — THE SURE PATH (1ST)

✦

1 “Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They listen with scattered and disunified mind. They apply the mind irrationally. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.

2 Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They listen with unscattered and unified mind. They apply the mind rationally. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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5.152 — THE SURE PATH (2ND)

✦

1 “Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They’re witless, dull, and idiotic. They think they know what they don’t know. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.

2 Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They’re wise, bright, and clever. They don’t think they know what they don’t know. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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5.153 — THE SURE PATH (3RD)

✦

1 “Mendicants, someone with five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What five? They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They’re antagonistic to the teacher, planning to attack them.

1.2 They’re witless, dull, and idiotic. And they think they know what they don’t know. Someone with these five qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching.

2 Someone with five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What five? They don’t listen to the teaching bent only on putting it down. They don’t listen to the teaching with a hostile, fault-finding mind. They’re not antagonistic to the teacher, and not planning to attack them.

2.2 They’re wise, bright, and clever. And they don’t think they know what they don’t know. Someone with these five qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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5.154 — THE DECLINE OF THE TRUE TEACHING (1ST)

✦

1 “Mendicants, these five things lead to the decline and disappearance of the true teaching. What five? It’s when mendicants don’t carefully listen to the teachings, memorize them, and remember them. They don’t carefully examine the meaning of teachings that they remember. And they don’t carefully practice in line with the meaning and the teaching they’ve understood. These five things lead to the decline and disappearance of the true teaching.

2 These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It’s when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they’ve understood. These five things lead to the continuation, persistence, and enduring of the true teaching.”

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5.155 — THE DECLINE OF THE TRUE TEACHING (2ND)

✦

1 “Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

2 It’s when the mendicants don’t memorize the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. This is the first thing that leads to the decline and disappearance of the true teaching.

3 Furthermore, the mendicants don’t explain the teaching in detail to others as they learned and memorized it. This is the second thing …

4 Furthermore, the mendicants don’t make others recite the teaching in detail as they learned and memorized it. This is the third thing …

5 Furthermore, the mendicants don’t rehearse the teaching in detail as they learned and memorized it. This is the fourth thing …

6 Furthermore, the mendicants don’t think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the decline and disappearance of the true teaching.

7 These five things lead to the decline and disappearance of the true teaching.

8 These five things lead to the continuation, persistence, and enduring of the true teaching. What five?

9 It's when the mendicants memorize the teaching— statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

10 Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it. This is the second thing …

11 Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it. This is the third thing …

12 Furthermore, the mendicants rehearse the teaching in detail as they learned and memorized it. This is the fourth thing …

13 Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

14 These five things lead to the continuation, persistence, and enduring of the true teaching."

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5.156 — THE DECLINE OF THE TRUE TEACHING (3RD)

✦

1 “Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

2 It’s when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

3 Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. This is the second thing …

4 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don’t carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no one to preserve them. This is the third thing …

5 Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too are indulgent and slack … This is the fourth thing …

6 Furthermore, there's a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and forsake each other. This doesn't inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth thing that leads to the decline and disappearance of the true teaching.

7 These five things lead to the decline and disappearance of the true teaching.

8 These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It's when the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well organized, the meaning is correctly interpreted. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

9 Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing ...

10 Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing ...

11 Furthermore, the senior mendicants are not indulgent and slack, leaders in backsliding, neglecting seclusion. They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those

who come after them follow their example. They too are not indulgent or slack … This is the fourth thing …

12 Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without dispute, with one recitation. When the Saṅgha is in harmony, they don't abuse, insult, block, or forsake each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

13 These five things lead to the continuation, persistence, and enduring of the true teaching."

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5.157 — INAPPROPRIATE TALK

✦

1 “Mendicants, it is inappropriate to speak to five individuals by comparing that individual with someone else. What five?

2 It’s inappropriate to talk to an unfaithful person about faith. It’s inappropriate to talk to an unethical person about ethics. It’s inappropriate to talk to an unlearned person about learning. It’s inappropriate to talk to a stingy person about generosity. It’s inappropriate to talk to a witless person about wisdom.

3 And why is it inappropriate to talk to an unfaithful person about faith? When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that faith in themselves, they don’t get the rapture and joy that faith brings. That’s why it’s inappropriate to talk to an unfaithful person about faith.

4 And why is it inappropriate to talk to an unethical person about ethics? When an unethical person is spoken to about ethics they lose their temper … Why is that? Not seeing that ethical conduct in themselves, they don’t get the rapture and joy that ethical conduct brings. That’s why it’s inappropriate to talk to an unethical person about ethics.

5 And why is it inappropriate to talk to an unlearned person about learning? When an unlearned person is spoken to about learning they lose their temper … Why is that? Not seeing that learning in themselves, they don’t

get the rapture and joy that learning brings. That's why it's inappropriate to talk to an unlearned person about learning.

6 And why is it inappropriate to talk to a stingy person about generosity? When a stingy person is spoken to about generosity they lose their temper … Why is that? Not seeing that generosity in themselves, they don't get the rapture and joy that generosity brings. That's why it's inappropriate to talk to a stingy person about generosity.

7 And why is it inappropriate to talk to a witless person about wisdom? When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that wisdom in themselves, they don't get the rapture and joy that wisdom brings. That's why it's inappropriate to talk to a witless person about wisdom.

8 It is inappropriate to speak to these five individuals by comparing that individual with someone else.

9 It is appropriate to speak to five individuals by comparing that individual with someone else. What five?

10 It's appropriate to talk to a faithful person about faith. It's appropriate to talk to an ethical person about ethical conduct. It's appropriate to talk to a learned person about learning. It's appropriate to talk to a generous person about generosity. It's appropriate to talk to a wise person about wisdom.

11 And why is it appropriate to talk to a faithful person about faith? When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance,

hate, and bitterness. Why is that? Seeing that faith in themselves, they get the rapture and joy that faith brings. That's why it's appropriate to talk to a faithful person about faith.

12 And why is it appropriate to talk to an ethical person about ethical conduct? When an ethical person is spoken to about ethical conduct they don't lose their temper … Why is that? Seeing that ethical conduct in themselves, they get the rapture and joy that ethical conduct brings. That's why it's appropriate to talk to an ethical person about ethical conduct.

13 And why is it appropriate to talk to a learned person about learning? When a learned person is spoken to about learning they don't lose their temper … Why is that? Seeing that learning in themselves, they get the rapture and joy that learning brings. That's why it's appropriate to talk to a learned person about learning.

14 And why is it appropriate to talk to a generous person about generosity? When a generous person is spoken to about generosity they don't lose their temper … Why is that? Seeing that generosity in themselves, they get the rapture and joy that generosity brings. That's why it's appropriate to talk to a generous person about generosity.

15 And why is it appropriate to talk to a wise person about wisdom? When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings. That's why it's appropriate to talk to a wise person about wisdom.

16 It is appropriate to speak to these five individuals by comparing that individual with someone else.”

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5.158 — TIMIDITY

✦

1 “Mendicants, a mendicant with five qualities is overcome by timidity. What five? It’s when a mendicant is faithless, unethical, with little learning, lazy, and witless. A mendicant with these five qualities is overcome by timidity.

2 A mendicant with five qualities is self-assured. What five? It’s when a mendicant is faithful, ethical, learned, energetic, and wise. A mendicant with these five qualities is self-assured.”

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5.159 — WITH UDĀYĪ

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery. Now, at that time Venerable Udāyī was sitting teaching Dhamma, surrounded by a large assembly of laypeople. Seeing this, Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large assembly of laypeople."

3 "Ānanda, it's not easy to teach Dhamma to others. You should establish five things in yourself before teaching Dhamma to others. What five?

4 You should teach Dhamma to others thinking: 'I will teach step by step.' ...

5 'I will teach showing my method.' ...

6 'I will teach out of kindness.' ...

7 'I will not teach while secretly hoping to profit.' ...

8 'I will teach without damaging myself or others.'

9 It's not easy to teach Dhamma to others. You should establish these five things in yourself before teaching Dhamma to others."

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5.160 — HARD TO DISPEL

✦

1 “Mendicants, these five things are hard to dispel once they’ve arisen. What five? Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling. These five things are hard to dispel once they’ve arisen.”

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5.161 — GETTING RID OF RESENTMENT (1ST)

✦

1 "Mendicants, a mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone. What five?

2 You should develop love for an individual you resent. That's how to get rid of resentment for that individual.

3 You should develop compassion for an individual you resent. …

4 You should develop equanimity for an individual you resent. …

5 You should disregard an individual you resent, paying no attention to them. …

6 You should focus on the ownership of deeds regarding that individual: 'This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.' That's how to get rid of resentment for that individual.

7 A mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone."

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5.162 — GETTING RID OF RESENTMENT (2ND)

✦

1 There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “Reverends, a mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone. What five?

4 In the case of an individual whose behavior by way of body is impure, but whose behavior by way of speech is pure, you should get rid of resentment for that kind of individual.

5 In the case of an individual whose behavior by way of speech is impure, but whose behavior by way of body is pure, …

6 In the case of an individual whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, …

7 In the case of an individual whose behavior by way of body and speech is impure, and who doesn’t get an openness and clarity of heart from time to time, …

8 In the case of an individual whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time, you should get rid of resentment for that kind of individual.

9 How should you get rid of resentment for an individual whose behavior by way of body is impure, but whose behavior by way of speech is pure? Suppose a mendicant wearing rag robes sees a rag by the side of the road. They'd hold it down with the left foot, spread it out with the right foot, tear out what was intact, and take it away with them.

9.2 In the same way, at that time you should ignore that individual's impure behavior by way of body and focus on their pure behavior by way of speech. That's how to get rid of resentment for that individual.

10 How should you get rid of resentment for an individual whose behavior by way of speech is impure, but whose behavior by way of body is pure? Suppose there was a lotus pond enveloped with moss and aquatic plants. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

10.2 They'd plunge into the lotus pond, sweep apart the moss and aquatic plants, drink from their cupped hands, and be on their way. In the same way, at that time you should ignore that individual's impure behavior by way of speech and focus on their pure behavior by way of body. That's how to get rid of resentment for that individual.

11 How should you get rid of resentment for an individual whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time? Suppose there was a little water in a cow's hoofprint. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

11.2 They might think: 'This little bit of water is in a cow's hoofprint. If I drink it with my cupped hands or a bowl, I'll stir it and disturb it, making it undrinkable. Why don't I get down on all fours and drink it up like

a cow, then be on my way?' So that's what they do.

11.3 In the same way, at that time you should ignore that individual's impure behavior by way of speech and body, and focus on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that individual.

12 How should you get rid of resentment for an individual whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time? Suppose a person was traveling along a road, and they were sick, suffering, gravely ill. And it was a long way to a village, whether ahead or behind.

12.2 And they didn't have any suitable food or medicine, or a competent carer, or someone to bring them within a village. Another person traveling along the road might see them, and think of them with nothing but compassion, kindness, and sympathy: 'Oh, may this person get suitable food or medicine, or a competent carer, or someone to bring them within a village. Why is that? So that they don't come to ruin right here.'

12.3 In the same way, at that time you should ignore that individual's impure behavior by way of speech and body, and the fact that they don't get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy: 'Oh, may this venerable give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind. Why is that? So that, when their body breaks up, after death, they're not reborn in a place of loss, a bad place, the underworld, hell.' That's how to get rid of resentment for that individual.

13 How should you get rid of resentment for an individual whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time? Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees.

13.2 Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And after emerging they'd sit or lie down right there in the shade of the trees.

14 In the same way, at that time you should focus on that individual's pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that individual. Relying on an individual who is impressive all around, the mind becomes confident.

15 A mendicant should use these five ways to completely get rid of resentment when it has arisen toward anyone."

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5.163 — DISCUSSIONS

✦

1 There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “A mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

4 A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

5 They’re personally accomplished in immersion, …

6 They’re personally accomplished in wisdom, …

7 They’re personally accomplished in freedom, …

8 They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

9 A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

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5.164 — SHARING A WAY OF LIFE

✦

1 There Venerable Sāriputta addressed the mendicants:

2 “A mendicant with five qualities is fit to share their life with their spiritual companions. What five?

3 A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

4 They’re personally accomplished in immersion, …

5 They’re personally accomplished in wisdom, …

6 They’re personally accomplished in freedom, …

7 They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

8 A mendicant with these five qualities is fit to share their life with their spiritual companions.”

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5.165 — ASKING QUESTIONS

✦

1 There Venerable Sāriputta addressed the mendicants: … “Whoever asks a question of another, does so for one or other of these five reasons. What five? Someone asks a question of another from stupidity and folly. Or they ask from corrupt wishes, being of wishful temperament. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’

1.2 Whoever asks a question of another, does so for one or other of these five reasons. As for myself, I ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’”

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5.166 — CESSATION

✦

1 There Venerable Sāriputta addressed the mendicants:

2 “Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, then, surpassing the company of gods that consume edible food, they’re reborn in a certain host of mind-made gods. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”

3 When he said this, Venerable Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

4 But for a second … and a third time Sāriputta repeated his statement.

5 And for a third time, Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

6 Then Venerable Sāriputta thought, “Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. Why don’t I go to see the Buddha?”

7 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the mendicants:

8 “Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in

this very life, they're reborn in the company of a certain host of mind-made gods, who surpass the gods that consume edible food. There they might enter into and emerge from the cessation of perception and feeling. That is possible."

9 When he said this, Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

10 But for a second ... and a third time Sāriputta repeated his statement.

11 And for a third time, Udāyī said to him, "This is not possible, Reverend Sāriputta, it cannot happen!"

12 Then Venerable Sāriputta thought, "Even in front of the Buddha Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. I'd better stay silent." Then Sāriputta fell silent.

13 Then the Buddha said to Venerable Udāyī, "But Udāyī, do you believe in a mind-made body?"

14 "For those gods, sir, who are formless, made of perception."

15 "Udāyī, what has an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!"

16 Then the Buddha said to Venerable Ānanda, "Ānanda! How can you just watch while a senior mendicant is being harassed? Don't you have any compassion for a senior mendicant who is being harassed?"

17 Then the Buddha addressed the mendicants:

18 “Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume edible food. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”

19 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

20 Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāṇa and said to him, “Reverend Upavāṇa, they’ve been harassing other senior mendicants, but I didn’t question them. I wouldn’t be surprised if the Buddha brings this up when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāṇa himself. And right now I feel insecure.”

21 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out and said to Upavāṇa, “Upavāṇa, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?”

22 “Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

23 It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

24 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

25 They're a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.

26 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

27 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

28 A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

29 "Good, good, Upavāṇa! A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired. If these five qualities are not found in a senior mendicant, why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin? But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them."

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5.167 — ACCUSATION

✦

1 There Sāriputta addressed the mendicants: “Reverends, a mendicant who wants to accuse another should first establish five things in themselves.

2 What five? I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

3 Take a case where I see a certain individual being accused at the wrong time, not being disturbed at the right time. They’re accused falsely, not disturbed truthfully. They’re accused harshly, not disturbed gently. They’re accused harmfully, not disturbed beneficially. They’re accused with secret hate, not disturbed lovingly.

4 The mendicant who is accused improperly should be reassured in five ways. ‘Venerable, you were accused at the wrong time, not at the right time. There’s no need for you to feel remorse. You were accused falsely, not truthfully. … You were accused harshly, not gently. … You were accused harmfully, not beneficially. … You were accused with secret hate, not lovingly. There’s no need for you to feel remorse.’ A mendicant who is accused improperly should be reassured in these five ways.

5 The mendicant who makes improper accusations should be chastened in five ways. ‘Reverend, you made an accusation at the wrong time, not at the right time. There’s a reason for you to feel remorse. You made an accusation falsely, not truthfully. … You made an accusation harshly, not gently. … You made an accusation harmfully, not beneficially. …

5.2 You made an accusation with secret hate, not lovingly. There’s a reason for you to feel remorse.’ The mendicant who makes improper accusations should be chastened in these five ways. Why is that? So that another mendicant wouldn’t think to make a false accusation.

6 Take a case where I see a certain individual being accused at the right time, not being disturbed at the wrong time. They’re accused truthfully, not disturbed falsely. They’re accused gently, not disturbed harshly. They’re accused beneficially, not disturbed harmfully. They’re accused lovingly, not disturbed with secret hate.

7 The mendicant who is accused properly should be chastened in five ways. ‘Venerable, you were accused at the right time, not at the wrong time. There’s a reason for you to feel remorse. You were accused truthfully, not falsely. … You were accused gently, not harshly. … You were accused beneficially, not harmfully. … You were accused lovingly, not with secret hate. There’s a reason for you to feel remorse.’ The mendicant who is accused properly should be chastened in these five ways.

8 The mendicant who makes proper accusations should be reassured in five ways. ‘Reverend, you made an accusation at the right time, not at the wrong time. There’s no need for you to feel remorse. You made an accusation truthfully, not falsely. … You made an accusation gently, not harshly. … You made an accusation beneficially, not harmfully. …

8.2 You made an accusation lovingly, not with secret hate. There's no need for you to feel remorse.' The mendicant who makes proper accusations should be reassured in these five ways. Why is that? So that another mendicant would think to make a true accusation.

9 An individual who is accused should ground themselves in two things: truth and an even temper. Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, beneficially or harmfully, lovingly or with secret hate—I will still ground myself in two things: truth and an even temper. If I know that that quality is found in me, I will tell them that it is. If I know that that quality is not found in me, I will tell them that it is not."

10 "Even when you speak like this, Sāriputta, there are still some futile people here who do not respectfully take it up."

11 "Sir, there are those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're haughty, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness.

11.2 They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and idiotic. When I speak to them like this, they don't respectfully take it up.

12 Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not haughty, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training.

12.2 They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise and clever. When I speak to them like this, they do respectfully take it up."

13 "Sāriputta, those faithless individuals who went forth from the lay life to homelessness not out of faith but to earn a livelihood … Leave them be.

14 But those gentlemen who went forth from the lay life to homelessness out of faith … You should speak to them. Sāriputta, you should advise your spiritual companions! You should instruct your spiritual companions! Thinking: 'I will draw my spiritual companions away from false teachings and ground them in true teachings.' That's how you should train."

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5.168 — ETHICS

✦

1 There Venerable Sāriputta addressed the mendicants:

2 “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

3 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

4 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision.

4.2 When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

5 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

5.2 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

6 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

7 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

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5.169 — QUICK-WITTED

✦

1 Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

2 "Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they've learned?"

3 "Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

4 "Well then, Reverend Sāriputta, listen and apply your mind well, I will speak."

5 "Yes, reverend," Sāriputta replied. Venerable Ānanda said this:

6 "It's when a mendicant is skilled in the meaning, skilled in the teaching, skilled in definition, skilled in phrasing, and skilled in sequence. That is how to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they've learned."

[7] “It’s incredible, it’s amazing! How well this was said by Venerable Ānanda! And we will remember Venerable Ānanda as someone who possesses these five qualities: ‘Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in definition, skilled in phrasing, and skilled in sequence.’”

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5.170 — WITH BHADDAJI

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and Venerable Ānanda said to him:

2 "Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?"

3 "Reverend, there is this Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. When you see the Divinity, that's the best sight. There are the gods called 'of sublime luminosity', who are drenched and steeped in pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' When you hear that, it's the best sound.

3.2 There are the gods called 'of universal beauty'. Since they're truly content, they experience pleasure. This is the best happiness. There are the gods reborn in the dimension of nothingness. This is the best perception. There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence."

4 "So, Venerable Bhaddaji, do you agree with what most people say about this?"

5 "Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

6 “Well then, Reverend Bhaddaji, listen and apply your mind well, I will speak.”

7 “Yes, reverend,” Bhaddaji replied. Ānanda said this:

8 “What you see when the defilements are ended without delay is the best sight. What you hear when the defilements are ended without delay is the best sound. The happiness you feel when the defilements are ended without delay is the best happiness. What you perceive when the defilements are ended without delay is the best perception. The state of existence in which the defilements are ended without delay is the best state of existence.”

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5.171 — TIMIDITY

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "A lay follower with five qualities is overcome by timidity. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is overcome by timidity.

4 A lay follower with five qualities is self-assured. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is self-assured."

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5.172 — ASSURED

✦

1 “A lay follower living at home with five qualities is not self-assured. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower living at home with these five qualities is not self-assured.

2 A lay follower living at home with these five qualities is self-assured. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower living at home with these five qualities is self-assured.”

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5.173 — HELL

✦

1 “Mendicants, a lay follower with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is placed in hell as if delivered there.

2 A lay follower with five qualities is placed in heaven as if delivered there. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lay follower with these five qualities is placed in heaven as if delivered there.”

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5.174 — THREATS

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Householder, unless these five fears and enmities are given up, one is said to be unethical, and is reborn in hell. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Unless these five fears and enmities are given up, one is said to be unethical, and is reborn in hell.

3 Once these five fears and enmities are given up, one is said to be ethical, and is reborn in a good place. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. Once these five fears and enmities are given up, one is said to be ethical, and is reborn in a good place.

4 Anyone who kills living creatures brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures does not brim with fear and enmity either in this life or in lives to come, and doesn’t experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from killing living creatures.

5 Anyone who steals …

6 Anyone who commits sexual misconduct …

7 Anyone who lies …

[8] Anyone who consumes beer, wine, and liquor intoxicants brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from beer, wine, and liquor intoxicants does not brim with fear and enmity either in this life or in lives to come, and doesn't experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants.

[9] Someone in this world
who kills living creatures,
speaks falsely, steals,
commits adultery,
and indulges in drinking
beer and wine—

[10] unless they give up these five threats,
they're said to be unethical.
When their body breaks up, that witless person
is reborn in hell.

[11] But someone in this world
who doesn't kill living creatures,
speak falsely, steal,
commit adultery,
or indulge in drinking
beer and wine—

12 having given up these five threats,
they're said to be ethical.
When their body breaks up, that wise person
is reborn in a good place."

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5.175 — CORPSE-WORKER

✦

1 “Mendicants, a lay follower with five qualities is a corpse-worker, a stain, and a reject among lay followers. What five? They’re faithless. They’re unethical. They follow boisterous, superstitious rites, believing in omens rather than deeds. They seek outside of the Buddhist community for those worthy of religious donations. And they make offerings there first. A lay follower with these five qualities is a corpse-worker, a stain, and a reject among lay followers.

2 A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers. What five? They’re faithful. They’re ethical. They don’t practice boisterous, superstitious rites, and believe in deeds rather than omens. They don’t seek outside of the Buddhist community for those worthy of religious donations. And they don’t make offerings there first. A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers.”

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5.176 — RAPTURE

✦

1 Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: 'How can we, from time to time, enter and dwell in the rapture of seclusion?' That's how you should train."

3 When he said this, Venerable Sāriputta said to the Buddha, "It's incredible, sir, it's amazing! How well said this was by the Buddha: 'Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: "How can we, from time to time, enter and dwell in the rapture of seclusion?" That's how you should train.'

4 At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sad-

ness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him."

5 "Good, good, Sāriputta! At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren't present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful.

5.2 The pain and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren't present in him."

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5.177 — TRADES

✦

1 “Mendicants, a lay follower should not engage in these five trades. What five? Trade in weapons, living creatures, meat, intoxicants, and poisons. A lay follower should not engage in these five trades.”

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5.178 — KINGS

✦

1 “What do you think, mendicants? Have you ever seen or heard of a person who has given up killing living creatures, and the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

2 “No, sir.”

3 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person has murdered a man or a woman.’ The kings have them arrested for killing, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?”

4 “Sir, we have seen it and heard of it, and we will hear of it again.”

5 “What do you think, mendicants? Have you ever seen or heard of a person who has given up stealing, and the kings have them arrested for that …?”

6 “No, sir.”

7 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person took something from a village or wilderness, with the intention to commit theft.’ The kings have them arrested for stealing … Have you ever seen or heard of such a case?”

8 “Sir, we have seen it and heard of it, and we will hear of it again.”

9 “What do you think, mendicants? Have you ever seen or heard of a person who has given up sexual misconduct, and the kings have them arrested for that …?”

10 “No, sir.”

11 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person had relations with women or maidens under someone else’s protection.’ The kings have them arrested for that … Have you ever seen or heard of such a case?”

12 “Sir, we have seen it and heard of it, and we will hear of it again.”

13 “What do you think, mendicants? Have you ever seen or heard of a person who has given up lying, and the kings have them arrested for that …?”

14 “No, sir.”

15 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person has ruined a householder or householder’s child by lying.’ The kings have them arrested for that … Have you ever seen or heard of such a case?”

16 “Sir, we have seen it and heard of it, and we will hear of it again.”

17 “What do you think, mendicants? Have you ever seen or heard of a person who has given up intoxicants of beer, wine, and liquor, and the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

18 “No, sir.”

19 “Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘While under the influence of intoxicants of beer, wine, and liquor, this person murdered a woman or a man. Or they stole something from a village or wilderness. Or they had relations with women or maidens under someone else’s protection.

19.2 Or they ruined a householder or householder’s child by lying.’ The kings have them arrested for being under the influence of intoxicants of beer, wine, and liquor, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?”

20 “Sir, we have seen it and heard of it, and we will hear of it again.”

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5.179 — A LAYPERSON

✦

1 Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. Then the Buddha said to Venerable Sāriputta:

2 "You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in this life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld.

2.2 I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

3 And what are the five precepts in which their actions are restrained? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. These are the five precepts in which their actions are restrained.

4 And what are the four blissful meditations in this life belonging to the higher mind that they get when they want, without trouble or difficulty?

5 It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

This is the first blissful meditation in this life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

6 Furthermore, a noble disciple has experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' This is the second blissful meditation ...

7 Furthermore, a noble disciple has experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' This is the third blissful meditation ...

8 Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth blissful meditation in this life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind. These are the four blissful meditations in this life belonging to the higher mind that they get when they want, without trouble or difficulty.

9 You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in this life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm.

9.2 I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

10 Seeing the peril in the hells,
you should shun bad deeds.
Taking up the teaching of the noble ones,
an astute person should shun them.

11 You shouldn't harm living beings,
so long as strength is found.
Nor should you knowingly speak falsehood,
or take what is not given.

12 Content with your own partners,
you should stay away from the partners of others.
A personage shouldn't drink wine or toddy,
as they confuse the mind.

13 You should recollect the Buddha,
and reflect on the teaching.
You should develop a harmless mind of welfare,
which leads to the realms of gods.

14 When suitable gifts to give are available
to someone who seeks and needs merit,
a religious donation is abundant
if given first to the peaceful ones.

15 I will tell of the peaceful ones,
Sāriputta, listen to me.
Cows may be black or white,
red or tawny,

16 mottled or uniform,
or pigeon-colored.
But when one is born among them,
the bull that's tamed—

17 a behemoth, powerful,
well-paced in pulling forward—
they yoke the load just to him,
regardless of his color.

18 So it is for humans,
wherever they may be born—
among aristocrats, brahmins, peasants,
menials, or corpse-workers and scavengers—

19 but when one is born among them,
tamed, true to their vows.
Firm in principle, accomplished in ethical conduct,
truthful, conscientious,

20 they've given up birth and death,
and have completed the spiritual journey.
With burden put down, detached,
they've completed the task <j>and are free of defilements.

21 Gone beyond all things,
they're quenched by not grasping.
In that flawless field,
a religious donation is abundant.

22 Fools who don't understand—
unlearned simpletons—
give their gifts to those outside,
and don't attend the peaceful ones.

23 But those who do attend the peaceful ones—
wise, esteemed as attentive—
and whose faith in the Holy One
has roots planted deep,

24 they go to the realm of the gods,
or are born here in a good family.
Gradually those astute ones
reach extinguishment."

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5.180 — ABOUT GAVESĪ

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. While traveling along a road the Buddha saw a large sal grove in a certain spot. He left the road, went to the sal grove, and plunged deep into it. And at a certain spot he smiled.

2 Then Venerable Ānanda thought, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

3 So Venerable Ānanda said to the Buddha, "What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason."

4 "Once upon a time, Ānanda, there was a city in this spot that was successful and prosperous, populous and full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by that city.

5 He had a lay follower named Gavesī who had not fulfilled all the precepts. And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts. Then Gavesī thought: 'I'm the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts. We're the same, I'm in no way better. So let me do better.'

6 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who has fulfilled the precepts.’ Then those five hundred lay followers thought: ‘Master Gavesī is our helper, leader, and adviser, and now he will fulfill the precepts. Why don’t we do the same?’ Then those five hundred lay followers went to Gavesī and said to him: ‘From this day forth may Master Gavesī remember these five hundred lay followers as having fulfilled the precepts.’

7 Then Gavesī thought: ‘I’m the helper, leader, and adviser of these five hundred lay followers, and both I and they have fulfilled the precepts. We’re the same, I’m in no way better. So let me do better.’

8 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who is chaste, set apart, refraining from the vulgar act of sex.’ Then those five hundred lay followers did the same. …

9 Then Gavesī thought: ‘These five hundred lay followers … are chaste, set apart, refraining from the vulgar act of sex. We’re the same, I’m in no way better. So let me do better.’

10 Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who eats in one part of the day, abstaining from eating at night, and from food at the wrong time.’ Then those five hundred lay followers did the same. …

11 Then Gavesī thought: ‘These five hundred lay followers … eat in one part of the day, abstaining from eating at night, and food at the wrong time. We’re the same, I’m in no way better. So let me do better.’

12 Then the lay follower Gavesî went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: 'Sir, may I receive the going forth, the ordination in the Buddha's presence?' And he received the going forth, the ordination in the Buddha's presence.

12.2 Not long after his ordination, the mendicant Gavesî, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

13 He understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.' And the mendicant Gavesî became one of the perfected.

14 Then those five hundred lay followers thought: 'Master Gavesî is our helper, leader, and adviser, He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. Why don't we do the same?'

14.2 Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: 'Sir, may we receive the going forth and ordination in the Buddha's presence?' And they did receive the going forth and ordination in the Buddha's presence.

15 Then the mendicant Gavesî thought: 'I get the supreme bliss of freedom whenever I want, without trouble or difficulty. Oh, may these five hundred mendicants do the same!' Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the

supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

16 They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’

17 And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the supreme bliss of freedom. So you should train like this: ‘Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.’ That’s how you should train.”

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5.181 — WILDERNESS DWELLERS

✦

1 “Mendicants, there are these five kinds of wilderness dwellers. What five? One may be a wilderness dweller because of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five kinds of wilderness dwellers. But the one who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

2 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the one who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

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5.182 — ROBES

✦

1 “Mendicants, these five wear rag robes. What five? One may wear rag robes because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five who wear rag robes.”

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5.183 — DWELLING AT THE ROOT OF A TREE

✦

1 “Mendicants, there are these five who dwell at the root of a tree. What five? One may dwell at the root of a tree because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five who dwell at the root of a tree.”

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5.184 — CHARNEL GROUND DWELLERS

✦

1 “Mendicants, these five dwell in a charnel ground. What five? One may dwell in a charnel ground because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five who dwell in a charnel ground.”

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5.185 — OPEN AIR DWELLERS

✦

1 “These five dwell in the open air. …”

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5.186 — THOSE WHO NEVER LIE DOWN

✦

1 “These five never lie down. …”

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5.187 — THOSE WHO SLEEP WHEREVER A MAT IS LAID

✦

1 “These five sleep wherever they lay their mat. …”

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5.188 — THOSE WHO EAT IN ONE SITTING

✦

1 “These five eat in one sitting per day. …”

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5.189 — REFUSERS OF LATE FOOD

✦

1 “These five refuse to accept food offered after the meal has begun. …”

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5.190 — THOSE WHO EAT ONLY FROM THE ALMSBOWL

✦

1 “Mendicants, these five eat only from the almsbowl. What five? One may eat only from the almsbowl because of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five who eat only from the almsbowl. But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

2 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the one who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

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5.191 — HOUNDS

✦

1 “Mendicants, these five traditional principles of the brahmins are exhibited these days among hounds, but not among brahmins. What five?

2 In the past brahmins had sex only with brahmin women, not with others. These days brahmins have sex with both brahmin women and others. But these days hounds have sex only with female hounds, not with other species. This is the first ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

3 In the past brahmins had sex only with brahmin women in the fertile phase of the menstrual cycle, not at other times. These days brahmins have sex with brahmin women both in the fertile phase of the menstrual cycle and at other times. But these days hounds have sex only with female hounds when they are in heat, not at other times. This is the second ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

4 In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue. These days brahmins both buy and sell brahmin women. They live together whether they love each other or not and they want their family line to continue. But these days hounds neither buy nor sell female hounds.

4.2 They live together because they're attracted to each other and want their family line to continue. This is the third ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

5 In the past brahmins did not store up money, grain, silver, or gold. These days brahmins do store up money, grain, silver, and gold. But these days hounds don't store up money, grain, silver, or gold. This is the fourth ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

6 In the past brahmins went looking for almsfood for dinner at dusk, and for breakfast at daybreak. These days brahmins eat as much as they like until their bellies are full, then take away the leftovers. But these days hounds go looking for dinner at dusk, and for breakfast at daybreak. This is the fifth ancient principle of the brahmins exhibited these days among hounds, but not among brahmins.

7 These five ancient principles of the brahmins are exhibited these days among hounds, but not among brahmins."

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5.192 — WITH THE BRAHMIN DOṆA

✦

1 Then Doṇa the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Doṇa sat down to one side, and said to the Buddha:

2 "Worthy Gotama, I have heard that the ascetic Gotama doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the worthy Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Gotama."

3 "Doṇa, do you too claim to be a brahmin?"

4 "Worthy Gotama, if anyone should be rightly called a brahmin, it's me. For I am well born on both my mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation.

4.2 I recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies and ritual performance, their phonology and word classification, and the testaments as fifth. I know them word-by-word, and their grammar. I am well versed in cosmology and the marks of a great man."

5 “Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, rehearsing what was rehearsed, and teaching what was taught. Those seers described five kinds of brahmins. A brahmin who is equal to the Divinity, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin corpse-worker. Which one of these are you, Doṇa?”

6 “Worthy Gotama, we don’t know about these five kinds of brahmins. We just know the word ‘brahmin’. Worthy Gotama, please teach me this matter so I can learn about these five brahmins.”

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

8 “Yes, worthy sir,” Doṇa replied. The Buddha said this:

9 “Doṇa, how is a brahmin equal to the Divinity?

10 It’s when a brahmin is well born on both his mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For forty-eight years he leads the boy’s spiritual life studying the hymns. Then he seeks a fee for his tutor, but only by legitimate means, not illegitimate.

11 In this context, Doṇa, what is legitimate? Not by farming, trade, raising cattle, archery, government service, or one of the professions, but solely by living on alms, not scorning the alms bowl. Having offered the fee to his

tutor, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

12 Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.2 They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

12.3 Having developed these four divine meditations, when the body breaks up, after death, they're reborn in a good place, a realm of divinity.

13 That's how a brahmin is equal to the Divinity.

14 And how is a brahmin equal to a god?

15 It's when a brahmin is well born on both the mother's and the father's sides … Having offered the fee to his tutor, he seeks a wife, but only by legitimate means, not illegitimate.

16 In this context, Doṇa, what is legitimate? Not by buying or selling, he only accepts a brahmin woman by the pouring of water. He has sex only with a brahmin woman. He does not have sex with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle.

17 And why does the brahmin not have sex with a pregnant woman? If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth. That's why the brahmin doesn't have sex with a pregnant woman.

18 And why does the brahmin not have sex with a breastfeeding woman? If a brahmin had sex with a breastfeeding woman, the boy or girl would drink back the semen. That's why the brahmin doesn't have sex with a breastfeeding woman.

19 And why does the brahmin not have sex outside the fertile phase of the menstrual cycle? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation. Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

20 When he has gone forth, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption. Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

21 That's how a brahmin is equal to god.

22 And how does a brahmin toe the line?

23 It's when a brahmin is well born on both the mother's and the father's sides …

24 Not by buying or selling, he only accepts a brahmin woman by the pouring of water. Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

25 As far as the line of the ancient brahmins extends, he doesn't cross over it. That's why he's called a brahmin who toes the line.

26 That's how a brahmin toes the line.

27 And how does a brahmin cross the line?

28 It's when a brahmin is well born on both the mother's and the father's sides …

29 Having offered a fee for his tutor, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers.

29.2 And he has sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

30 As far as the line of the ancient brahmins extends, he crosses over it. That's why he's called a brahmin who crosses the line.

31 That's how a brahmin crosses the line.

32 And how is a brahmin a brahmin corpse-worker?

33 It's when a brahmin is well born on both his mother's and father's side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation. For forty-eight years he leads the virginal spiritual life studying the hymns. Then he seeks a fee for his tutor by legitimate means and illegitimate means. By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

34 Having offered a fee for his tutor, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers.

34.2 And he has sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

35 He earns a living by any kind of work. The brahmins say to him, 'Why is it that the worthy sir claims to be a brahmin, but you earn a living by any kind of work?'

36 He says, 'It's like a fire that burns both pure and filthy things, but doesn't become corrupted by them. In the same way, worthy sir, if a brahmin earns a living by any kind of work, he is not corrupted by that.'

37 A brahmin is called a brahmin corpse-worker because he earns a living by any kind of work.

38 That's how a brahmin is a brahmin corpse-worker.

39 Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, rehearsing what was rehearsed, and teaching what was taught.

40 Those seers described five kinds of brahmins. A brahmin who is equal to the Divinity, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin corpse-worker. Which one of these are you, Doṇa?"

41 "This being so, worthy Gotama, I don't even qualify as a brahmin corpse-worker.

42 Excellent, worthy Gotama! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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5.193 — WITH SAṄGĀRAVA

✦

1 Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Saṅgārava sat down to one side, and said to the Buddha:

2 "What is the cause, Worthy Gotama, what is the reason why sometimes even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed? And why is it that sometimes even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed?"

3 "Brahmin, there's a time when your heart is overcome and mired in sensual desire and you don't truly understand the escape from sensual desire that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

3.2 Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

4 Furthermore, when your heart is overcome and mired in ill will ... Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their

own reflection wouldn't truly know it or see it. In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

5 Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

5.2 In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

6 Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water stirred by the wind, quivering, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

6.2 In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

7 Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

7.2 In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed.

8 There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

8.2 Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

9 Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

10 Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's

not overgrown with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it.

10.2 In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

11 Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not stirred by the wind, quivering, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it.

11.2 In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

12 Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed. Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it.

12.2 In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

13 This is the cause, brahmin, this is the reason why sometimes even hymns that are long-rehearsed don't spring to mind, let alone those that are not rehearsed. And this is why sometimes even hymns that are long-un-

rehearsed spring to mind, let alone those that are rehearsed."

14 "Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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5.194 — WITH KĀRAṆAPĀLĪ

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time the brahmin Kāraṇapālī was working for the Licchavis. He saw the brahmin Piṅgiyānī coming off in the distance and said to him, "So, Piṅgiyānī, where are you coming from in the middle of the day?"

3 "I'm coming, worthy sir, from the presence of the ascetic Gotama."

4 "What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

5 Worthy sir, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

6 Worthy Piṅgiyānī praises the ascetic Gotama with high praise indeed."

7 "Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans."

8 "But for what reason are you so devoted to the ascetic Gotama?"

9 "Suppose a person was completely satisfied by the best tasting food. They wouldn't be attracted to anything that tasted inferior. In the same way, when you hear the worthy Gotama's teaching— whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories— then you're not attracted to the doctrines of the various ascetics and brahmins.

10 Suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delectable flavor. In the same way, when you hear the worthy Gotama's teaching— whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories— then you get a sense of uplift, a confidence of the heart.

11 Suppose a person were to obtain a piece of sandalwood, whether yellow or red. Wherever they smelled it— whether at the root, the middle, or the top— they'd enjoy a delectable fragrance. In the same way, when you hear the worthy Gotama's teaching— whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories— then you become filled with joy and happiness.

12 Suppose there was a person who was sick, suffering, gravely ill. A good doctor would cure them on the spot. In the same way, when you hear the worthy Gotama's teaching— whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories— then you make an end of sorrow, lamentation, pain, sadness, and distress.

13 Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat exhaustion would die down.

13.2 In the same way, when you hear the worthy Gotama's teaching— whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories— then all your stress, weariness, and exhaustion die down."

14 When this was said, the brahmin Kāraṇapālī rose from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his cupped palms toward the Buddha, and expressed this heartfelt sentiment three times:

15 “Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

16 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

17 Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

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

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5.195 — PIṄGIYĀNĪ

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Now at that time around five hundred Licchavis were visiting the Buddha. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white. But the Buddha outshone them all in beauty and glory.

3 Then the brahmin Piṅgīyānī rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

4 "Then speak as you feel inspired," said the Buddha. So the brahmin Piṅgīyānī extolled the Buddha in his presence with a fitting verse.

5 "Like a fragrant pink lotus
that blooms at daybreak, its fragrance unfaded—
see Aṅgīrasa dazzle,
bright as the sun in the sky!"

6 Then those Licchavis clothed Piṅgiyānī with five hundred upper robes. And Piṅgiyānī clothed the Buddha with them.

7 Then the Buddha said to the Licchavis:

8 "Licchavis, the appearance of five treasures is rare in the world. What five? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a Realized One. An individual

who understands the teaching and training proclaimed by a Realized One. An individual who practices in line with the teaching. An individual who is grateful and thankful. The appearance of these five treasures is rare in the world."

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5.196 — THE GREAT DREAMS

✦

1 “Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening. What five?

2 This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This is the first great dream that appeared to the Realized One before his awakening.

3 Next, a kind of grass called ‘the crosser’ grew up from his navel and stood pressing against the cloudy sky. This is the second great dream that appeared to the Realized One before his awakening.

4 Next, white caterpillars with black heads crawled up from his feet and covered his knees. This is the third great dream that appeared to the Realized One before his awakening.

5 Next, four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This is the fourth great dream that appeared to the Realized One before his awakening.

6 Next, he walked back and forth on top of a big mountain of filth while remaining unsoiled. This is the fifth great dream that appeared to the Realized One before his awakening.

7 Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea.

7.2 This was fulfilled when the Buddha awakened to the perfect awakening. This was the first great dream that appeared to him while he was still not awakened.

8 As to when a kind of grass called 'the crosser' grew up from his navel and stood pressing against the cloudy sky. This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it was fully revealed among gods and humans. This was the second great dream that appeared to him while he was still not awakened.

9 As to when white caterpillars with black heads crawled up from his feet and covered his knees. This was fulfilled when many white-clothed laypeople went for refuge to him for life. This was the third great dream that appeared to him while he was still not awakened.

10 As to when four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This was fulfilled when members of the four classes—aristocrats, brahmins, peasants, and menials—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom. This was the fourth great dream that appeared to him while he was still not awakened.

11 As to when he walked back and forth on top of a big mountain of filth while remaining unsoiled. This was fulfilled when the Realized One received robes, almsfood, lodgings, and medicines and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This was the fifth great dream that appeared to him while he was still not awakened.

12 Before his awakening these five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening."

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5.197 — OBSTACLES TO RAIN

✦

1 “Mendicants, there are these five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse. What five?

2 In the upper atmosphere the fire element flares up, which disperses the clouds. This is the first obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

3 Furthermore, in the upper atmosphere the air element flares up, which disperses the clouds. This is the second obstacle to rain …

4 Furthermore, Rāhu, lord of titans, receives water in his hand and discards it in the ocean. This is the third obstacle to rain …

5 Furthermore, the gods of the rain clouds become negligent. This is the fourth obstacle to rain …

6 Furthermore, humans become unprincipled. This is the fifth obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

7 These are the five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.”

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5.198 — WELL-SPOKEN WORDS

✦

1 “Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What five? It is speech that is timely, true, gentle, beneficial, and loving. Speech with these five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

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5.199 — FAMILIES

✦

1 "When ethical renunciates come to a family, the people brim with much merit for five reasons. What five?

2 When they see ethical renunciates coming to their family, the people bring up confidence in their hearts. At that time the family is practicing a path leading to heaven.

3 When ethical renunciates come to their family, the people rise from their seats, bow down, and offer them a seat. At that time the family is practicing a path leading to a birth in an eminent family.

4 When ethical renunciates come to their family, the people get rid of the stain of stinginess. At that time the family is practicing a path leading to being illustrious.

5 When ethical renunciates come to their family, the people share what they have as best they can. At that time the family is practicing a path leading to great wealth.

6 When ethical renunciates come to their family, the people ask questions and listen to the teachings. At that time the family is practicing a path leading to great wisdom.

7 When ethical renunciates come to a family, the people brim with much merit for these five reasons."

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5.200 — ELEMENTS OF ESCAPE

✦

1 "Mendicants, there are these five elements of escape. What five?

2 Take a case where a mendicant focuses on sensual pleasures, but on that their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on renunciation, on that their mind leaps forth, gains confidence, settles down, and becomes decided.

2.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

3 Take another case where a mendicant focuses on ill will, but their mind does not leap forth … But when they focus on good will, their mind leaps forth … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

4 Take another case where a mendicant focuses on harming, but their mind does not leap forth … But when they focus on compassion, their mind leaps forth … Their mind is in a good state … well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

5 Take another case where a mendicant focuses on form, but their mind does not leap forth … But when they focus on the formless, their mind leaps forth … Their mind is in a good state … well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

6 Take a case where a mendicant focuses on substantial reality, but their mind does not leap forth, gain confidence, settle down, and become decided. But when they focus on the cessation of substantial reality, their mind leaps forth, gains confidence, settles down, and becomes decided.

6.2 Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

7 Delight in sensual pleasures, ill will, harming, form, and substantial reality don't linger within them. That's why they're called a mendicant who is without underlying tendencies, who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering. These are the five elements of escape."

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5.201 — WITH KIMBILA

✦

1 At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?"

3 "Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final quenching of the Realized One."

4 "What is the cause, sir, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

5 "Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final quenching of the Realized One."

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5.202 — LISTENING TO THE TEACHING

✦

1 “Mendicants, there are these five benefits of listening to the teaching. What five? You learn new things, clarify what you’ve learned, get over uncertainty, correct your views, and inspire confidence in your mind. These are the five benefits of listening to the teaching.”

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5.203 — A THOROUGHBRED

✦

1 “Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

2 What five? Integrity, speed, tenderness, patience, and gentleness. A fine royal thoroughbred with these five factors is worthy of a king. … In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.

3 What five? Integrity, speed, tenderness, patience, and gentleness. A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

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5.204 — POWERS

✦

1 “Mendicants, there are these five powers. What five? Faith, conscience, prudence, energy, and wisdom. These are the five powers.”

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5.205 — HARD-HEARTEDNESS

✦

1 “Mendicants, there are these five kinds of hard-heartedness. What five? Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness.

2 Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness. These are the five kinds of hard-heartedness.”

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5.206 — SHACKLES

✦

1 "Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart.

2 Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

2.2 They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart. These are the five shackles of the heart."

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5.207 — PORRIDGE

✦

1 “Mendicants, there are these five benefits of porridge. What five? It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion. These are the five benefits of porridge.”

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5.208 — CHEW STICKS

✦

1 “Mendicants, there are these five drawbacks of not using chew sticks. What five? It’s not good for your eyes, you get bad breath, your taste-buds aren’t cleaned, bile and phlegm cover your food, and you lose your appetite. These are the five drawbacks of not using chew sticks.

2 There are these five benefits of using chew sticks. What five? It’s good for your eyes, you don’t get bad breath, your taste-buds are cleaned, bile and phlegm don’t cover your food, and food agrees with you. These are the five benefits of using chew sticks.”

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5.209 — THE SOUND OF SINGING

✦

1 “Mendicants, there are these five drawbacks in reciting with a drawn-out singing voice. What five? You relish the sound of your own voice. Others relish the sound of your voice. Householders complain: ‘These ascetics who follow the Sakyan, sing just like us!’ When you’re enjoying the melody, your immersion breaks up. Those who come after follow your example. These are the five drawbacks in reciting with a drawn-out singing voice.”

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5.210 — UNMINDFUL

✦

1 “Mendicants, there are these five drawbacks of falling asleep unmindful and unaware. What five? You sleep badly and wake miserably. You have bad dreams. The deities don’t protect you. And you emit semen. These are the five drawbacks of falling asleep unmindful and unaware.

2 There are these five benefits of falling asleep mindful and aware. What five? You sleep at ease and wake happily. You don’t have bad dreams. The deities protect you. And you don’t emit semen. These are the five benefits of falling asleep mindful and aware.”

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5.211 — AN ABUSER

✦

1 "Mendicants, a mendicant who abuses and insults their spiritual companions, denouncing the noble ones, can expect these five drawbacks. What five? They're expelled, cut off, blocked out; or they commit a corrupt offense; or they contract a severe illness. They feel lost when they die.

1.2 And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. A mendicant who abuses and insults their spiritual companions, denouncing the noble ones, can expect these five drawbacks."

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5.212 — STARTING FIGHTS

✦

1 “Mendicants, a mendicant who starts fights, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect five drawbacks. What five? They don’t achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die.

1.2 And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. A mendicant who starts fights, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks.”

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5.213 — ETHICS

✦

1 “Mendicants, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

2 Firstly, an unethical person loses great wealth on account of negligence. This is the first drawback.

3 Furthermore, an unethical person gets a bad reputation. This is the second drawback.

4 Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

5 Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

6 Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

7 There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains great wealth on account of diligence. This is the first benefit.

8 Furthermore, an ethical person gets a good reputation. This is the second benefit.

9 Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

10 Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

11 Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

12 These are the five benefits for an ethical person because of their accomplishment in ethics."

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5.214 — SOMEONE WHO TALKS A LOT

✦

1 "Mendicants, there are these five drawbacks for an individual who talks a lot. What five? They use speech that's false, backbiting, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks for an individual who talks a lot.

2 There are these five benefits for an individual who talks thoughtfully. What five? They don't use speech that's false, backbiting, harsh, and nonsensical. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. These are the five benefits for an individual who talks thoughtfully."

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5.215 — INTOLERANCE (1ST)

✦

1 “Mendicants, there are these five drawbacks of intolerance. What five? You are disliked and disagreeable to most people. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

2 There are these five benefits of tolerance. What five? You are liked and agreeable to most people. You have little enmity and few faults. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of tolerance.”

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5.216 — INTOLERANCE (2ND)

✦

1 “Mendicants, there are these five drawbacks of intolerance. What five? You are disliked and disagreeable to most people. You’re cruel and remorseful. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

2 There are these five benefits of tolerance. What five? You are liked and agreeable to most people. You’re neither cruel nor remorseful. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of tolerance.”

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5.217 — UNIMPRESSIVE CONDUCT (1ST)

✦

1 “Mendicants, there are these five drawbacks of unimpressive conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of unimpressive conduct.

2 There are these five benefits of impressive conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You don’t feel lost when you die. And when the body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of impressive conduct.”

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5.218 — UNIMPRESSIVE CONDUCT (2ND)

✦

1 “Mendicants, there are these five drawbacks of unimpressive conduct. What five? You don’t inspire confidence in those without it. You cause some with confidence to change their minds. You don’t follow the Teacher’s instructions. Those who come after you follow your example. And your mind doesn’t become clear. These are the five drawbacks of unimpressive conduct.

2 There are these five benefits of impressive conduct. What five? You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher’s instructions. Those who come after you follow your example. And your mind becomes clear. These are the five benefits of impressive conduct.”

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5.219 — FIRE

✦

1 “Mendicants, there are these five drawbacks of a fire. What five? It’s bad for your eyes. It’s bad for your complexion. It makes you weak. It draws in groups. And it encourages low talk. These are the five drawbacks of a fire.”

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5.220 — ABOUT MADHURĀ

✦

1 “Mendicants, there are these five drawbacks of Madhurā. What five? The ground is uneven and dusty, the hounds are fierce, the native spirits are vicious, and it’s hard to get almsfood. These are the five drawbacks of Madhurā.”

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5.221 — LONG WANDERING (1ST)

✦

1 “Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don’t learn new things. You don’t clarify what you’ve learned. You lack confidence in some things you have learned. You contract a severe illness. You don’t have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

2 There are these five benefits of a reasonable amount of wandering. What five? You learn new things. You clarify what you’ve learned. You have confidence in some things you have learned. You don’t contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering.”

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5.222 — LONG WANDERING (2ND)

✦

1 “Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don’t achieve the unachieved. What you have achieved falls away. You lose confidence in some things you’ve achieved. You contract a severe illness. You don’t have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

2 There are these five benefits of a reasonable amount of wandering. What five? You achieve the unachieved. What you have achieved doesn’t fall away. You’re confident in some things you’ve achieved. You don’t contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering.”

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5.223 — OVERSTAYING

✦

1 “Mendicants, there are these five drawbacks of overstaying. What five? You have a lot of stuff and store it up. You have a lot of medicine and store it up. You have a lot of duties and responsibilities, and become capable in whatever needs to be done. You mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you miss it. These are the five drawbacks of overstaying.

2 There are these five benefits of staying for a reasonable length of time. What five? You don’t have a lot of stuff and store it up. You don’t have a lot of medicine and store it up. You don’t have a lot of duties and responsibilities, or become capable in whatever needs to be done. You don’t mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you don’t miss it. These are the five benefits of staying for a reasonable length of time.”

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5.224 — STINGY

✦

1 “Mendicants, there are these five drawbacks of overstaying. What five? You become stingy with dwellings, families, material things, praise, and the teaching. These are the five drawbacks of overstaying.

2 There are these five benefits of staying for a reasonable length of time. What five? You’re not stingy with dwellings, families, material things, praise, and the teaching. These are the five benefits of staying for a reasonable length of time.”

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5.225 — VISITING FAMILIES (1ST)

✦

1 “Mendicants, there are these five drawbacks of visiting families. What five? You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite sex. You have a lot of sensual thoughts. These are the five drawbacks of visiting families.”

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5.226 — VISITING FAMILIES (2ND)

✦

1 “Mendicants, there are these five drawbacks for a mendicant who visits families for too long, mixing closely with them. What five? You often see members of the opposite sex. Seeing them, you become close. Being so close, you become familiar. Being familiar, lust overcomes you. When your mind is swamped by lust, you can expect that you will lead the spiritual life dissatisfied, or commit one of the corrupt offenses, or resign the training and return to a lesser life. These are the five drawbacks for a mendicant who visits families for too long, mixing closely with them.”

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5.227 — RICHES

✦

1 “Mendicants, there are these five drawbacks of riches. What five? Fire, water, kings, thieves, and unloved heirs all take a share. These are the five drawbacks of riches.

2 There are these five benefits of riches. What five? Riches enable you to make yourself happy and pleased, to make your mother and father; your children, partners, bondservants, workers, and staff, and your friends and colleagues happy and pleased, and to keep them all happy. And they enable you to establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. These are the five benefits of riches.”

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5.228 — EATING LATE

✦

1 "Mendicants, there are these five drawbacks for a family who takes their meals late in the day. What five? When guests visit, they are not served on time. The deities who accept spirit-offerings are not served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time. Bondservants, workers, and staff do their duties neglectfully. A meal eaten during the wrong period is not nutritious. These are the five drawbacks for a family who takes their meals late in the day.

2 There are these five benefits for a family who takes their meals at a proper time. What five? When guests visit, they are served on time. The deities who accept spirit-offerings are served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time.

2.2 Bondservants, workers, and staff do their duties attentively. A meal eaten during the proper period is nutritious. These are the five benefits for a family who takes their meals at a proper time."

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5.229 — BLACK COBRAS (1ST)

✦

1 “Mendicants, there are these five drawbacks of a black cobra. What five? It’s filthy, stinking, cowardly, frightening, and treacherous. These are the five dangers of a black cobra.

2 In the same way there are these five drawbacks of a lady. What five? She’s filthy, stinking, cowardly, frightening, and treacherous. These are the five drawbacks of a lady.”

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5.230 — BLACK COBRAS (2ND)

✦

1 “Mendicants, there are these five drawbacks of a black cobra. What five? It’s irritable, acrimonious, venomous, fork-tongued, and treacherous. These are the five dangers of a black cobra.

2 In the same way there are these five drawbacks of a lady. What five? She’s irritable, acrimonious, venomous, fork-tongued, and treacherous. This is a lady’s venom: usually she’s very lustful. This is a lady’s forked tongue: usually she backbites. This is a lady’s treachery: usually she’s an adulteress. These are the five drawbacks of a lady.”

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5.231 — A RESIDENT MENDICANT

✦

1 “Mendicants, a resident mendicant with five qualities is not admirable. What five? They’re not accomplished in being well-mannered and doing their duties. They’re not very learned and don’t remember what they’ve learned. They’re not self-effacing and don’t enjoy self-effacement. They’re not a good speaker and do not enunciate well. They’re witless, dull, and idiotic. A resident mendicant with these five qualities is not admirable.

2 A resident mendicant with these five qualities is admirable. What five? They’re accomplished in being well-mannered and doing their duties. They’re very learned and remember what they’ve learned. They’re self-effacing and enjoy self-effacement. They’re a good speaker who enunciates well. They’re wise, bright, and clever. A resident mendicant with these five qualities is admirable.”

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5.232 — LIKED

✦

1 “Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

2 They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

4 They’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.

5 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

6 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

7 A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

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5.233 — GRACE

✦

1 “Mendicants, a resident mendicant with five qualities graces the monastery. What five?

2 They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

4 They’re a good speaker who enunciates well, with a polished, clear, and articulate voice that expresses the meaning.

5 They’re able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.

6 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

7 A resident mendicant with these five qualities graces the monastery.”

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5.234 — VERY HELPFUL

✦

1 “Mendicants, a resident mendicant with five qualities is very helpful to the monastery. What five?

2 They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

3 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

4 They repair what is decayed and damaged.

5 When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

6 ‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’

7 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

[8] A resident mendicant with these five qualities is very helpful to the monastery."

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5.235 — A SYMPATHETIC MENDICANT

✦

1 “Mendicants, a resident mendicant with five qualities shows sympathy to the lay people. What five? They encourage them in higher ethics. They equip them to see the truth of the teachings. When they are sick, they go to them and prompt their mindfulness, saying: ‘Establish your mindfulness, good fellows, in what is worthy.’ When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce: ‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’ And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith. A resident mendicant with these five qualities shows sympathy to the lay people.”

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5.236 — DESERVING CRITICISM (1ST)

✦

1 “Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. Without examining or scrutinizing, they arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.

2 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there.”

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5.237 — DESERVING CRITICISM (2ND)

✦

1 “Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They’re stingy and avaricious regarding monasteries. They’re stingy and avaricious regarding families. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.

2 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They’re not stingy and avaricious regarding monasteries. They’re not stingy and avaricious regarding families. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there.”

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5.238 — DESERVING CRITICISM (3RD)

✦

1 “Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They’re stingy regarding monasteries, families, and material things. A resident mendicant with these five qualities is placed in hell as if delivered there.

2 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They’re not stingy regarding monasteries, families, and material things. A resident mendicant with these five qualities is placed in heaven as if delivered there.”

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5.239 — STINGINESS (1ST)

✦

1 "Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? They're stingy regarding monasteries, families, material things, and praise. And they waste a gift given in faith. A resident mendicant with these five qualities is placed in hell as if delivered there.

2 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? They're not stingy regarding monasteries, families, material things, and praise. And they don't waste a gift given in faith. A resident mendicant with these five qualities is placed in heaven as if delivered there."

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5.240 — STINGINESS (2ND)

✦

1 "Mendicants, a resident mendicant with five qualities is placed in hell as if delivered there. What five? They're stingy regarding monasteries, families, material things, praise, and the teachings. A resident mendicant with these five qualities is placed in hell as if delivered there.

2 A resident mendicant with five qualities is placed in heaven as if delivered there. What five? They're not stingy regarding monasteries, families, material things, praise, and the teachings. A resident mendicant with these five qualities is placed in heaven as if delivered there."

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5.241 — BAD CONDUCT (1ST)

✦

1 “Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of bad conduct.

2 There are these five benefits of good conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You don’t feel lost when you die. When your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of good conduct.”

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5.242 — BAD BODILY CONDUCT (1ST)

✦

1 “Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

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5.243 — BAD VERBAL CONDUCT (1ST)

✦

1 “Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

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5.244 — BAD MENTAL CONDUCT (1ST)

✦

1 “Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

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5.245 — BAD CONDUCT (2ND)

✦

1 “Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You drift away from true teachings. You settle on untrue teachings. These are the five drawbacks of bad conduct.

2 There are these five benefits of good conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You drift away from untrue teachings. You settle on true teachings. These are the five benefits of good conduct.”

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5.246 — BAD BODILY CONDUCT (2ND)

✦

1 “Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

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5.247 — BAD VERBAL CONDUCT (2ND)

✦

1 “Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

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5.248 — BAD MENTAL CONDUCT (2ND)

✦

1 “Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

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5.249 — A CHARNEL GROUND

✦

1 “Mendicants, there are these five drawbacks to a charnel ground. What five?

2 It’s filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people. These are the five drawbacks of a charnel ground.

3 In the same way there are five drawbacks of an individual like a charnel ground. What five? To start with, an individual has filthy conduct by way of body, speech, and mind. This is how they’re filthy, I say. That individual is just as filthy as a charnel ground.

4 Because of their filthy conduct, they get a bad reputation. This is how they’re stinky, I say. That individual is just as stinky as a charnel ground.

5 Because of their filthy conduct, good-hearted spiritual companions avoid them from afar. That’s how they’re frightening, I say. That individual is just as frightening as a charnel ground.

6 Because of their filthy conduct, they live together with individuals of a similar character. This is how they gather with savage monsters, I say. That individual is just as much a gathering place of savage monsters as a charnel ground.

7 Because of their filthy conduct, when good-hearted spiritual companions see them they complain: ‘Oh, it’s so painful for us to have to live together with such as these.’ This is how there’s weeping, I say. This person is just as

much a weeping place for many people as a charnel ground.

[8] These are the five drawbacks of an individual like a charnel ground."

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5.250 — FAITH IN INDIVIDUALS

✦

1 “Mendicants, there are these five drawbacks of placing faith in an individual. What five?

2 The individual to whom an individual is devoted falls into an offense such that the Saṅgha suspends them. It occurs to them: ‘This individual dear and beloved to me has been suspended by the Saṅgha.’ They lose much of their faith in mendicants. So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the first drawback in placing faith in an individual.

3 Furthermore, the individual to whom an individual is devoted falls into an offense such that the Saṅgha makes them sit at the end of the line. … This is the second drawback in placing faith in an individual.

4 Furthermore, the individual to whom an individual is devoted leaves for another region … disrobes … passes away. It occurs to them: ‘This individual dear and beloved to me has passed away.’ So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the fifth drawback in placing faith in an individual.

5 These are the five drawbacks of placing faith in an individual.”

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5.251 — WHO SHOULD GIVE ORDINATION

✦

1 “Mendicants, ordination should be given by a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Ordination should be given by a mendicant with these five qualities.”

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5.252 — WHO SHOULD GIVE DEPENDENCE

✦

1 “Mendicants, dependence should be given by a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Dependence should be given by a mendicant with these five qualities.”

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5.253 — WHO SHOULD HAVE A NOVICE AS ATTENDANT

✦

1 “Mendicants, a novice should attend on a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. A novice should attend on a mendicant with these five qualities.”

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5.254 — FIVE KINDS OF STINGINESS

✦

1 “Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material things, praise, and the teachings. These are the five kinds of stinginess. The most contemptible of these five kinds of stinginess is stinginess with the teaching.”

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5.255 — GIVING UP STINGINESS

✦

1 “Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess. What five? Stinginess with dwellings, families, material things, praise, and the teachings. The spiritual life is lived to give up and cut out these five kinds of stinginess.”

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5.256 — THE FIRST ABSORPTION

✦

1 “Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and the teachings. Without giving up these five qualities you can’t enter and remain in the first absorption.

2 But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and the teachings. After giving up these five qualities you can enter and remain in the first absorption.”

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5.257–263 — THE SECOND ABSORPTION, ETC.

✦

1 “Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material things, praise, and the teachings. Without giving up these five qualities you can’t realize perfection.

2 But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material things, praise, and the teachings. After giving up these five qualities you can realize perfection.”

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5.264 — ANOTHER DISCOURSE ON THE FIRST ABSORPTION

✦

1 “Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t enter and remain in the first absorption.

2 But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can enter and remain in the first absorption.”

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5.265–271 — Another Discourse on the Second Absorption, etc.

✦

1 “Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t realize perfection.

2 But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material things, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can realize perfection.”

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5.272 — A MEAL ASSIGNER

✦

1 “Mendicants, someone with five qualities should not be appointed as meal assigner. What five? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don’t know if a meal has been assigned or not. Someone with these five qualities should not be appointed as meal assigner.

2 Someone with five qualities should be appointed as meal assigner. What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. Someone with these five qualities should be appointed as meal assigner.

3 Someone with five qualities who has been appointed as meal assigner should not be called upon … should be called upon … should be known as a fool … should be known as astute … they keep themselves broken and damaged … they keep themselves unbroken and undamaged … is placed in hell as if delivered there … is placed in heaven as if delivered there. What five?

3.2 They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. A meal assigner with these five qualities is placed in heaven as if delivered there.”

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5.273–285 — A LODGINGS ALLOTTER

✦

1 “Mendicants, someone with five qualities should not be appointed as lodgings allotter … they don’t know if a lodging has been allotted or not … Someone with five qualities should be appointed as lodgings allotter … they know if a lodging has been allotted or not …

2 A person should not be appointed as lodgings allocator … they don’t know if a lodging has been allocated or not … A person should be appointed as lodgings allocator … they know if a lodging has been allocated or not …

3 A person should not be appointed as storeperson … they don’t know if stores are protected or not … A person should be appointed as storeperson … they know if stores are protected or not …

4 … robe receiver …

5 … robe distributor …

6 … porridge distributor …

7 … fruit distributor …

8 … cake distributor …

9 … dispenser of minor accessories …

10 … allocator of bathing cloths …

11 … bowl allocator …

12 … supervisor of monastery staff …

13 … supervisor of novices …

15 What five? They don't make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a novice has been supervised or not. A supervisor of novices with these five qualities is placed in heaven as if delivered there."

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5.286 — A MONK

✦

1 “Mendicants, a monk with five qualities is placed in hell as if delivered there. What five? He kills living creatures, steals, has sex, lies, and consumes intoxicants of beer, wine, and liquor. A monk with these five qualities is placed in hell as if delivered there.

2 A monk with five qualities is placed in heaven as if delivered there. What five? He doesn’t kill living creatures, steal, have sex, lie, or consume intoxicants of beer, wine, and liquor. A monk with these five qualities is placed in heaven as if delivered there.”

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5.287–292 — A NUN

✦

1 “A nun … trainee nun … novice monk … novice nun … layman … laywoman … with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. With these five qualities they’re placed in hell as if delivered there.

2 A nun … trainee nun … novice monk … novice nun … layman … laywoman … with five qualities is placed in heaven as if delivered there. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. With these five qualities they’re placed in heaven as if delivered there.”

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5.293 — AN ĀJĪVAKA

✦

1 “Mendicants, an Ājīvaka ascetic with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, have sex, lie, and consume intoxicants of beer, wine, and liquor. An Ājīvaka ascetic with these five qualities is placed in hell as if delivered there.”

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5.294–302 — A JAIN ASCETIC, ETC.

✦

[1] “A Jain ascetic … disciple of the shavelings … a matted-hair ascetic … a wanderer … a follower of Māgaṇḍiya … a trident-bearing ascetic … a follower of the unobstructed … a follower of Gotama … a performer of rituals for the gods … with five qualities is placed in hell as if delivered there. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. With these five qualities they’re placed in hell as if delivered there.”

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5.303 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “For insight into greed, five things should be developed. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed.”

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5.304 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 “For insight into greed, five things should be developed. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed.”

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5.305 — UNTITLED DISCOURSE ON GREED (3RD)

✦

1 “For insight into greed, five things should be developed. What five? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away. For insight into greed, these five things should be developed.”

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5.306 — UNTITLED DISCOURSE ON GREED (4TH)

✦

1 “For insight into greed, five things should be developed. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed.”

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5.307 — Untitled Discourse on Greed (5th)

✦

1 “For insight into greed, five things should be developed. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed.”

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5.308–1152 — UNTITLED DISCOURSES ON GREED, ETC.

✦

1 "For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, five things should be developed."

2 "Of hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … five things should be developed.

3 What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For the letting go of negligence, these five things should be developed."

The Book of the Fives is finished.

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6.1 — WORTHY OF OFFERINGS (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six?

4 It's a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

5 When they hear a sound with their ears …

6 When they smell an odor with their nose …

7 When they taste a flavor with their tongue …

8 When they feel a touch with their body …

9 When they know an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

10 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the

world.”

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

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6.2 — WORTHY OF OFFERINGS (2ND)

✦

1 “Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six?

2 It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.

3 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

4 They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’.

4.2 They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme

… mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

5 They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

5.2 They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

6 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

6.2 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

6.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

7 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

8 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.3 — FACULTIES

✦

1 "Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? The faculties of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.

1.2 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.4 — POWERS

✦

1 "Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? The powers of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.

1.2 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.5 — THE THOROUGHBRED (1ST)

✦

1 "Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

2 What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's beautiful. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

3 In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas.

3.2 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.6 — THE THOROUGHBRED (2ND)

✦

1 "Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What six? It's when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it's strong. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

2 In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? It's when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas.

2.2 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.7 — THE THOROUGHBRED (3RD)

✦

1 “Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship. What six? It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s fast. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is reckoned a factor of kingship.

2 In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six? It’s when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas.

2.2 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

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6.8 — UNSURPASSABLE

✦

1 “Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. These are the six unsurpassable things.”

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6.9 — TOPICS FOR RECOLLECTION

✦

1 “Mendicants, there are these six topics for recollection. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. These are the six topics for recollection.”

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6.10 — WITH MAHĀNĀMA

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?"

3 "Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

4 Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

4.2 At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss.

4.3 And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled.

They've entered the stream of the teaching and develop the recollection of the Buddha.

5 Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ...

5.2 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the teaching.

6 Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

6.2 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ...

6.3 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Saṅgha.

7 Furthermore, a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble

disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

7.2 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of ethics.

8 Furthermore, a noble disciple recollects their generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

8.2 When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of generosity.

9 Furthermore, a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these.

9.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

9.3 When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving,

based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching.

9.4 When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the deities.

10 When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."

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6.11 — WARM-HEARTED (1ST)

✦

1 "Mendicants, there are these six warm-hearted qualities. What six?

2 Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

3 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

4 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

5 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

6 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

7 Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending

of suffering. This too is a warm-hearted quality.

8 These are the six warm-hearted qualities."

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6.12 — WARM-HEARTED (2ND)

✦

1 “Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute. What six?

2 Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

3 Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness …

4 Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

5 Furthermore, a mendicant shares without reservation any material things they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

6 Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

[7] Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who applies it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

[8] These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling."

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6.13 — ELEMENTS OF ESCAPE

✦

1 "Mendicants, there are these six elements of escape. What six?

2 Take a mendicant who says: 'I've developed the heart's release by love. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.' They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good.

2.2 And the Buddha would not say that. It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart's release by love that is the escape from ill will.'

3 Take another mendicant who says: 'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by compassion that is the escape from thoughts of harming.'

4 Take another mendicant who says: 'I've developed the heart's release by rejoicing. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.' They should be told, 'Not so, venerable! … For it is the heart's release by rejoicing that is the escape from discontent.'

5 Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by equanimity that is the escape from desire.’

6 Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! … For it is the signless release of the heart that is the escape from all signs.’

7 Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

7.2 It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupies the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

8 These are the six elements of escape.”

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6.14 — A GOOD DEATH

✦

1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “A mendicant lives life so as to not have a good death. And how do they live life so as to not have a good death?

4 Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who lives life like this does not have a good death. This is called a mendicant who enjoys substantial reality, who hasn’t given up substantial reality to rightly make an end of suffering.

5 A mendicant lives life so as to have a good death. And how do they live life so as to have a good death?

6 Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them. A mendicant who lives life like this has a good death. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering.

7 A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary from the yoke.

[8] But one who gives up proliferation,
enjoying the state of non-proliferation,
wins extinguishment,
the supreme sanctuary from the yoke.”

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6.15 — REGRET

✦

1 There Sāriputta addressed the mendicants:

2 "As a mendicant makes their bed, so they must lie in it, and die tormented by regrets. And how do they die tormented by regrets?

3 Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who makes their bed like this must lie in it, and die tormented by regrets. This is called a mendicant who enjoys substantial reality, who hasn't given up substantial reality to rightly make an end of suffering.

4 As a mendicant makes their bed, so they must lie in it, and die free of regrets. And how do they die free of regrets?

5 Take a mendicant who doesn't relish work, talk, sleep, company, closeness, and proliferation. They don't love these things or like to relish them. A mendicant who makes their bed like this must lie in it, and die free of regrets. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering.

6 A beast who likes to proliferate,
enjoying proliferation,
fails to win extinguishment,
the supreme sanctuary from the yoke.

[7] But one who gives up proliferation,
enjoying the state of non-proliferation,
wins extinguishment,
the supreme sanctuary from the yoke.”

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6.16 — NAKULA'S FATHER

✦

1 At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Now at that time the householder Nakula's father was sick, suffering, gravely ill. Then the housewife Nakula's mother said to him:

2 "Householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha. Householder, you might think: 'When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.' But you should not see it like this. I'm skilled at spinning cotton and carding wool. I'm able to provide for the children and keep up the household carpets. So householder, don't pass away with concerns …

3 Householder, you might think: 'When I've gone, the housewife Nakula's mother will take another husband.' But you should not see it like this. Both you and I know that we have remained chaste while at home for the past sixteen years. So householder, don't pass away with concerns …

4 Householder, you might think: 'When I've gone, the housewife Nakula's mother won't want to see the Buddha and his Saṅgha of mendicants.' But you should not see it like this. When you've gone, I'll want to see the Buddha and his mendicant Saṅgha even more. So householder, don't pass away with concerns …

5 Householder, you might think: ‘The housewife Nakula’s mother won’t fulfill ethics.’ But you should not see it like this. I am one of those white-robed disciples of the Buddha who fulfills their ethics. For whoever doubts this, that Blessed One, the perfected one, the fully awakened Buddha is staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. Let them approach him and ask. So householder, don’t pass away with concerns …

6 Householder, you might think: ‘The housewife Nakula’s mother doesn’t have internal serenity of heart.’ But you should not see it like this. I am one of those white-robed disciples of the Buddha who has internal serenity of heart. For whoever doubts this, that Blessed One is staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. Let them approach him and ask. So householder, don’t pass away with concerns …

7 Householder, you might think: ‘The housewife Nakula’s mother has not found a footing, a firm footing, and solace in this teaching and training. She has not gone beyond doubt, got rid of indecision, and gained assurance. And she’s not independent of others in the Teacher’s instructions.’ But you should not see it like this.

7.2 I am one of those white-robed disciples of the Buddha who has found a footing, a firm footing, and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and gained assurance. And I am independent of others in the Teacher’s instructions.

7.3 For whoever doubts this, that Blessed One is staying in the land of the Bhaggas at Crocodile’s Bellow, in the deer park at Bhesakaḷā’s Wood. Let them approach him and ask. So householder, don’t pass away with

concerns. Such concern is suffering, and it's criticized by the Buddha."

8 And then, as Nakula's mother was giving this advice to Nakula's father, his illness died down on the spot. And that's how Nakula's father recovered from that illness. Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

9 "You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and sympathy.

10 She is one of those white-robed disciples of the Buddha who fulfills their ethics.

11 She is one of those white-robed disciples of the Buddha who has internal serenity of heart.

12 She is one of those white-robed disciples of the Buddha who has found a footing, a firm footing, and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and gained assurance. And she is independent of others in the Teacher's instructions.

13 You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and sympathy."

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6.17 — SLEEP

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, and sat down on the seat spread out. Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side. Venerables Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda did the same.

2.2 The Buddha spent much of the night sitting in meditation, then rose from his seat and entered his dwelling. And soon after the Buddha left those venerables each went to their own dwelling.

3 But those mendicants who were junior, recently gone forth, newly come to this teaching and training slept until the sun came up, snoring. The Buddha saw them doing this, with his clairvoyance that is purified and superhuman. He went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

4 "Mendicants, where is Sāriputta? Where are Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda? Where have these senior disciples gone?"

5 "Soon after the Buddha left those venerables each went to their own dwelling."

6 “So, mendicants, when the senior mendicants left, why did you sleep until the sun came up, snoring?

7 What do you think, mendicants? Have you ever seen or heard of an anointed aristocratic king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?”

8 “No, sir.”

9 “Good, mendicants! I too have never seen or heard of such a thing.

10 What do you think, mendicants? Have you ever seen or heard of an appointed official … a hereditary official … a general … a village chief … or a guild head who runs the guild his whole life, dear and beloved to the guild, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?”

11 “No, sir.”

12 “Good, mendicants! I too have never seen or heard of such a thing.

13 What do you think, mendicants? Have you ever seen or heard of an ascetic or brahmin who indulges in the pleasures of sleeping, lying down, and drowsing as much as they like?

13.2 Their sense doors are unguarded, they eat too much, they’re not dedicated to wakefulness, they’re unable to discern skillful qualities, and they don’t pursue the development of the qualities on the side of awakening in the evening and toward dawn. Yet they realize the undefiled freedom of heart and freedom by wisdom.

13.3 And they live having realized it with their own insight in this very life due to the ending of defilements."

14 "No, sir."

15 "Good, mendicants! I too have never seen or heard of such a thing.

16 So you should train like this: 'We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities on the side of awakening in the evening and toward dawn.' That's how you should train."

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6.18 — A FISH DEALER

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

2 While walking along the road he saw a fish dealer in a certain spot selling fish that he had killed himself. Seeing this he left the road, sat at the root of a tree on the seat spread out, and addressed the mendicants: "Mendicants, do you see that fish dealer selling fish that he killed himself?"

3 "Yes, sir."

4 "What do you think, mendicants? Have you ever seen or heard of a fish dealer selling fish that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?"

5 "No, sir."

6 "Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the fish are led to the slaughter he regards them with bad intentions.

7 What do you think, mendicants? Have you ever seen or heard of a butcher of cattle selling cattle that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?"

8 "No, sir."

9 “Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the cattle are led to the slaughter he regards them with bad intentions.

10 What do you think, mendicants? Have you ever seen or heard of a butcher of sheep … a butcher of pigs … a butcher of poultry … or a deer-hunter selling deer which he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

11 “No, sir.”

12 “Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the deer are led to the slaughter he regards them with bad intentions.

13 By regarding even animals led to the slaughter with bad intentions he did not get to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune. How much worse is someone who regards human beings brought to the slaughter with bad intentions! This will be for their lasting harm and suffering. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.”

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6.19 — MINDFULNESS OF DEATH (1ST)

✦

1 At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination. But do you develop mindfulness of death?”

4 When he said this, one of the mendicants said to the Buddha, “Sir, I develop mindfulness of death.”

5 “But mendicant, how do you develop it?”

6 “In this case, sir, I think: ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

7 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

8 “But mendicant, how do you develop it?”

9 “In this case, sir, I think: ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

10 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

11 “But mendicant, how do you develop it?”

12 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat a meal of almsfood, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

13 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

14 “But mendicant, how do you develop it?”

15 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

16 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

17 “But mendicant, how do you develop it?”

18 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

19 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

20 “But mendicant, how do you develop it?”

21 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

22 When this was said, the Buddha said to those mendicants:

23 “As to the mendicants who develop mindfulness of death by wishing to live for a day and night … or to live for a day … or to live as long as it takes to eat a meal of almsfood … or to live as long as it takes to chew and swallow four or five mouthfuls— these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

24 But as to the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful … or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out— these are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

25 So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

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6.20 — MINDFULNESS OF DEATH (2ND)

✦

1 At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants:

2 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination. And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, with freedom from death as its objective and culmination?

3 As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress.’

3.2 That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die tonight?’

4 Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire.

4.2 In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm …

5 But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

6 Or else, as night passes by and day draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress.'

6.2 That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to my progress if I die today?'

7 Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire.

7.2 In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm …

[8] But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

[9] Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It has freedom from death as its objective and culmination."

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6.21 — AT SĀMA VILLAGE

✦

1 At one time the Buddha was staying in the land of the Sakyans near the little village of Sāma, by a lotus pond.

2 Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, three qualities lead to the decline of a mendicant. What three? Relishing work, talk, and sleep. These three qualities lead to the decline of a mendicant.”

3 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

4 Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

5 “It’s unfortunate for those of you who even the deities know are declining in skillful qualities. I will teach you three more qualities that lead to decline. Listen and apply your mind well, I will speak.”

6 “Yes, sir,” they replied. The Buddha said this:

7 “And what, mendicants, are three qualities that lead to decline? Enjoyment of company, being hard to admonish, and having bad friends. These three qualities lead to decline.

[8] Whether in the past, future, or present, all those who decline in skillful qualities do so because of these six qualities."

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6.22 — NON-DECLINE

✦

1 "Mendicants, I will teach you these six principles that prevent decline. … And what, mendicants, are the six principles that prevent decline? Not relishing work, talk, sleep, and company, being easy to admonish, and having good friends. These six qualities prevent decline.

2 Whether in the past, future, or present, all those who have not declined in skillful qualities do so because of these six qualities."

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6.23 — DANGERS

✦

1 "'Danger', mendicants, is a term for sensual pleasures. 'Suffering', 'disease', 'boil', 'chain', and 'bog' are terms for sensual pleasures.

2 And why is 'danger' a term for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from dangers in this life or in lives to come. That is why 'danger' is a term for sensual pleasures.

3 And why are 'suffering', 'disease', 'boil', 'chain', and 'bog' terms for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from suffering, disease, boils, chains, or bogs in this life or in lives to come. That is why these are terms for sensual pleasures.

4 Danger, suffering, disease, boils,
and chains and bogs both.
These describe the sensual pleasures
to which ordinary people are attached.

5 Seeing the danger in grasping,
the origin of birth and death,
the unattached are freed
with the ending of birth and death.

6 Happy, they've come to a safe place,
quenched in this very life.
They've gone beyond all enmities and fears,
and risen above all suffering."

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6.24 — THE HIMALAYA

✦

1 "Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance! What six? It's when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in positivity for immersion, skilled in the territory of immersion, and skilled in projecting the mind purified by immersion.

1.2 A mendicant who possesses these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!"

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6.25 — TOPICS FOR RECOLLECTION

✦

1 "Mendicants, there are these six topics for recollection. What six?

2 Firstly, a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

2.2 At that time their mind is quite unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. Relying on this, some sentient beings are purified in this way.

3 Furthermore, a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ...

4 Furthermore, a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

4.2 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of

merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ...

5 Furthermore, a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. ...

6 Furthermore, a noble disciple recollects their generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. ...

7 Furthermore, a noble disciple recollects the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

8 When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving.

They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. Relying on this, some sentient beings are purified in this way.

[9] These are the six topics for recollection."

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6.26 — WITH MAHĀKACCĀNA

✦

1 There Mahākaccāna addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Venerable Mahākaccāna said this:

3 “It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What six?

4 Firstly, a noble disciple recollects the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

4.2 At that time their mind is quite unswerving. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

5 Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

6 Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

6.2 This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.’ When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

7 Furthermore, a noble disciple recollects their own ethical precepts, which are intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

8 Furthermore, a noble disciple recollects their generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. …

9 Furthermore, a noble disciple recollects the deities: ‘There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity’s host, and gods even higher than these.

9.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’

9.3 When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving. They’ve left behind greed; they’re free of it and have risen above it.

9.4 ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

10 It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.”

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6.27 — PROPER OCCASIONS (1ST)

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, how many occasions are there for going to see an esteemed mendicant?"

3 "Mendicant, there are six occasions for going to see an esteemed mendicant. What six?

4 Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say: 'My heart is overcome and mired in sensual desire, and I don't truly understand the escape from sensual desire that has arisen.

4.2 Venerable, please teach me how to give up sensual desire.' Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

5 Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will … This is the second occasion for going to see an esteemed mendicant.

6 Furthermore, there's a time when a mendicant's heart is overcome and mired in dullness and drowsiness … This is the third occasion for going to see an esteemed mendicant.

7 Furthermore, there's a time when a mendicant's heart is overcome and mired in restlessness and remorse … This is the fourth occasion for going to see an esteemed mendicant.

8 Furthermore, there's a time when a mendicant's heart is overcome and mired in doubt … This is the fifth occasion for going to see an esteemed mendicant.

9 Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements without delay. On that occasion they should go to an esteemed mendicant and say: 'I don't understand what kind of meditation to focus on in order to end the defilements without delay. Venerable, please teach me how to end the defilements.' Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.

10 These are the six occasions for going to see an esteemed mendicant."

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6.28 — PROPER OCCASIONS (2ND)

✦

1 At one time several senior mendicants were staying near Varanasi in the deer park at Isipatana. Then after the meal, on their return from almsround, this discussion came up among them while sitting together in the pavilion.

2 "Reverends, how many occasions are there for going to see an esteemed mendicant?"

3 When this was said, one of the mendicants said to the senior mendicants:

4 "Reverends, there's a time after an esteemed mendicant's meal when they return from almsround. Having washed their feet they sit down cross-legged, set their body straight, and bring mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant."

5 When this was said, one of the mendicants said to that mendicant:

6 "Reverend, that's not the proper occasion for going to see an esteemed mendicant. For at that time the fatigue from walking and from eating has not faded away. There's a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit cross-legged in the shade of their porch, set their body straight, and bring mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant."

7 When this was said, one of the mendicants said to that mendicant:

8 “Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time they are still practicing the same meditation subject as a basis of immersion that they focused on during the day. There’s a time when an esteemed mendicant has risen at the crack of dawn. They sit down cross-legged, set their body straight, and bring mindfulness to the present. That is the proper occasion for going to see an esteemed mendicant.”

9 When this was said, one of the mendicants said to that mendicant:

10 “Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time their body is full of vitality and they find it easy to focus on the instructions of the Buddhas.”

11 When this was said, Venerable Mahākaccāna said to those senior mendicants:

12 “Reverends, I have heard and learned this in the presence of the Buddha: ‘Mendicant, there are six occasions for going to see an esteemed mendicant.

13 What six? Firstly, there’s a time when a mendicant’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

14 “My heart is overcome and mired in sensual desire, and I don’t truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire.” Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

15 Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt …

16 Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements without delay. On that occasion they should go to an esteemed mendicant and say, "I don't understand what kind of meditation to focus on in order to end the defilements without delay. Venerable, please teach me how to end the defilements." Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.'

17 Reverends, I have heard and learned this in the presence of the Buddha: 'These are the six occasions for going to see an esteemed mendicant.'"

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6.29 — WITH UDĀYĪ

✦

1 Then the Buddha said to Udāyī, “Udāyī, how many topics for recollection are there?”

2 When he said this, Udāyī kept silent.

3 And a second time … and a third time, the Buddha said to him, “Udāyī, how many topics for recollection are there?”

4 And a second time and a third time Udāyī kept silent.

5 Then Venerable Ānanda said to Venerable Udāyī, “Reverend Udāyī, the Teacher is addressing you.”

6 “Reverend Ānanda, I hear the Buddha.

7 It’s when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

7.2 They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’

7.3 And so they recollect their many kinds of past lives, with features and details. This is a topic for recollection."

8 Then the Buddha said to Venerable Ānanda: "Ānanda, I know that this futile man Udāyī is not committed to the higher mind. Ānanda, how many topics for recollection are there?"

9 "Sir, there are five topics for recollection. What five?

10 Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption. When this topic of recollection is developed and cultivated in this way it leads to blissful meditation in this very life.

11 Furthermore, a mendicant focuses on the perception of light, focusing on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. When this topic of recollection is developed and cultivated in this way it leads to knowledge and vision.

12 Furthermore, a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

12.2 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

12.3 When this topic of recollection is developed and cultivated in this way it leads to giving up sensual desire.

13 Furthermore, suppose a mendicant were to see a corpse thrown in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

14 Or suppose they were to see a corpse thrown in a charnel ground being devoured by crows, hawks, vultures, hounds, jackals, and many kinds of little creatures. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

15 Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction.

15.2 Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull … White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder.

15.3 They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit 'I am'.

16 Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements. These are the five topics for recollection."

17 "Good, good, Ānanda. Well then, Ānanda, you should also remember this sixth topic for recollection. In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and focuses on work mindfully. When this topic of recollection is developed and cultivated in this way it leads to mindfulness and situational awareness."

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6.30 — UNSURPASSABLE

✦

1 “Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection.

2 And what is the unsurpassable seeing? Some people go to see an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse spectrum of sights; or ascetics and brahmins of wrong view and wrong practice. There is such a seeing, I don’t deny it. That seeing is low, crude, ordinary, ignoble, and pointless.

2.2 It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable seeing is when someone with settled faith and fondness, sure and devoted, goes to see a Realized One or their disciple.

2.3 This is in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. This is called the unsurpassable seeing. Such is the unsurpassable seeing.

3 But what of the unsurpassable hearing? Some people go to hear the sound of drums, arched harps, singing, or a diverse spectrum of sounds; or ascetics and brahmins of wrong view and wrong practice. There is such a hearing, I don’t deny it. That hearing … doesn’t lead to extinguishment.

3.2 The unsurpassable hearing is when someone with settled faith and fondness, sure and devoted, goes to hear the teaching of a Realized One or one of his disciples. … This is called the unsurpassable hearing. Such is the unsurpassable seeing and hearing.

4 But what of the unsurpassable acquisition? Some people acquire a child, a wife, wealth, or a diverse spectrum of things; or they acquire faith in an ascetic or brahmin of wrong view and wrong practice. There is such an acquisition, I don't deny it. That acquisition … doesn't lead to extinguishment.

4.2 The unsurpassable acquisition is when someone with settled faith and fondness, sure and devoted, acquires faith in a Realized One or their disciple. … This is called the unsurpassable acquisition. Such is the unsurpassable seeing, hearing, and acquisition.

5 But what of the unsurpassable training? Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice. There is such a training, I don't deny it. That training … doesn't lead to extinguishment.

5.2 The unsurpassable training is when someone with settled faith and fondness, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. … This is called the unsurpassable training. Such is the unsurpassable seeing, hearing, acquisition, and training.

6 But what of the unsurpassable service? Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of wrong view and wrong practice. There is such service, I don't deny it. That service … doesn't lead to extinguishment.

6.2 The unsurpassable service is when someone with settled faith and fondness, sure and devoted, serves a Realized One or their disciple. … This is called the unsurpassable service. Such is the unsurpassable seeing, listen-

ing, acquisition, training, and service.

7 But what of the unsurpassable recollection? Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice. There is such recollection, I don't deny it. That recollection is low, crude, ordinary, ignoble, and pointless.

7.2 It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable recollection is when someone with settled faith and fondness, sure and devoted, recollects a Realized One or their disciple. ... This is called the unsurpassable recollection.

8 These are the six unsurpassable things.

9 They've gained the unsurpassed seeing,
the unsurpassed hearing,
and the unsurpassable acquisition.
They enjoy the unsurpassable training

10 and serve with care.
Then they develop recollection
connected with seclusion,
which is safe, and leads to freedom from death.

11 They rejoice in diligence,
alert and ethically restrained.
And in time they arrive
at the place where suffering ceases.”

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6.31 — A TRAINEE

✦

1 “These six things lead to the decline of a mendicant trainee. What six? They relish work, talk, sleep, and company. They don’t guard the sense doors, and they eat too much. These six things lead to the decline of a mendicant trainee.

2 These six things don’t lead to the decline of a mendicant trainee. What six? They don’t relish work, talk, sleep, and company. They guard the sense doors, and they don’t eat too much. These six things don’t lead to the decline of a mendicant trainee.”

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6.32 — NON-DECLINE (1ST)

✦

1 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

2 "Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality. These six things don't lead to the decline of a mendicant."

3 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

4 Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

6 "Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
a mendicant who respects diligence
and hospitality
can't decline,
and has drawn near to extinguishment."

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6.33 — NON-DECLINE (2ND)

✦

1 “Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, these six things don’t lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for conscience, and for prudence. These six things don’t lead to the decline of a mendicant.’

2 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

3 One respectful of the Teacher and the teaching,
keenly respecting the Saṅgha;
endowed with conscience and prudence,
reverential and respectful—
it is impossible for them to decline;
they have drawn near to extinguishment.”

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6.34 — WITH MAHĀMOGGALLĀNA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind, "Which gods know that they are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening?"

3 Now, at that time a monk named Tissa had recently passed away and been reborn in a realm of divinity. There they knew that The divinity Tissa was very mighty and powerful.

4 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in that realm of divinity.

5 Tissa saw Moggallāna coming off in the distance, and said to him, "Come, my good fellow Moggallāna! Welcome, my good fellow! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you." Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

6 Moggallāna said to him, "Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening?"

7 "The gods of the four great kings know this."

8 "But do all of them know this?"

9 “No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

10 “But Tissa, is it only the gods of the four great kings who know that they are stream-enterers, or do the gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … and the gods who control what is created by others know that they are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening?”

11 “The gods of these various classes know this.”

12 “But do all of them know this?”

13 “No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

14 Moggallāna approved and agreed with what the divinity Tissa said. Then, as easily as a strong person would extend or contract their arm, he vanished from that realm of divinity and reappeared in Jeta’s Grove.

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6.35 — THINGS THAT PLAY A PART IN REALIZATION

✦

1 “These six things play a part in realization. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. These are the six things that play a part in realization.”

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6.36 — ROOTS OF DISPUTE

✦

1 “Mendicants, there are these six roots of dispute. What six? Firstly, a mendicant is irritable and acrimonious. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training.

1.2 They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of dispute, so it doesn’t come up in the future.

2 Furthermore, a mendicant is offensive and contemptuous … They’re jealous and stingy … They’re devious and deceitful … They have corrupt wishes and wrong view … They’re attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training.

2.2 They create a dispute in the Saṅgha, which is for the detriment and unhappiness of the people, against the people, for the harm, detriment, and suffering of gods and humans. If you see such a root of dispute in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future.

2.3 That's how to give up this bad root of dispute, so it doesn't come up in the future. These are the six roots of dispute."

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6.37 — A GIFT WITH SIX FACTORS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna. The Buddha saw her doing this, with his clairvoyance that is purified and superhuman, and he addressed the mendicants:

3 "This Veḷukaṇṭakī, Nanda's mother, is preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

4 And how does a religious donation have six factors? Three factors apply to the donor and three to the recipients.

5 What three factors apply to the donor? It's when a donor is in a good mood before giving, while giving they feel confident, and after giving they're uplifted. These three factors apply to the donor.

6 What three factors apply to the recipients? It's when the recipients are free of greed, hate, and delusion, or practicing to be free of them. These three factors apply to the recipients.

7 Thus three factors apply to the donor and three to the recipients. That's how a religious donation has six factors.

8 It's not easy to grasp the merit of such a six-factored donation by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

9 It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, it's not easy to grasp the merit of such a six-factored donation ...

10 A good mood before giving,
confidence while giving,
feeling uplifted after giving:
this is the perfect sacrifice.

11 Free of greed, free of hate,
free of delusion, undefiled;
this is the field for the perfect sacrifice,
the disciplined spiritual practitioners.

12 After rinsing,
you give with your own hands.
This sacrifice is very fruitful
for both yourself and others.

13 When an intelligent, faithful person,
sacrifices like this, with a mind of letting go,
that astute one is reborn
in a happy, pleasing world.”

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6.38 — ONE'S OWN VOLITION

✦

1 Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, this is my doctrine and view: One does not act of one's own volition, nor does one act of another's volition."

3 "Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?

4 What do you think, brahmin, is there an element of initiative?"

5 "Yes, sir."

6 "Since this is so, do we find sentient beings who initiate activity?"

7 "Yes, sir."

8 "Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another.

9 What do you think, brahmin, is there an element of persistence … exertion … strength … endurance … exertion?"

10 "Yes, sir."

11 "Since this is so, do we find sentient beings who have exertion?"

12 “Yes, sir.”

13 “Since there is an element of exertion, and sentient beings who have exertion are found, sentient beings act of their own volition or that of another.

14 Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on his own say that one does not act of one’s own volition, nor does one act of another’s volition?”

15 “Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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6.39 — SOURCES

✦

1 "Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Greed doesn't give rise to contentment. Rather, greed just gives rise to greed. Hate doesn't give rise to love. Rather, hate just gives rise to hate. Delusion doesn't give rise to understanding.

1.2 Rather, delusion just gives rise to delusion. It's not because of deeds born of greed, hate, and delusion that gods, humans, or those in any other good places are found. Rather, it's because of deeds born of greed, hate, and delusion that hell, the animal realm, the ghost realm, or any other bad places are found. These are three sources that give rise to deeds.

2 Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Contentment doesn't give rise to greed. Rather, contentment just gives rise to contentment. Love doesn't give rise to hate. Rather, love just gives rise to love. Understanding doesn't give rise to delusion.

2.2 Rather, understanding just gives rise to understanding. It's not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or any other bad places are found. Rather, it's because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found. These are three sources that give rise to deeds."

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6.40 — WITH KIMBILA

✦

1 So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?"

3 "Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final quenching of the Realized One."

4 "What is the cause, sir, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

5 "Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final quenching of the Realized One."

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6.41 — A TREE TRUNK

✦

1 So I have heard. At one time Venerable Sāriputta was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, descended the Vulture's Peak together with several mendicants. At a certain spot he saw a large tree trunk, and he addressed the mendicants, "Reverends, do you see this large tree trunk?"

3 "Yes, reverend."

4 "If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but earth. Why is that? Because the earth element exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but earth. If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but water. … Or they could determine it to be nothing but fire … Or they could determine it to be nothing but air … Or they could determine it to be nothing but beautiful … Or they could determine it to be nothing but ugly.

4.2 Why is that? Because the element of ugliness exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but ugly."

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6.42 — WITH NĀGITA

✦

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

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

2.2 He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

2.3 Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a colossal racket.

3 Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that colossal racket? You'd think it was fishermen hauling in a catch!"

4 "Sir, it's these brahmins and householders of Icchānaṅgala. They've brought many fresh and cooked foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

5 "Nāgita, may I never become famous. May fame not come to me. There are those who can't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity."

6 "Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It's like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha's ethics and wisdom."

7 "Nāgita, may I never become famous. May fame not come to me. There are those who can't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

8 Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: 'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.' So I'm not pleased that that mendicant is living within a village.

9 Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: 'Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.' So I'm pleased that that mendicant is living in the wilderness.

10 Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: 'Now if this venerable's mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi, they will preserve it.' So I'm pleased that that mendicant is living in the wilderness.

11 Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: 'Now this venerable will free the unfreed mind or preserve the freed mind.' So I'm pleased that that mendicant is living in the wilderness.

12 Take a mendicant who I see living within a village receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns, and capital cities and make their home there. So I'm not pleased that that mendicant is living within a village.

13 Take a mendicant who I see in the wilderness receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest. So I'm pleased that that mendicant is living in the wilderness.

14 Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

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6.43 — THE GIANT

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Come, Ānanda, let's go to the stilt longhouse of Migāra's mother in the Eastern Monastery for the day's meditation."

3 "Yes, sir," Ānanda replied.

4 So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

5 "Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs.

6 Now, at that time King Pasenadi had a giant bull elephant called "White". It emerged from the eastern gate to the beating and playing of musical instruments.

7 When people saw it they said, "The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a big body!"

8 When they said this, Venerable Udāyī said to the Buddha, “Sir, is it only when they see elephants with such a big, formidable body that people say: ‘A giant, such a giant’? Or do they say it when they see any other creatures with big, formidable bodies?”

9 “Udāyī, when they see elephants with such a big, formidable body people say: ‘A giant, such a giant!’

10 And also when they see a horse with a big, formidable body …

11 When they see a bull with a big, formidable body …

12 When they see a serpent with a big, formidable body …

13 When they see a tree with a big, formidable body …

14 And when they see a human being with such a big, formidable body people say: ‘A giant, such a giant!’

15 But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a ‘giant’ in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.”

16 “It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a “giant” in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.’ And I celebrate the well-spoken words of the Buddha with these verses:

17 Awakened as a human being,
self-tamed and immersed in samādhi,
following the spiritual path,

he loves peace of mind.

18 Revered by people,
gone beyond all things,
even the gods revere him;
so I've heard from the perfected one.

19 He has transcended all fetters
and escaped from entanglements.
Delighting to renounce sensual pleasures,
he's freed like lustrous gold from stone.

20 That giant outshines all,
like the Himalaya beside other mountains.
Of all those named 'giant',
he is truly named, supreme.

21 I shall extol the giant for you,
for he does nothing monstrous.
Gentleness and harmlessness
are two feet of the giant.

22 Fervor and chastity
are his two other feet.
Faith is the giant's trunk,
and equanimity his white tusks.

23 Mindfulness is his neck, his head is wisdom—
inquiry and thinking about principles.
His belly is the sacred hearth of the Dhamma,
and his tail is seclusion.

24 Practicing absorption, enjoying the breath,
he is serene within.
The giant is serene when walking,
the giant is serene when standing,

25 the giant is serene when lying down,
and when sitting, the giant is serene.
The giant is restrained everywhere:
this is the accomplishment of the giant.

26 He eats blameless things,
he doesn't eat blameworthy things.
When he gets food and clothes,
he avoids storing them up.

27 Having severed all bonds,
fetters large and small,
wherever he goes,
he goes without concern.

28 A white lotus,
fragrant and delightful,
sprouts in water and grows there,
but water does not stick to it.

29 Just so the Buddha is born in the world,
and lives in the world,
but the world does not stick to him,
as water does not stick to the lotus.

30 A great blazing fire
dies down when the fuel runs out.
When the coals have gone out
it's said to be 'quenched'.

31 This simile is taught by the discerning
to express the meaning clearly.
Great giants will understand
what the giant taught the giant.

32 Free of greed, free of hate,
free of delusion, undefiled;
the giant, giving up his body,
being undefiled, will be fully quenched."

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6.44 — WITH MIGASĀLĀ

✦

1 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat down on the seat spread out.

2 Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him, "Honorable Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

3 My father Purāṇa was chaste, set apart, refraining from the vulgar act of sex. When he passed away the Buddha declared that, since he was a once-returner, he was reborn in the host of joyful gods.

4 But my uncle Isidatta was not chaste; he lived content with his wife. When he passed away the Buddha declared that, since he too was a once-returner, he was reborn in the host of joyful gods.

5 How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?"

6 "You're right, sister, but that's how the Buddha declared it."

7 Then Ānanda, after receiving almsfood at Migasālā's home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

9 “Ānanda, who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty’s wit? And who is it that knows how to assess individual persons? These six individuals are found in the world. What six?

10 Take a certain individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They’re going to a lower place, not a higher.

11 Take another individual who is gentle and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve listened and learned and penetrated theoretically and found temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They’re going to a higher place, not a lower.

12 Judgmental people compare them, saying: ‘This one has just the same qualities as the other, so why is one worse and one better?’ This will be for their lasting harm and suffering.

13 In this case, the individual who is gentle … and has listened, learned, penetrated theoretically, and found temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

14 So, Ānanda, don’t be judgmental about individuals. Don’t pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on individuals.

15 Take another individual who is angry and conceited, and from time to time has greedy thoughts. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

16 Take another individual who is angry and conceited, and from time to time has greedy thoughts. ... Because the stream of the teaching carries them along. ... When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

17 Judgmental people compare them ...

18 I, or someone like me, may pass judgment on people.

19 Take another individual who is angry and conceited, and from time to time has the impulse to speak inappropriately. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

20 Take another individual who is angry and conceited, and from time to time has the impulse to speak inappropriately. But they've listened and learned and penetrated theoretically and found temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

21 Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

22 In this case, the individual who is angry and conceited, but has listened, learned, penetrated theoretically, and found temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

23 So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on individuals.

24 Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individual persons? These six individuals are found in the world.

25 If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

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6.45 — DEBT

✦

1 “Mendicants, isn’t poverty suffering in the world for a person who enjoys sensual pleasures?”

2 “Yes, sir.”

3 “When a poor, penniless person falls into debt, isn’t being in debt also suffering in the world for a person who enjoys sensual pleasures?”

4 “Yes, sir.”

5 “When a poor person who has fallen into debt agrees to pay interest, isn’t the interest also suffering in the world for a person who enjoys sensual pleasures?”

6 “Yes, sir.”

7 “When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning. Isn’t being warned suffering in the world for a person who enjoys sensual pleasures?”

8 “Yes, sir.”

9 “When a poor person fails to pay after getting a warning, they’re prosecuted. Isn’t being prosecuted suffering in the world for a person who enjoys sensual pleasures?”

10 “Yes, sir.”

11 “When a poor person fails to pay after being prosecuted, they’re imprisoned. Isn’t being imprisoned suffering in the world for a person who enjoys sensual pleasures?”

12 “Yes, sir.”

13 “So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities is called poor and penniless in the training of the Noble One.

14 Since they have no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities, they do bad things by way of body, speech, and mind. This is how they’re in debt, I say.

15 In order to conceal the bad things they do by way of body, speech, and mind they harbor corrupt wishes. They wish, plan, speak, and act with the thought: ‘May no one find me out!’ This is how they pay interest, I say.

16 Good-hearted spiritual companions say this about them: ‘This venerable acts like this, and behaves like that.’ This is how they’re warned, I say.

17 When they go to a wilderness, the root of a tree, or an empty hut, they’re beset by remorseful, unskillful thoughts. This is how they’re prosecuted, I say.

18 That poor, penniless person has done bad things by way of body, speech, and mind. When their body breaks up, after death, they’re trapped in the prison of hell or the animal realm. I don’t see a single prison

that's as grim, as vicious, and such an obstacle to reaching the supreme sanctuary from the yoke as the prison of hell or the animal realm.

19 Poverty is said to be suffering in the world,
and so is being in debt.
A poor person who has fallen into debt
frets even when spending the loan.

20 And then they're prosecuted,
or even thrown in jail.
Such imprisonment is true suffering
for someone who prays for pleasure and possessions.

21 In the same way, in the Noble One's training
whoever has no faith,
no conscience or prudence,
contemplates bad deeds.

22 After doing bad things
by way of body,
speech, and mind,
they wish, 'May no one find me out!'

23 Their behavior is creepy
by body, speech, and mind.
They pile up bad deeds
on and on, life after life.

24 That simpleton evildoer,
knowing their own misdeeds,
is a poor person who has fallen into debt,

and frets even when spending the loan.

25 And when in village or wilderness
they're prosecuted
by painful mental plans,
which are born of remorse.

26 That simpleton evildoer,
knowing their own misdeeds,
goes to one of the animal realms,
or is trapped in hell.

27 Such imprisonment is true suffering,
from which the attentive are released.
With confident heart, they give
with wealth that is properly earned.

28 That faithful householder of discernment
holds a winning hand on both counts:
welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity.

29 In the same way, in the Noble One's training,
whoever is grounded in faith,
with conscience and prudence,
wise, and ethically restrained,

30 is said to live happily
in the Noble One's training.
After gaining pleasure not of the flesh,
they concentrate on equanimity.

31 They give up the five hindrances,
constantly energetic,
and enter the absorptions,
unified, alert, and mindful.

32 Truly knowing in this way
regards the ending of all fetters,
by not grasping in any way,
their mind is rightly freed.

33 To that unaffected one, rightly freed
with the end of the fetters of continued existence,
the knowledge comes:
'My freedom is unshakable.'

34 This is the ultimate knowledge.
This is the supreme happiness.
Sorrowless, stainless, secure:
this is the highest freedom from debt."

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6.46 — BY MAHĀCUNDA

✦

1 So I have heard. At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Venerable Mahācunda said this:

3 "Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption: 'They say, "We practice absorption meditation! We practice absorption meditation!" And they meditate and concentrate and contemplate and ruminate. Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?' In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption are not inspired.

3.2 And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

4 Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles: 'They say, "We practice discernment of principles! We practice discernment of principles!" But they're haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

4.2 Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?' In this case the mendicants who practice absorption are not inspired, and the mendicants who practice discernment of principles are not inspired.

4.3 And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

5 Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption. In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption are not inspired. And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

6 And take a case where mendicants who practice absorption praise only others like them, not mendicants who practice discernment of principles. In this case the mendicants who practice absorption are not inspired, and the mendicants who practice discernment of principles are not inspired. And they're not acting for the welfare and happiness of the people, for the people, for the benefit, welfare, and happiness of gods and humans.

7 So you should train like this: 'As mendicants who practice discernment of principles, we will praise mendicants who practice absorption.' That's how you should train. Why is that? Because it's rare to find such incredible individuals in the world who have direct meditative experience of the element free of death.

[8] So you should train like this: ‘As mendicants who practice absorption, we will praise mendicants who practice discernment of principles.’ That’s how you should train. Why is that? Because it’s incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom.”

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6.47 — APPARENT IN THE PRESENT LIFE (1ST)

✦

1 And then the wanderer Moḷiyasīvaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Sir, they speak of 'a teaching apparent in the present life'. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

3 "Well then, Sīvaka, I'll ask you about this in return, and you can answer as you like. What do you think, Sīvaka? When there's greed in you, do you understand 'I have greed in me'? And when there's no greed in you, do you understand 'I have no greed in me'?"

4 "Yes, sir."

5 "Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

6 What do you think, Sīvaka? When there's hate … delusion … greedy ideas … hateful ideas … When there are delusional ideas in you, do you understand 'I have delusional ideas in me'? And when there are no delusional ideas in you, do you understand 'I have no delusional ideas in me'?"

7 "Yes, sir."

8 “Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

9 “Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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6.48 — APPARENT IN THE PRESENT LIFE (2ND)

✦

1 Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, they speak of 'a teaching apparent in the present life'. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

3 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? When there's greed in you, do you understand 'I have greed in me'? And when there's no greed in you, do you understand 'I have no greed in me'?"

4 "Yes, sir."

5 "Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

6 What do you think, brahmin? When there's hate … delusion … corruption that leads to physical deeds … corruption that leads to speech … When there's corruption that leads to mental deeds in you, do you understand 'I

have corruption that leads to mental deeds in me'? And when there's no corruption that leads to mental deeds in you, do you understand 'I have no corruption that leads to mental deeds in me'?"

7 "Yes, sir."

8 "Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

9 "Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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6.49 — WITH KHEMA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Khema and Venerable Sumana were staying near Sāvatthī in the Dark Forest. Then they went up to the Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

3 "Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—does not think: 'There is someone better than me, or equal to me, or worse than me.'"

4 That is what Khema said, and the Teacher concurred. Then Khema, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

5 And then, not long after Khema had left, Sumana said to the Buddha:

6 "Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—does not think: 'There is no one better than me, or equal to me, or worse than me.'"

7 That is what Sumana said, and the Teacher concurred. Then Sumana, knowing that the Teacher concurred, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

8 Then, not long after Khema and Sumana had left, the Buddha addressed the mendicants: “Mendicants, this is how gentlemen declare enlightenment. The goal is spoken of, but the self is not involved. But it seems that there are some futile men here who declare enlightenment as a joke. Later they will fall into distress.

9 They don’t represent themselves
as being among superiors, inferiors, or equals.
Rebirth is ended, <j>the spiritual journey has been completed.
They live freed from fetters.”

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6.50 — SENSE RESTRAINT

✦

1 “Mendicants, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

1.2 When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition

for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

4.2 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

6 In the same way, when there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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6.51 — WITH ĀNANDA

✦

1 Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

2 "Reverend Sāriputta, how does a mendicant get to hear a teaching they haven't heard before? How do they remember those teachings they have heard? How do they keep exercising the teachings with which they are already familiar? And how do they come to understand what they haven't understood before?"

3 "Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

4 "Well then, Reverend Sāriputta, listen and apply your mind well, I will speak."

5 "Yes, reverend," Sāriputta replied. Ānanda said this:

6 "Reverend Sāriputta, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations.

7 Then, just as they learned and memorized it, they teach others in detail, make them recite in detail, they rehearse it themselves in detail, and they think about and consider the teaching in their heart, examining it with the mind.

8 They enter the rains retreat in a monastery with senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. From time to time they go up to those mendicants and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters.

9 This is how a mendicant gets to hear a teaching they haven't heard before. It's how they remember those teachings they have heard. It's how they keep exercising the teachings with which they are already familiar. And it's how they come to understand what they haven't understood before."

10 "It's incredible, reverend, it's amazing! How well said this was by Venerable Ānanda! And we will remember Venerable Ānanda as someone who possesses these six qualities.

11 For Ānanda memorizes the teaching … statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. Those venerables reveal to Ānanda what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters."

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6.52 — ARISTOCRATS

✦

1 And then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 “Aristocrats, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

3 “Aristocrats, brahmin, have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on power. They insist on territory. Their ultimate goal is authority.”

4 “Brahmins, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

5 “Brahmins have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on the hymns. They insist on sacrifice. Their ultimate goal is the realm of divinity.”

6 “Householders, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

7 “Householders have wealth as their ambition. They’re preoccupied with wisdom. They’re fixated on their profession. They insist on work. Their ultimate goal is to complete their work.”

8 “Women, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

9 “Women have a man as their ambition. They’re preoccupied with adornments. They’re fixated on their children. They insist on being without a co-wife. Their ultimate goal is authority.”

10 “Bandits, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

11 “Bandits have theft as their ambition. They’re preoccupied with a hiding place. They’re fixated on their sword. They insist on darkness. Their ultimate goal is invisibility.”

12 “Ascetics, worthy Gotama, have what as their ambition? What is their preoccupation? What are they fixated on? What do they insist on? What is their ultimate goal?”

13 “Ascetics have patience and gentleness as their ambition. They’re preoccupied with wisdom. They’re fixated on ethical conduct. They insist on owning nothing. Their culmination is extinguishment.”

14 “It’s incredible, worthy Gotama, it’s amazing! The worthy Gotama knows the ambition, preoccupation, fixation, insistence, and ultimate goal of aristocrats, brahmins, householders, women, bandits, and ascetics.

Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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6.53 — DILIGENCE

✦

1 Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, is there one thing that, when developed and cultivated, secures benefits for both this life and lives to come?"

3 "There is, brahmin."

4 "So what is it?"

5 "Diligence, brahmin, is one thing that, when developed and cultivated, secures benefits for both this life and lives to come.

6 The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both this life and lives to come.

7 The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, diligence is one thing ...

8 A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, diligence is one thing ...

9 When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, diligence is one thing …

10 All lesser rulers are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, diligence is one thing …

11 The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both this life and lives to come.

12 This is the one thing that, when developed and cultivated, secures benefits for both this life and lives to come."

13 "Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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6.54 — ABOUT DHAMMIKA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

3 Then the local lay followers thought to themselves, "We have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But the visiting mendicants don't stay. They leave, abandoning the monastery. What is the cause, what is the reason for this?"

4 Then the local lay followers thought to themselves, "This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them. The visiting mendicants who were treated in this way do not stay. They leave, abandoning the monastery. Why don't we banish Venerable Dhammika?"

5 Then the local lay followers went up to Venerable Dhammika and said to him, "Sir, please leave this monastery. You've stayed here long enough."

6 Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not

stay. They left, abandoning the monastery.

7 Then the local lay followers thought to themselves: …

8 They said to Venerable Dhammika, “Sir, please leave this monastery. You’ve stayed here long enough.”

9 Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

10 Then the local lay followers thought to themselves, “Why don’t we banish Venerable Dhammika from all seven monasteries in our native land?”

11 Then the local lay followers went up to Venerable Dhammika and said to him, “Sir, please leave all seven monasteries in our native land.”

12 Then Venerable Dhammika thought, “I’ve been banished by the local lay followers from all seven monasteries in my native land. Where am I to go now?” He thought, “Why don’t I go to see the Buddha?”

13 Then Venerable Dhammika took his bowl and robe and set out for Rājagaha. Eventually he came to Rājagaha and the Vulture’s Peak. He went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “So, Brahmin Dhammika, where have you come from?”

14 “Sir, I’ve been banished by the local lay followers from all seven monasteries in my native land.”

15 “Enough, Brahmin Dhammika, what’s that to you? Now that you’ve been banished from all of those places, you have come to me.

16 Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship. In the same way, now that you've been banished from all of those places, you have come to me.

17 Once upon a time, King Koravya had a royal banyan tree with five trunks called 'Well Planted'. It was shady and lovely. Its canopy spread over twelve leagues, while the network of roots spread for five leagues. Its fruits were as large as a rice pot. And they were as sweet as pure wild honey. The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another. No one guarded the fruit, yet no one damaged another's fruits.

18 Then a certain person ate as much as he liked of the fruit, then broke off a branch and left. Then the deity haunting the royal banyan tree thought, 'Oh lord, how incredible, how amazing! How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don't I make sure that the royal banyan tree gives no fruit in future?' Then the royal banyan tree gave no more fruit.

19 Then King Koravya went up to Sakka, lord of gods, and said to him, 'Please good fellow, you should know that the royal banyan tree called Well Planted gives no fruit.' Then Sakka used his psychic powers to will

that a violent storm come. And it felled and uprooted the royal banyan tree. Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful face.

20 Then Sakka went up to that deity, and said, 'Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?'

21 'Because, my good fellow, a violent storm came and felled and uprooted my home.'

22 'Well, did you stand by your tree's duty when the storm came?'

23 'But my good fellow, how does a tree stand by its duty?'

24 'It's when those who need the tree's roots, bark, leaves, flowers, or fruit take what they need. Yet the deity is not displeased or upset because of this. This is how a tree stands by its duty.'

25 'I was not standing by a tree's duty when the storm came and felled and uprooted my home.'

26 'God, if you were to stand by a tree's duty, your home may be as it was before.'

27 'I will stand by a tree's duty! May my home be as it was before!'

28 Then Sakka used his psychic power to will that a violent storm come. And it raised up that mighty banyan tree and the bark of the roots was healed.

29 In the same way, Brahmin Dhammika, were you standing by an ascetic's duty when the local lay followers banished you from all seven of the monasteries in your native land?"

30 “But sir, how do I stand by an ascetic’s duty?”

31 “When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy, or argue back at them. That’s how an ascetic stands by an ascetic’s duty.”

32 “I was not standing by an ascetic’s duty when the local lay followers banished me from all seven of the monasteries in my native land.”

33 “Once upon a time, there was a teacher named Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

34 Once upon a time, there was a teacher named Mūgapakkha … Aranemi … Kuddālaka … Hatthipāla … Jotipāla. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity.

34.2 Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Jotipāla were—when their body broke up, after death—reborn in a good place, a heavenly realm.

35 What do you think, Brahmin Dhammika? If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not brim with much wickedness?”

36 “Yes, sir.”

37 “They would indeed. But someone who abuses and insults a single individual accomplished in view with malicious intent brims even more with wickedness. Why is that? Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions. So you should train like this: ‘We will have no malicious intent for those who we want to have as our spiritual companions.’ That is how you should train.

38 Sunetta and Mūgapakkha,
and Aranemi the brahmin,
Hatthipāla the student,
and Kuddālaka were Teachers.

39 And Jotipāla Govinda
was priest for seven kings.
These six famous teachers,
harmless ones of the past,

40 were free of putrefaction, compassionate,
gone beyond the fetter of sensuality.
Detached from sensual desire,
they were reborn in the realm of divinity.

41 Many hundreds of
their disciples were also
free of putrefaction-stench, compassionate,
gone beyond the fetter of sensuality.
Detached from sensual desire,
they were reborn in the realm of divinity.

42 One who insults
with malicious intent
these non-Buddhist seers,
free of desire, immersed in samādhi;
such a man
brims with much wickedness.

43 But one who insults
with malicious intent
a single individual accomplished in view,
a mendicant disciple of the Buddha;
that man
brims even more with wickedness.

44 You shouldn't attack a holy person,
who has given up the grounds for views.
This individual is called
the seventh of the noble Saṅgha.

45 They're not free of desire for sensual pleasures,
and their faculties are still immature:
faith, mindfulness, and energy,
serenity and discernment.

46 If you attack such a mendicant,
you first hurt yourself.
Having hurt yourself,
you harm the other.

[47] But if you protect yourself,
the other is also protected.
So you should protect yourself.
An astute person is always uninjured.”

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6.55 — WITH SOṆA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time Venerable Soṇa was staying near Rājagaha in the Cool Grove. Then as he was in private retreat this thought came to his mind, "I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?"

3 Then the Buddha knew Venerable Soṇa's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the Vulture's Peak and reappeared in the Cool Grove in front of Soṇa, and sat down on the seat spread out. Soṇa bowed to the Buddha and sat down to one side.

4 The Buddha said to him, "Soṇa, as you were in private retreat didn't this thought come to your mind: 'I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?'"

5 "Yes, sir."

6 “What do you think, Soṇa? When you were still a layman, weren’t you a good player of the arched harp?”

7 “Yes, sir.”

8 “When your harp’s strings were tuned too tight, was it resonant and playable?”

9 “No, sir.”

10 “When your harp’s strings were tuned too slack, was it resonant and playable?”

11 “No, sir.”

12 “But when your harp’s strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?”

13 “Yes, sir.”

14 “In the same way, Soṇa, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness. So, Soṇa, you should focus on energy and serenity, find a balance of the faculties, and learn the character of this situation.”

15 “Yes, sir,” Soṇa replied.

16 After advising Soṇa like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Grove and reappeared on the Vulture’s Peak.

17 After some time Soṇa focused on energy and serenity, found a balance of the faculties, and learned the pattern of this situation. Then Soṇa, living alone, withdrawn, diligent, keen, and resolute, soon realized the

supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

18 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Soṇa became one of the perfected.

19 Then, when Soṇa had attained perfection, he thought, "Why don't I go to the Buddha and declare my enlightenment in his presence?" Then Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

20 "Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—is dedicated to six things. They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.

21 It may be, sir, that one of the venerables here thinks: 'Maybe this venerable is dedicated to renunciation solely out of mere faith.' But it should not be seen like this. A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They're dedicated to renunciation because they're free of greed, hate, and delusion with the end of greed, hate, and delusion.

22 It may be, sir, that one of the venerables here thinks: 'Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.' But it should not be seen like this. …

23 It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to kindness because they believe that adhering to precepts and observances is essential.’ But it should not be seen like this. …

24 They’re dedicated to the ending of craving because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

25 They’re dedicated to the ending of grasping because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

26 They’re dedicated to clarity of mind because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

27 When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t overcome their mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance. Even if compelling sounds … smells … tastes … touches … and ideas come into the range of the mind they don’t overcome the mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

28 Suppose there was a mountain that was one solid mass of rock, without cracks or holes. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble.

29 In the same way, when a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t overcome their mind. … Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

30 When you're dedicated to renunciation
and seclusion of the heart;
when you're dedicated to kindness
and the end of grasping;

31 when you're dedicated to the ending of craving
and clarity of heart;
and you've seen the arising of the senses,
your mind is rightly freed.

32 For that one, rightly freed,
a mendicant with peaceful mind,
there's nothing to be improved,
and nothing more to do.

33 As the wind cannot stir
a solid mass of rock,
so too sights, tastes, sounds,
smells, and touches—the lot—

34 and ideas, whether liked or disliked,
don't disturb the unaffected one.
Their mind is steady and free
as they observe fall."

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6.56 — WITH PHAGGUNA

✦

1 Now at that time Venerable Phagguna was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, Venerable Phagguna is sick. Sir, please go to Venerable Phagguna out of sympathy." The Buddha consented with silence.

3 Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguna. Venerable Phagguna saw the Buddha coming off in the distance and stirred in his cot.

4 The Buddha said to him, "It's all right, Phagguna, don't get up. There are some seats spread out by others, I will sit there."

5 He sat down on the seat spread out and said to Venerable Phagguna: "I hope you're keeping well, Phagguna; I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

6 "Sir, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading.

7 The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I'm not keeping well.

8 The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head. I'm not keeping well.

9 The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cow's belly with a sharp meat cleaver. I'm not keeping well.

10 The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

11 Then the Buddha educated, encouraged, fired up, and inspired Venerable Phagguna with a Dhamma talk, after which he rose from his seat and left.

12 Not long after the Buddha left, Venerable Phagguna passed away. At the time of his death, his faculties were bright and clear. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, soon after the Buddha left, Venerable Phagguna died. At the time of his death, his faculties were bright and clear."

13 "And why shouldn't his faculties be bright and clear? The mendicant Phagguna's mind was not freed from the five lower fetters. But when he heard that teaching his mind was freed from them.

14 Ānanda, there are these six benefits to hearing the teaching at the right time and examining the meaning at the right time. What six?

15 Firstly, take the case of a mendicant whose mind is not freed from the five lower fetters. At the time of death they get to see the Realized One. The Realized One teaches Dhamma to them that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased.

And he reveals a spiritual practice that's entirely full and pure. When they hear that teaching their mind is freed from the five lower fetters. This is the first benefit of listening to the teaching.

16 Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple. The Realized One's disciple teaches them Dhamma … When they hear that teaching their mind is freed from the five lower fetters. This is the second benefit of listening to the teaching.

17 Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don't get to see the Realized One, or to see a Realized One's disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed from the five lower fetters. This is the third benefit of listening to the teaching.

18 Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma … When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fourth benefit of listening to the teaching.

19 Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, but they get to see a Realized One's disciple. The Realized One's disciple teaches them

Dhamma … When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fifth benefit of listening to the teaching.

20 Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don't get to see the Realized One, or to see a Realized One's disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed with the supreme ending of attachments. This is the sixth benefit of listening to the teaching.

21 These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time."

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6.57 — THE SIX CLASSES OF REBIRTH

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, Pūraṇa Kassapa describes six classes of rebirth: black, blue, red, yellow, white, and ultimate white.

3 The black class of rebirth consists of slaughterers of sheep, pigs, poultry, or deer, hunters or fishers, bandits, executioners, butchers of cattle, jailers, and any others with a cruel livelihood.

4 The blue class of rebirth consists of mendicants whose life is thorny, and any others who teach the efficacy of deeds and action.

5 The red class of rebirth consists of the Jain ascetics who wear one cloth.

6 The yellow class of rebirth consists of the lay people dressed in white who are disciples of the naked ascetics.

7 The white class of rebirth consists of male and female Ājīvaka ascetics.

8 And the ultimate white class of rebirth consists of Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.

9 These are the six classes of rebirth that Pūraṇa Kassapa describes."

10 "But Ānanda, did the whole world authorize Pūraṇa Kassapa to describe these six classes of rebirth?"

11 “No, sir.”

12 “It’s as if they were to force a chop on a poor, penniless person, telling them, ‘Eat this meat and pay for it!’ In the same way, Pūraṇa Kassapa has described these six classes of rebirth without the consent of those ascetics and brahmins. And he has done so in a foolish, incompetent, unskilled way, lacking common sense.

13 I, however, also describe six classes of rebirth. Listen and apply your mind well, I will speak.”

14 “Yes, sir,” Ānanda replied. The Buddha said this:

15 “And what, Ānanda, are the six classes of rebirth? Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

16 And how does someone born into a dark class give rise to a dark result? It’s when someone is reborn in a low family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

16.2 And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their

body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a dark class gives rise to a dark result.

17 And how does someone born into a dark class give rise to a bright result? It's when some person is reborn in a low family … But they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a dark class gives rise to a bright result.

18 And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in a low family … They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom.

18.2 They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.

19 And how does someone born into a bright class give rise to a dark result? It's when someone is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty.

19.2 They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's how someone born into a bright class gives rise to a dark result.

20 And how does someone born into a bright class give rise to a bright result? It's when some person is reborn in an eminent family … And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. That's how someone born into a bright class give rise to a bright result.

21 And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright? It's when some person is reborn in an eminent family … They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom.

21.2 They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

22 These are the six classes of rebirth."

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6.58 — DEFILEMENTS

✦

1 “Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What six?

2 It’s a mendicant who, by restraint, has given up the defilements that should be given up by restraint. By using, they’ve given up the defilements that should be given up by using. By enduring, they’ve given up the defilements that should be given up by enduring. By avoiding, they’ve given up the defilements that should be given up by avoiding. By dispelling, they’ve given up the defilements that should be given up by dispelling. By developing, they’ve given up the defilements that should be given up by developing.

3 And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint.

3.2 Reflecting rationally, they live restraining the ear faculty … the nose faculty … the tongue faculty … the body faculty … the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

4 And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

4.2 Reflecting rationally, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.'

4.3 Reflecting rationally, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.'

4.4 Reflecting rationally, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.' For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

5 And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

5.2 For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

6 And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer.

6.2 Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting. For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

7 And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and obliterates it.

7.2 They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

8 And what are the defilements that should be given up by developing? Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquil-

ity, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

8.2 For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

9 A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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6.59 — WITH DĀRUKAMMIKA

✦

1 So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

2 Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”

3 “It does, sir. Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only almsfood, and wear rag robes.”

4 “Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency, it’s hard for you to know who is perfected or on the path to perfection.

5 If a mendicant living in the wilderness is haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they’re reprehensible. If a mendicant living in the wilderness is not haughty, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they’re praiseworthy.

6 If a mendicant who lives within a village is restless … then in this respect they're reprehensible. If a mendicant who lives within a village is not restless … then in this respect they're praiseworthy.

7 If a mendicant who eats only almsfood is restless … then in this respect they're reprehensible. If a mendicant who eats only almsfood is not restless … then in this respect they're praiseworthy.

8 If a mendicant who accepts invitations is restless … then in this respect they're reprehensible. If a mendicant who accepts invitations is not restless … then in this respect they're praiseworthy.

9 If a mendicant who wears rag robes is restless … then in this respect they're reprehensible. If a mendicant who wears rag robes is not restless … then in this respect they're praiseworthy.

10 If a mendicant who wears robes offered by householders is haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they're reprehensible. If a mendicant who wears robes offered by householders is not haughty, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

11 Go ahead, householder, give gifts to the Saṅgha. Your mind will become bright and clear, and when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm."

12 “Sir, from this day forth I will give gifts to the Saṅgha.”

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6.60 — WITH HATTHISĀRIPUTTA

✦

1 So I have heard. At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

2 Now at that time several senior mendicants, after the meal, on their return from almsround, sat together in the pavilion talking about the teachings. Venerable Citta Hatthisāriputta interrupted them while they were talking.

3 Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta, "Venerable, please don't interrupt the senior mendicants while they're talking about the teachings. Wait until the end of the discussion."

4 When he said this, Citta Hatthisāriputta's companions said to Mahākoṭṭhita, "Venerable, please don't rebuke Citta Hatthisāriputta. He is astute, and quite capable of talking about the teachings with the senior mendicants."

5 "It's not easy to know this, reverends, for those who don't encompass another's mind.

6 Take an individual who is the gentlest of the gentle, the most placid of the placid, the calmest of the calm, so long as they live relying on the Teacher or a spiritual companion in a teacher's role.

6.2 But when they're separated from the Teacher or a spiritual companion in a teacher's role, they mix closely with monks, nuns, laymen, and laywomen; with rulers and their chief ministers, and with monastics of other

religions and their disciples. As they mix closely, they become familiar and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

7 Suppose an ox fond of crops was tied up or shut in a pen. Would it be right to say that that ox will never again invade the crops?"

8 "No it would not, reverend. For it's quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops."

9 "In the same way, take an individual who is the gentlest of the gentle ... As they mix closely, they become familiar and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

10 And take an individual who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks ... They resign the training and return to a lesser life.

11 Suppose the heavens were raining heavily at the crossroads so that the dust vanished and mud appeared. Would it be right to say that now dust will never appear at this crossroad again?"

12 "No it would not, reverend. For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again."

13 "In the same way, take an individual who, quite secluded from sensual pleasures ... enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks ... They resign the training

and return to a lesser life.

14 And take an individual who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks … They resign the training and return to a lesser life.

15 Suppose there was a large pond not far from a town or village. After the heavens have rained heavily there, the clams and mussels, and pebbles and gravel would vanish. Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?"

16 "No it would not, reverend. For it's quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again."

17 "In the same way, take an individual who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks … They resign the training and return to a lesser life.

18 And take an individual who, with the fading away of rapture … enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks … They resign the training and return to a lesser life.

19 Suppose a person had finished a delicious meal. They'd have no appetite for leftovers. Would it be right to say that now food will never appeal to this person again?"

20 “No it would not, reverend. For it’s quite possible that other food won’t appeal to that person as long as the nourishment is still present. But when the nourishment vanishes food will appeal again.”

21 “In the same way, take an individual who, with the fading away of rapture … enters and remains in the third absorption. Thinking, ‘I get the third absorption!’ they mix closely with monks … They resign the training and return to a lesser life.

22 And take an individual who, giving up pleasure and pain … enters and remains in the fourth absorption. Thinking, ‘I get the fourth absorption!’ they mix closely with monks … They resign the training and return to a lesser life.

23 Suppose that in a mountain glen there was a lake, placid and free of waves. Would it be right to say that now waves will never appear in this lake again?”

24 “No it would not, reverend. For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake.”

25 “In the same way, take an individual who, giving up pleasure and pain … enters and remains in the fourth absorption. Thinking, ‘I get the fourth absorption!’ they mix closely with monks … They resign the training and return to a lesser life.

26 And take an individual who, not focusing on any signs, enters and remains in the signless immersion of the heart. Thinking, ‘I get the signless immersion of the heart!’ they mix closely with monks, nuns, laymen, and laywomen; with rulers and their chief ministers, and with monastics of

other religions and their disciples. As they mix closely, they become familiar and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

27 Suppose a ruler or their chief minister, while walking along the road with an army of four divisions, was to arrive at a forest grove where they set up camp for the night. There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish. Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?"

28 "No it would not, reverend. For it is quite possible that the ruler or their chief minister will leave that woodland grove so that the chirping of crickets will be heard there again."

29 "In the same way, take an individual who, not focusing on any signs, enters and remains in the signless immersion of the heart ... They resign the training and return to a lesser life."

30 Then after some time Venerable Citta Hatthisāriputta resigned the training and returned to a lesser life. Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said, "Did Venerable Mahākoṭṭhita encompass Citta Hatthisāriputta's mind and know that he had gained this and that meditative attainments, yet he would still resign the training and return to a lesser life? Or did deities tell you about it?"

31 "Reverends, I encompassed his mind and knew this. And deities also told me."

32 Then the mendicants who were Citta Hatthisāriputta's companions went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Citta Hatthisāriputta, who had gained this and that meditative attainments, has still resigned the training and returned to a lesser life."

33 "Mendicants, soon Citta will remember renunciation."

34 And not long after Citta Hatthisāriputta shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

35 He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place." And Venerable Citta Hatthisāriputta became one of the perfected.

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6.61 — IN THE MIDDLE

✦

1 So I have heard. At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

2 Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them, "Reverends, this was said by the Buddha in 'The Way to the Far Shore', in 'The Questions of Metteyya':

3 'The thoughtful one, knowing both ends,
is not stuck in the middle.
He is a great man, I declare;
he has escaped the seamstress here.'

4 But what is one end? What's the second end? What's the middle? And who is the seamstress?" When this was said, one of the mendicants said to the senior mendicants:

5 "Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being regenerated in one state of existence or another. That's how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life."

6 When this was said, one of the mendicants said to the senior mendicants:

7 “The past, reverends, is one end. The future is the second end. The present is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

8 When this was said, one of the mendicants said to the senior mendicants:

9 “Pleasant feeling, reverends, is one end. Painful feeling is the second end. Neutral feeling is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

10 When this was said, one of the mendicants said to the senior mendicants:

11 “Name, reverends, is one end. Form is the second end. Consciousness is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

12 When this was said, one of the mendicants said to the senior mendicants:

13 “The six interior sense fields, reverends, are one end. The six exterior sense fields are the second end. Consciousness is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

14 When this was said, one of the mendicants said to the senior mendicants:

15 “Substantial reality, reverends, is one end. The origin of substantial reality is the second end. The cessation of substantial reality is the middle. And craving is the seamstress, for craving weaves one to being regenerated in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

16 When this was said, one of the mendicants said to the senior mendicants:

17 “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and inform him about this. As he answers, so we’ll remember it.”

18 “Yes, reverend,” those senior mendicants replied. Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. They asked, “Sir, who has spoken well?”

19 “Mendicants, you’ve all spoken well in a way. However, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Metteyya’ when I said:

20 ‘The thoughtful one, knowing both ends,
is not stuck in the middle.
He is a great man, I declare;
he has escaped the seamstress here.’

21 Listen and apply your mind well, I will speak.”

22 “Yes, sir,” they replied. The Buddha said this:

23 “Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being regenerated in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

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6.62 — KNOWLEDGE OF THE FACULTIES OF PERSONS

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka. The Buddha left the road and sat at the root of a tree on the seat spread out. The mendicants entered Daṇḍakappaka to look for a guest house.

2 Then Venerable Ānanda together with several mendicants went to the Aciravatī River to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs.

3 Then a certain mendicant went up to Venerable Ānanda, and said to him, "Reverend Ānanda, when the Buddha declared that Devadatta was going to a place of loss, to hell, there to remain for an eon, irredeemable, did he do so after wholeheartedly deliberating, or was this just a way of speaking?"

4 "You're right, reverend, that's how the Buddha declared it."

5 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and told him what had happened.

6 "Ānanda, that mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant. How on earth can he take something that I have declared categorically to be ambiguous? I do not see a

single other individual about whom I have given such whole-hearted deliberation before making a declaration as I did in the case of Devadatta.

7 As long as I saw even a fraction of a hair's tip of goodness in Devadatta I did not declare that he was going to a place of loss, to hell, there to remain for an eon, irredeemable. But when I saw that there was not even a fraction of a hair's tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an eon, irredeemable.

8 Suppose there was a sewer deeper than a man's height, full to the brim with feces, and someone was sunk into it over their head. Then along comes a person who wants to help make them safe, who wants to lift them out of that sewer. But circling all around the sewer they couldn't see even a fraction of a hair's tip of that person that was not smeared with feces.

9 In the same way, when I saw that there was not even a fraction of a hair's tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an eon, irredeemable. If you would all listen, Ānanda, I will analyze the Realized One's knowledges of the faculties of persons."

10 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it."

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

12 "Yes, sir," Ānanda replied. The Buddha said this:

13 "Ānanda, when I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The skillful qualities of this individual have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, and from that the skillful will appear. So this individual is not liable to decline in the future.'

13.2 Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown in a well-prepared, productive field. Wouldn't you know that those seeds would grow, increase, and mature?"

14 "Yes, sir."

15 "In the same way, when I've comprehended the mind of an individual, I understand ... This individual is not liable to decline in the future ... This is how another individual is known to the Realized One by encompassing their mind. And this is how the Realized One knows a person's faculties by encompassing their mind. And this is how the Realized One knows the future origination of a person's qualities by encompassing their mind.

16 When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'The unskillful qualities of this individual have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear. So this individual is still liable to decline in the future.'

16.2 Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown on a broad rock. Wouldn't you know that those seeds would not grow, increase, and mature?"

17 "Yes, sir."

18 "In the same way, when I've comprehended the mind of an individual, I understand … This individual is still liable to decline in the future … This is how another individual is known to the Realized One …

19 When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'This individual has not even a fraction of a hair's tip of goodness. They have absolutely dark, unskillful qualities.

19.2 When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Suppose some seeds were broken, spoiled, weather-damaged. And they were sown in a well-prepared, productive field. Wouldn't you know that those seeds would not grow, increase, and mature?"

20 "Yes, sir."

21 "In the same way, when I've comprehended the mind of an individual, I understand … 'This individual has not even a fraction of a hair's tip of goodness. They have absolutely dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' …"

22 When he said this, Venerable Ānanda said to the Buddha, "Sir, can you describe three other individuals who share a portion of these three?"

23 “I can, Ānanda,” said the Buddha. “Ānanda, when I’ve comprehended the mind of an individual, I understand: ‘Both skillful and unskillful qualities are found in this individual.’ After some time I encompass their mind and understand: ‘The skillful qualities of this individual have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, but it’s about to be totally destroyed.

23.2 So this individual is still liable to decline in the future.’ Suppose there were some burning coals, blazing and glowing, placed on a broad rock. Wouldn’t you know that those coals would not grow, increase, and spread?”

24 “Yes, sir.”

25 “Or suppose it’s the late afternoon and the sun was going down. Wouldn’t you know that the light was about to vanish and darkness appear?”

26 “Yes, sir.”

27 “Or suppose that it’s nearly time for the midnight meal. Wouldn’t you know that the light had vanished and the darkness appeared?”

28 “Yes, sir.”

29 “In the same way, when I’ve comprehended the mind of an individual, I understand … This individual is still liable to decline in the future …

30 When I’ve comprehended the mind of an individual, I understand: ‘Both skillful and unskillful qualities are found in this individual.’ After some time I encompass their mind and understand: ‘The unskillful quali-

ties of this individual have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, but it's about to be totally destroyed.

30.2 So this individual is not liable to decline in the future.' Suppose there were some burning coals, blazing and glowing, placed on a pile of grass or timber. Wouldn't you know that those coals would grow, increase, and spread?"

31 "Yes, sir."

32 "Or suppose it's the crack of dawn and the sun is rising. Wouldn't you know that the dark will vanish and the light appear?"

33 "Yes, sir."

34 "Or suppose that it's nearly time for the midday meal. Wouldn't you know that the dark had vanished and the light appeared?"

35 "Yes, sir."

36 "In the same way, when I've comprehended the mind of an individual, I understand ... This individual is not liable to decline in the future ...

37 When I've comprehended the mind of an individual, I understand: 'Both skillful and unskillful qualities are found in this individual.' After some time I encompass their mind and understand: 'This individual has not even a fraction of a hair's tip of unskillful qualities. They have absolutely bright, blameless qualities. They will become extinguished in this very life.'

37.2 Suppose there were some cool, quenched coals, placed on a pile of grass or timber. Wouldn't you know that those coals would not grow, increase, and spread?"

38 "Yes, sir."

39 "In the same way, when I've comprehended the mind of an individual, I understand … 'This individual has not even a fraction of a hair's tip of unskillful qualities. They have absolutely bright, blameless qualities. They will become extinguished in this very life.' This is how another individual is known to the Realized One by encompassing their mind.

39.2 And this is how the Realized One knows a person's faculties by encompassing their mind. And this is how the Realized One knows the future origination of a person's qualities by encompassing their mind.

40 And so, Ānanda, of the first three individuals one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell. And of the second three individuals, one is liable to decline, one is not liable to decline, and one is bound to become extinguished."

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6.63 — PENETRATIVE

✦

1 “Mendicants, I will teach you a penetrative exposition of the teaching. Listen and apply your mind well, I will speak.”

2 “Yes, sir,” they replied. The Buddha said this:

3 “Mendicants, what is the penetrative exposition of the teaching? Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

4 Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

5 Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

6 Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

7 Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

8 Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

9 ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these five kinds of sen-

sual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear …

9.2 Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. However, these are not sensual pleasures. In the training of the Noble One they're called 'kinds of sensual stimulation'.

10 Greedy intention is a person's sensual pleasure.
The world's pretty things aren't sensual pleasures.
Greedy intention is a person's sensual pleasure.
The world's pretty things stay just as they are,
but the attentive remove desire for them.

11 And what is the source of sensual pleasures? Contact is their source.

12 And what is the diversity of sensual pleasures? The sensual desire for sights, sounds, smells, tastes, and touches are all different. This is called the diversity of sensual pleasures.

13 And what is the result of sensual pleasures? When one who desires sensual pleasures generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of sensual pleasures.

14 And what is the cessation of sensual pleasures? When contact ceases, sensual pleasures cease. The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

15 When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures. ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

16 ‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these three feelings: pleasant, painful, and neutral.

17 And what is the source of feelings? Contact is their source.

18 And what is the diversity of feelings? There are pleasant feelings of the flesh, pleasant feelings not of the flesh, painful feelings of the flesh, painful feelings not of the flesh, neutral feelings of the flesh, and neutral feelings not of the flesh. This is called the disparity of feelings.

19 And what is the result of feelings? When one who feels generates a corresponding incarnation, partaking of either good or bad deeds— this is called the result of feelings.

20 And what is the cessation of feelings? When contact ceases, feelings cease. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

21 When a noble disciple understands feelings in this way … they understand that this penetrative spiritual life is the cessation of feelings. ‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

22 ‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these six perceptions: perceptions of sights, sounds, smells, tastes, touches, and ideas.

23 And what is the source of perceptions? Contact is their source.

24 And what is the diversity of perceptions? The perceptions of sights, sounds, smells, tastes, touches, and ideas are all different. This is called the diversity of perceptions.

25 And what is the result of perceptions? Communication is the result of perception, I say. You communicate something in whatever manner you perceive it, saying ‘That’s what I perceived.’ This is called the result of perceptions.

26 And what is the cessation of perception? When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

27 When a noble disciple understands perception in this way … they understand that this penetrative spiritual life is the cessation of perception. ‘Perceptions should be known. And their source, diversity, result, cessa-

tion, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

28 'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, but why did I say it? There are these three defilements: the defilements of sensuality, desire to be reborn, and ignorance.

29 And what is the source of defilements? Ignorance is the source of defilements.

30 And what is the disparity of defilements? There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of defilements.

31 And what is the result of defilements? When one who is ignorant generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of defilements.

32 And what is the cessation of defilements? When ignorance ceases, defilements cease. The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

33 When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements. 'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

34 ‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? It is intention that I call deeds. For after making a choice one acts by way of body, speech, and mind.

35 And what is the source of deeds? Contact is their source.

36 And what is the disparity of deeds? There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the disparity of deeds.

37 And what is the result of deeds? The result of deeds is threefold, I say: in this very life, on rebirth in the next life, or at some later time. This is called the result of deeds.

38 And what is the cessation of deeds? When contact ceases, deeds cease. The practice that leads to the cessation of deeds is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

39 When a noble disciple understands deeds in this way … they understand that this penetrative spiritual life is the cessation of deeds. ‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

40 ‘Suffering should be known. And its source, disparity, result, cessation, and the practice that leads to its cessation should be known.’ That’s what I said, but why did I say it? Rebirth is suffering; old age is suffering; illness

is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

41 And what is the source of suffering? Craving is the source of suffering.

42 And what is the disparity of suffering? There is suffering that is severe, mild, slow to fade, and quick to fade. This is called the disparity of suffering.

43 And what is the result of suffering? It's when someone who is overcome and overwhelmed by suffering sorrows and wails and laments, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering: 'Who knows one or two phrases to stop this suffering?' The result of suffering is either confusion or a search, I say. This is called the result of suffering.

44 And what is the cessation of suffering? When craving ceases, suffering ceases. The practice that leads to the cessation of suffering is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

45 When a noble disciple understands suffering in this way … they understand that this penetrative spiritual life is the cessation of suffering. 'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, and this is why I said it.

46 This is the penetrative exposition of the teaching.”

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6.64 — THE LION'S ROAR

✦

1 "Mendicants, the Realized One possesses six powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What six?

2 Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

3 Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. ...

4 Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. ...

5 Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

5.2 He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was re-

born somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

5.3 And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

6 Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

7 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom. And he lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One.

7.2 Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. These are the six powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

8 If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible, the Realized One answers them in whatever manner he has truly known it.

9 If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes, the Realized One answers them in whatever manner he has truly known it.

10 If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments, the Realized One answers them in whatever manner he has truly known it.

11 If others come to the Realized One and ask questions about his true knowledge of recollection of past lives, the Realized One answers them in whatever manner he has truly known it.

12 If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings, the Realized One answers them in whatever manner he has truly known it.

13 If others come to the Realized One and ask questions about his true knowledge of the ending of defilements, the Realized One answers them in whatever manner he has truly known it.

14 And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those without immersion. And true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes is for those with immersion, not for those without immersion.

14.2 And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion. And true knowl-

edge of the recollection of past lives is for those with immersion, not for those without immersion.

14.3 And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion. And true knowledge of the ending of defilements is for those with immersion, not for those without immersion.

15 And so, mendicants, immersion is the path. No immersion is the wrong path."

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6.65 — THE FRUIT OF NON-RETURN

✦

1 “Mendicants, without giving up six things you can’t realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. Without giving up these six things you can’t realize the fruit of non-return.

2 After giving up six things you can realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. After giving up these six things you can realize the fruit of non-return.”

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6.66 — PERFECTION

✦

1 “Mendicants, without giving up six things you can’t realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. Without giving up these six things you can’t realize perfection.

2 After giving up six things you can realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. After giving up these six things you can realize perfection.”

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6.67 — FRIENDS

✦

1 "Mendicants, it is quite impossible that a mendicant with bad friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Without fulfilling the practice dealing with supplementary regulations, it's impossible to fulfill the practice of a trainee.

1.2 Without fulfilling the practice of a trainee, it's impossible to fulfill ethics. Without fulfilling ethics, it's impossible to give up sensual desire, or desire to be reborn in the realm of luminous form or in the formless realm.

2 It's quite possible that a mendicant with good friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Having fulfilled the practice dealing with supplementary regulations, it's possible to fulfill the practice of a trainee.

2.2 Having fulfilled the practice of a trainee, it's possible to fulfill ethics. Having fulfilled ethics, it's possible to give up sensual desire, and desire to be reborn in the realm of luminous form and in the formless realm."

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6.68 — ENJOYING COMPANY

✦

1 "Mendicants, it is quite impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion. Without taking pleasure in being alone in seclusion, it's impossible to learn the patterns of the mind. Without learning the mind's character, it's impossible to fulfill right view.

1.2 Without fulfilling right view, it's impossible to fulfill right immersion. Without fulfilling right immersion, it's impossible to give up the fetters. Without giving up the fetters, it's impossible to realize extinguishment.

2 It's quite possible that a mendicant who doesn't enjoy company and groups, who doesn't love them and like to enjoy them, should take pleasure in being alone in seclusion. For someone who takes pleasure in being alone in seclusion, it's possible to learn the mind's character. For someone who learns the mind's character, it's possible to fulfill right view.

2.2 Having fulfilled right view, it's possible to fulfill right immersion. Having fulfilled right immersion, it's possible to give up the fetters. Having given up the fetters, it's possible to realize extinguishment."

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6.69 — A GOD

✦

1 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

2 "Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant."

3 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

4 Then, when the night had passed, the Buddha addressed the mendicants:

5 "Tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant.'

6 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there."

7 When he said this, Venerable Sāriputta said to the Buddha:

8 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement. It's when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly.

8.2 They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship.

8.3 And they praise other mendicants who have good friends at the right time, truthfully and correctly. That's how I understand the detailed meaning of the Buddha's brief statement."

9 "Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

10 It's when a mendicant personally respects the Teacher ... They personally respect the teaching ... They personally respect the Saṅgha ... They personally respect the training ... They are personally easy to admonish ... They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship.

10.2 And they praise other mendicants who have good friends at the right time, truthfully and correctly. This is how to see the detailed meaning of what I said in brief."

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6.70 — IMMERSION

✦

1 "Mendicants, it is quite impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.

2 It's impossible that with clairaudience that is purified and superhuman, they'll hear both kinds of sounds, human and heavenly, whether near or far.

3 It's impossible that they'll understand the minds of other beings and individuals, having encompassed them with their own mind, understanding mind with greed as 'mind with greed' … and freed mind as 'freed mind'.

4 It's impossible that they'll recollect many kinds of past lives, with features and details.

5 It's impossible that with clairvoyance that is purified and surpasses the human, they'll understand how sentient beings pass on according to their deeds.

6 It's impossible that they'll realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.

7 But it's quite possible that a mendicant who has immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power …

8 It's possible that with clairaudience that is purified and superhuman, they'll hear both kinds of sounds …

9 It's possible that they'll understand the minds of other beings …

10 It's possible that they'll recollect many kinds of past lives, with features and details.

11 It's possible that with clairvoyance that is purified and superhuman, they'll understand how sentient beings pass on according to their deeds.

12 It's possible that they'll realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements."

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6.71 — CAPABLE OF REALIZING

✦

1 "Mendicants, a mendicant with six qualities is incapable of realizing anything that can be realized, since each and every one is within range. What six? It's when a mendicant doesn't truly understand which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they don't practice carefully or do what's suitable. A mendicant with these six qualities is incapable of realizing anything that can be realized, since each and every one is within range.

2 A mendicant with six qualities is capable of realizing anything that can be realized, since each and every one is within range. What six? It's when a mendicant truly understands which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what's suitable. A mendicant with these six qualities is capable of realizing anything that can be realized, since each and every one is within range."

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6.72 — STRENGTH

✦

1 “Mendicants, a mendicant who has six qualities can’t attain strength in immersion. What six? It’s when a mendicant is not skilled in entering immersion, skilled in remaining in immersion, or skilled in emerging from immersion. And they don’t practice carefully and persistently, and they don’t do what’s suitable. A mendicant who possesses these six qualities can’t attain strength in immersion.

2 A mendicant who has six qualities can attain strength in immersion. What six? It’s when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and skilled in emerging from immersion. And they practice carefully and persistently, and do what’s suitable. A mendicant who possesses these six qualities can attain strength in immersion.”

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6.73 — FIRST ABSORPTION (1ST)

✦

1 “Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have not been truly seen clearly with right wisdom. Without giving up these six qualities you can’t enter and remain in the first absorption.

2 But after giving up these six qualities you can enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom. After giving up these six qualities you can enter and remain in the first absorption.”

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6.74 — FIRST ABSORPTION (2ND)

✦

1 “Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. Without giving up these six qualities you can’t enter and remain in the first absorption.

2 But after giving up these six qualities you can enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. After giving up these six qualities you can enter and remain in the first absorption.”

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6.75 — SUFFERING

✦

1 “Mendicants, when a mendicant has six qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. When a mendicant possesses these six qualities they live unhappily in this very life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

2 When a mendicant has six qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What six? Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness. When a mendicant possesses these six qualities they live happily in this very life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

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6.76 — PERFECTION

✦

1 “Mendicants, without giving up six things you can’t realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. Without giving up these six qualities you can’t realize perfection.

2 After giving up six things you can realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. After giving up these six things you can realize perfection.”

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6.77 — SUPERHUMAN STATES

✦

1 "Mendicants, without giving up six qualities you can't realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, fawning, and flattery. Without giving up these six qualities you can't realize a superhuman distinction in knowledge and vision worthy of the noble ones.

2 But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, fawning, and flattery. After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones."

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6.78 — JOY AND HAPPINESS

✦

1 “Mendicants, when a mendicant has six things they’re full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements. What six? It’s when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and non-proliferation. When a mendicant possesses these six things they’re full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements.”

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6.79 — ACHIEVEMENT

✦

1 “Mendicants, a mendicant who has six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is not skilled in progress, skilled in regress, or skilled in means. They don’t generate enthusiasm to achieve skillful qualities not yet achieved.

1.2 They don’t protect skillful qualities they have achieved. And they don’t try to persist in the task. A mendicant who possesses these six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

2 A mendicant who has six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is skilled in progress, skilled in regress, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved.

2.2 And they try to persist in the task. A mendicant who possesses these six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

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6.80 — GREATNESS

✦

1 “Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities. What six? It’s when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don’t slack off when it comes to developing skillful qualities. They reach further. A mendicant who possesses these six qualities soon acquires great and abundant good qualities.”

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6.81 — HELL (1ST)

✦

1 “Mendicants, someone with six qualities is placed in hell as if delivered there. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they have corrupt wishes and wrong view. Someone with these six qualities is placed in hell as if delivered there.

2 Someone with six qualities is placed in heaven as if delivered there. What six? They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view. Someone with these six qualities is placed in heaven as if delivered there.”

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6.82 — HELL (2ND)

✦

1 “Mendicants, someone with six qualities is placed in hell as if delivered there. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they’re greedy and rude. Someone with these six qualities is placed in hell as if delivered there.

2 Someone with six qualities is placed in heaven as if delivered there. What six? They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they’re not greedy or rude. Someone with these six qualities is placed in heaven as if delivered there.”

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6.83 — THE BEST THING

✦

1 “Mendicants, a mendicant with six qualities can’t realize the best thing, perfection. What six? It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they’re concerned with their body and their life. A mendicant with these six qualities can’t realize the best thing, perfection.

2 A mendicant with six qualities can realize the best thing, perfection. What six? It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life. A mendicant with these six qualities can realize the best thing, perfection.”

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6.84 — DAY AND NIGHT

✦

1 “Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night. What six? It’s when a mendicant has many desires—they’re frustrated and not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they’re faithless, unethical, unmindful, and witless. A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

2 A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night. What six? It’s when a mendicant doesn’t have many desires—they’re not frustrated but content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they’re faithful, ethical, mindful, and wise. A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

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6.85 — COOLNESS

✦

1 “Mendicants, a mendicant with six qualities can’t realize supreme coolness. What six? It’s when a mendicant doesn’t keep their mind in check when they should. They don’t exert their mind when they should. They don’t encourage the mind when they should. They don’t watch over the mind with equanimity when they should. They have inferior convictions. They delight in substantial reality. A mendicant with these six qualities can’t realize supreme coolness.

2 A mendicant with six qualities can realize supreme coolness. What six? It’s when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have excellent convictions. They delight in extinguishment. A mendicant with these six qualities can realize supreme coolness.”

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6.86 — OBSTACLES

✦

1 “Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? They’re obstructed by deeds, defilements, or results. And they’re faithless, unenthusiastic, and witless. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.

2 Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? They’re not obstructed by deeds, defilements, or results. And they’re faithful, enthusiastic, and wise. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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6.87 — A MURDERER

✦

1 “Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They’re witless, dull, and idiotic. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.

2 Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? They don’t murder their mother or father or a perfected one. They don’t maliciously shed the blood of a Realized One. They don’t cause a schism in the Saṅgha. They’re wise, bright, and clever. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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6.88 — WANTING TO LISTEN

✦

1 “Mendicants, someone with six qualities is unable to step into the sure path with regard to skillful qualities even when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they don’t want to listen. They don’t actively listen or try to understand.

1.2 They learn the incorrect meaning and neglect the correct meaning. They accept views that contradict the teaching. Someone with these six qualities is unable to step into the sure path with regard to skillful qualities, even when listening to the true teaching.

2 Someone with six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They actively listen and try to understand. They learn the correct meaning and neglect the incorrect meaning.

2.2 They accept views that conform with the teaching. Someone with these six qualities is able to step into the sure path with regard to skillful qualities when listening to the true teaching.”

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6.89 — NOT GIVING UP

✦

1 “Mendicants, without giving up six things you can’t become accomplished in view. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. Without giving up these six things you can’t become accomplished in view.

2 After giving up six things you can become accomplished in view. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. After giving up these six things you can become accomplished in view.”

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6.90 — GIVEN UP

✦

1 “Mendicants, an individual accomplished in view has given up these six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. An individual accomplished in view has given up these six things.”

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6.91 — CAN'T GIVE RISE

✦

1 "Mendicants, an individual accomplished in view can't give rise to six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. An individual accomplished in view can't give rise to these six things."

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6.92 — THINGS THAT CAN'T BE DONE (1ST)

✦

1 "Mendicants, these six things can't be done. What six? An individual accomplished in view can't live disrespectful and irreverent toward the Teacher, the teaching, the Saṅgha, or the training. They can't establish their belief on unreliable grounds. And they can't generate an eighth rebirth. These are the six things that can't be done."

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6.93 — THINGS THAT CAN'T BE DONE (2ND)

✦

1 "Mendicants, these six things can't be done. What six? An individual accomplished in view can't take conditions to be permanent. They cannot take conditions to be happiness. They cannot take anything to be the self. They can't do deeds with fixed result in the next life. They can't fall back on purification through boisterous, superstitious rites. They can't seek outside of the Buddhist community for those worthy of religious donations. These are the six things that can't be done."

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6.94 — THINGS THAT CAN'T BE DONE (3RD)

✦

1 "Mendicants, these six things can't be done. What six? An individual accomplished in view can't murder their mother or father or a perfected one. They can't maliciously shed the blood of the Realized One. They can't cause a schism in the Saṅgha. They can't dedicate themselves to another teacher. These are the six things that can't be done."

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6.95 — THINGS THAT CAN'T BE DONE (4TH)

✦

1 "Mendicants, these six things can't be done. What six? An individual accomplished in view can't fall back on the idea that pleasure and pain are made by oneself, or that they're made by another, or that they're made by both. Nor can they fall back on the idea that pleasure and pain arise anomalously, not made by oneself, by another, or by both. Why is that?

1.2 It is because an individual accomplished in view has clearly seen causes and the phenomena that arise from causes. These are the six things that can't be done."

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6.96 — APPEARANCE

✦

1 “Mendicants, the appearance of six things is rare in the world. What six? A Realized One, a perfected one, a fully awakened Buddha. A teacher of the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities. The appearance of these six things is rare in the world.”

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6.97 — BENEFIT

✦

1 “Mendicants, these are the six benefits of realizing the fruit of stream-entry. What six? You’re bound for the true teaching. You’re not liable to decline. You suffer only for a limited period. You have distinct knowledge. You’ve clearly seen causes and the phenomena that arise from causes. These are the six benefits of realizing the fruit of stream-entry.”

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6.98 — IMPERMANENCE

✦

1 “Mendicants, it is quite impossible for a mendicant who regards any condition as permanent to accept views that conform with the teaching. Without accepting views that conform with the teaching, it’s impossible to step into the sure path. Without stepping into the sure path, it’s impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.

2 It’s quite possible for a mendicant who regards all conditions as impermanent to accept views that conform with the teaching. Having accepted views that conform with the teaching, it’s possible to step into the sure path. Having stepped into the sure path, it’s possible to realize the fruit of stream-entry, once-return, non-return, or perfection.”

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6.99 — SUFFERING

✦

1 “Mendicants, it is quite impossible for a mendicant who regards any condition as pleasurable to accept views that agree with the teaching. … It’s quite possible for a mendicant who regards all conditions as suffering to accept views that agree with the teaching. …”

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6.100 — NOT-SELF

✦

1 “Mendicants, it is quite impossible for a mendicant who regards any thing as self to accept views that agree with the teaching. … It’s quite possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. …”

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6.101 — EXTINGUISHED

✦

1 “Mendicants, it is quite impossible for a mendicant who regards extinguishment as suffering to accept views that conform with the teaching. …

2 It’s quite possible for a mendicant who regards extinguishment as pleasurable to accept views that conform with the teaching. …”

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6.102 — TRANSIENCE

✦

1 “Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification. What six? ‘All conditions will appear to me as transient.’ ‘My mind will not delight anywhere in the world.’ ‘My mind will rise above the whole world.’ ‘My heart will incline to extinguishment.’ ‘My fetters will be given up.’ ‘I will achieve the ultimate goal of the ascetic life.’ Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.”

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6.103 — WITH A DRAWN SWORD

✦

[1] “Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification. What six? ‘Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.’ ‘My mind will rise above the whole world.’ ‘I will see extinguishment as peaceful.’ ‘My underlying tendencies will be uprooted.’ ‘I will fulfill my duty.’ ‘I will have served my Teacher with love.’ Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification.”

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6.104 — NOT DETERMINED BY ANYTHING

✦

1 “Mendicants, seeing six benefits is quite enough to establish the perception of not-self in all things without qualification. What six? ‘I will not be determined by anything in the world.’ ‘My I-making will stop.’ ‘My mine-making will stop.’ ‘I will have distinct knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’ Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

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6.105 — STATES OF EXISTENCE

✦

1 "Mendicants, you should give up these three states of existence. And you should train in three trainings. What are the three states of existence you should give up? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence you should give up. What are the three trainings you should train in? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings you should train in.

1.2 When a mendicant has given up these three states of existence and has trained in these three trainings they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

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6.106 — CRAVING

✦

1 “Mendicants, you should give up these three cravings and three conceits. What three cravings should you give up? Craving for sensual pleasures, craving for continued existence, and craving for nonexistence. These are the three cravings you should give up. What three conceits should you give up? Conceit, inferiority complex, and superiority complex. These are the three conceits you should give up. When a mendicant has given up these three cravings and these three conceits they’re called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.”

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6.107 — GREED

✦

1 “Mendicants, there are these three things. What three? Greed, hate, and delusion. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion. These are the three things you should develop to give up those three things.”

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6.108 — BAD CONDUCT

✦

1 “Mendicants, there are these three things. What three? Bad conduct by way of body, speech, and mind. These are the three things. To give up these three things you should develop three things. What three? You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct. These are the three things you should develop to give up those three things.”

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6.109 — THOUGHTS

✦

1 “Mendicants, there are these three things. What three? Sensual, malicious, and cruel thoughts. These are the three things. To give up these three things you should develop three things. What three? You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts. These are the three things you should develop to give up those three things.”

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6.110 — PERCEPTIONS

✦

1 “Mendicants, there are these three things. What three? Sensual, malicious, and cruel perceptions. These are the three things. To give up these three things you should develop three things. What three? You should develop perceptions of renunciation to give up sensual perceptions, perceptions of good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel perceptions. These are the three things you should develop to give up those three things.”

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6.111 — ELEMENTS

✦

1 “Mendicants, there are these three things. What three? The elements of sensuality, malice, and cruelty. These are the three things. To give up these three things you should develop three things. What three? You should develop the element of renunciation to give up the element of sensuality, the element of good will to give up the element of malice, and the element of harmlessness to give up the element of cruelty. These are the three things you should develop to give up those three things.”

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6.112 — GRATIFICATION

✦

1 “Mendicants, there are these three things. What three? The view that things are gratifying, the theory of self, and wrong view. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the theory of self; and right view to give up wrong view. These are the three things you should develop to give up those three things.”

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6.113 — DISCONTENT

✦

1 “Mendicants, there are these three things. What three? Discontent, cruelty, and unprincipled conduct. These are the three things. To give up these three things you should develop three things. What three? You should develop rejoicing to give up discontent, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct. These are the three things you should develop to give up those three things.”

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6.114 — CONTENTMENT

✦

1 “Mendicants, there are these three things. What three? Lack of contentment, lack of situational awareness, and having many wishes. These are the three things. To give up these three things you should develop three things. What three? You should develop contentment to give up lack of contentment, situational awareness to give up lack of situational awareness, and having few wishes to give up having many wishes. These are the three things you should develop to give up those three things.”

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6.115 — HARD TO ADMONISH

✦

1 “Mendicants, there are these three things. What three? Being hard to admonish, bad friendship, and a scattered mind. These are the three things. To give up these three things you should develop three things. What three? You should develop being easy to admonish to give up being hard to admonish, good friendship to give up bad friendship, and mindfulness of breathing to give up a scattered mind. These are the three things you should develop to give up those three things.”

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6.116 — RESTLESSNESS

✦

1 “Mendicants, there are these three things. What three? Restlessness, lack of restraint, and negligence. These are the three things. To give up these three things you should develop three things. What three? You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence. These are the three things you should develop to give up those three things.”

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6.117 — OBSERVING THE BODY

✦

1 “Mendicants, without giving up these six qualities you can’t meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. Without giving up these six qualities you can’t meditate observing an aspect of the body.

2 But after giving up these six qualities you can meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of the body.”

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6.118 — OBSERVING PRINCIPLES, ETC.

✦

1 "Mendicants, without giving up six things you can't meditate observing an aspect of the body internally … body externally … body internally and externally … feelings internally … feelings externally … feelings internally and externally … mind internally … mind externally … mind internally and externally … principles internally … principles externally … principles internally and externally.

1.2 What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of principles internally and externally."

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6.119 — ABOUT TAPUSSA

✦

1 “Mendicants, having six qualities the householder Tapussa is certain about the Realized One, sees freedom from death and lives having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the householder Tapussa is certain about the Realized One, sees freedom from death and lives having realized freedom from death.”

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6.120–139 — ABOUT BHALLIKA, ETC.

✦

1 "Mendicants, having six qualities the householders Bhallika … Sudatta Anāthapiṇḍika … Citta of Macchikāsaṇḍa … Hatthaka of Aḷavī … Mahānāma the Sakyan … Ugga of Vesālī … Uggata … Sūrambaṭṭha … Jīvaka Komārabhacca … Nakula's father … Tavakaṇṇika … Pūraṇa … Isidatta … Sandhāna … Vijaya … Vijayamāhita … Meṇḍaka … the lay followers Vāseṭṭha …

1.2 Ariṭṭha … and Sāragga are certain about the Realized One, see freedom from death and live having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom.

1.3 Having these six qualities the lay follower Sāragga is certain about the Realized One, sees freedom from death and lives having realized freedom from death."

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6.140 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “For insight into greed, six things should be developed. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. For insight into greed, these six things should be developed.”

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6.141 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 “For insight into greed, six things should be developed. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. For insight into greed, these six things should be developed.”

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6.142 — UNTITLED DISCOURSE ON GREED (3RD)

✦

1 “For insight into greed, six things should be developed. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. For insight into greed, these six things should be developed.”

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6.143–169 — UNTITLED DISCOURSES ON GREED, ETC.

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed these six things should be developed.”

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6.170–649 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 “For insight into hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity …

2 For insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence these six things should be developed.”

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

The Book of the Sixes is finished.

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7.1 — PLEASING (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It's when a mendicant desires material things, honor, and status. They lack conscience and prudence. They have corrupt wishes and wrong view. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

4 A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It's when a mendicant doesn't desire material things, honor, and status. They have conscience and prudence. They have few desires and right view. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

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7.2 — PLEASING (2ND)

✦

1 “Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It’s when a mendicant desires material things, honor, and status. They lack conscience and prudence. They’re jealous and stingy. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

2 A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It’s when a mendicant doesn’t desire material things, honor, and status. They have conscience and prudence. They’re not jealous or stingy. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired.”

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7.3 — POWERS IN BRIEF

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom. These are the seven powers.

2 The powers are faith and energy,
conscience and prudence,
mindfulness and immersion,
and wisdom as the seventh power.
Empowered by these,
an astute mendicant lives happily.

3 They should examine the teaching rationally,
discerning the meaning with wisdom.
The liberation of their heart
is like a lamp going out."

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7.4 — POWERS IN DETAIL

✦

1 “Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

2 And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

3 And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

4 And what is the power of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about acquiring any bad, unskillful qualities. This is called the power of conscience.

5 And what is the power of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the power of prudence.

6 And what is the power of mindfulness? It's when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

7 And what is the power of immersion? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. ...

7.2 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

8 And what is the power of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

9 These are the seven powers.

10 The powers are faith and energy,
conscience and prudence,
mindfulness and immersion,
and wisdom as the seventh power.
Empowered by these,
an astute mendicant lives happily.

11 They should examine the teaching rationally,
discerning the meaning with wisdom.
The liberation of their heart
is like a lamp going out.”

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7.5 — WEALTH IN BRIEF

✦

1 “Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. These are the seven kinds of wealth.

2 Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

3 When a woman or man
has these kinds of wealth,
they’re said to be prosperous,
their life is not in vain.

4 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

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7.6 — WEALTH IN DETAIL

✦

1 “Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

2 And what is the wealth of faith? It’s when a noble disciple has faith in the Realized One’s awakening … This is called the wealth of faith.

3 And what is the wealth of ethical conduct? It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, use speech that’s false, backbiting, harsh, or nonsensical, or consume intoxicants of beer, wine, and liquor. This is called the wealth of ethical conduct.

4 And what is the wealth of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the wealth of conscience.

5 And what is the wealth of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the wealth of prudence.

6 And what is the wealth of learning? It’s when a noble disciple is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full

and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is called the wealth of learning.

7 And what is the wealth of generosity? It's when a noble disciple lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

8 And what is the wealth of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

9 These are the seven kinds of wealth.

10 Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

11 When a woman or man
has these kinds of wealth,
they're said to be prosperous,
their life is not in vain.

12 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

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7.7 — WITH UGGA

✦

1 Then Ugga the government chief minister went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing! Migāra of Rohaṇa is so rich, so very wealthy.”

2 “But Ugga, how rich is he?”

3 “He has a hundred thousand gold coins, not to mention the silver coins!”

4 “Well, Ugga, that is wealth, I can’t deny it. But fire, water, rulers, thieves, and unloved heirs all take a share of that wealth. There are these seven kinds of wealth that they can’t take a share of. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. There are these seven kinds of wealth that fire, water, rulers, thieves, and unloved heirs can’t take a share of.

5 Faith and ethical conduct are kinds of wealth,
as are conscience and prudence,
learning and generosity,
and wisdom is the seventh kind of wealth.

6 When a woman or man
has these kinds of wealth,
they’re really rich in the world,
invincible among gods and humans.

7 So let the wise devote themselves
to faith, ethical behavior,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

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7.8 — FETTERS

✦

1 “Mendicants, there are these seven fetters. What seven? The fetters of attraction, aversion, views, doubt, conceit, desire for continued existence, and ignorance. These are the seven fetters.”

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7.9 — GIVING UP

✦

1 “Mendicants, the spiritual life is lived to give up and cut out these seven fetters. What seven? The fetters of attraction, aversion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven fetters. When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future— they’re called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.”

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7.10 — STINGINESS

✦

1 “Mendicants, there are these seven fetters. What seven? The fetters of attraction, aversion, views, doubt, conceit, jealousy, and stinginess. These are the seven fetters.”

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7.11 — UNDERLYING TENDENCIES (1ST)

✦

1 “Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, aversion, views, doubt, conceit, desire for continued existence, and ignorance. These are the seven underlying tendencies.”

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7.12 — UNDERLYING TENDENCIES (2ND)

✦

1 "Mendicants, the spiritual life is lived to give up and cut out these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, aversion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven underlying tendencies.

2 When a mendicant has given up the underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance —cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future— they're called a mendicant who has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering."

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7.13 — A FAMILY

✦

1 “Mendicants, visiting a family with seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile. What seven? They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have fine things they give coarse things. They give carelessly, not carefully. Visiting a family with these seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

2 Visiting a family with seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile. What seven? They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. Visiting a family with these seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.”

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7.14 — INDIVIDUALS

✦

1 “Mendicants, these seven individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What seven? The one freed both ways, the one freed by wisdom, the direct witness, the one attained to view, the one freed by faith, the follower of teachings, and the follower by faith. These are the seven individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.”

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7.15 — A SIMILE WITH WATER

✦

1 “Mendicants, these seven individuals found in the world are like those in water.

2 What seven? One individual sinks under once and stays under. One individual rises up then sinks under. One individual rises up then stays put. One individual rises up then sees and discerns. One individual rises up then crosses over. One individual rises up then finds a foothold. One individual has risen up, crossed over, and gone to the far shore, a brahmin who stands on solid ground.

3 And what kind of individual sinks under once and stays under? It’s the kind of individual who has absolutely dark, unskillful qualities. This kind of individual sinks under once and stays under.

4 And what kind of individual rises up then sinks under? It’s the kind of individual who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ However their faith, conscience, prudence, energy, and wisdom don’t last or grow, but dwindle away. This kind of individual rises up then sinks under.

5 And what kind of individual rises up then stays put? It’s the kind of individual who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing. This kind of individual rises up then stays put.

6 And what kind of individual rises up then sees and discerns? It's the kind of individual who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This kind of individual rises up then sees and discerns.

7 And what kind of individual rises up then crosses over? It's the kind of individual who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This kind of individual rises up then crosses over.

8 And what kind of individual rises up then finds a foothold? It's the kind of individual who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world. This kind of individual rises up then finds a foothold.

9 And what kind of individual has risen up, crossed over, and gone to the far shore, a brahmin who stands on solid ground? It's the kind of individual who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' They realize the undefiled freedom of heart and freedom by wisdom.

9.2 And they live having realized it with their own insight in this very life due to the ending of defilements. This kind of individual has risen up, crossed over, and gone to the far shore, a brahmin who stands on solid

ground.

10 These seven individuals found in the world are like those in water.”

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7.16 — OBSERVING IMPERMANENCE

✦

1 “Mendicants, these seven individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What seven?

2 First, take an individual who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They’ve realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. This is the first individual.

3 Next, take an individual who meditates observing impermanence in all conditions. Their defilements and their life come to an end at exactly the same time. This is the second individual.

4 Next, take an individual who meditates observing impermanence in all conditions. With the ending of the five lower fetters they’re extinguished between one life and the next. …

5 With the ending of the five lower fetters they’re extinguished upon landing. …

6 With the ending of the five lower fetters they’re extinguished without extra effort. …

7 With the ending of the five lower fetters they're extinguished with extra effort. …

8 With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh individual.

9 These are the seven individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world."

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7.17 — OBSERVING SUFFERING

✦

1 “Mendicants, these seven individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What seven? First, take an individual who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. …”

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7.18 — OBSERVING NOT-SELF

✦

1 “First, take an individual who meditates observing not-self in all things. They perceive not-self and experience not-self. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. …”

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7.19 — EXTINGUISHMENT

✦

1 “One meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They’ve realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. This is the first individual worthy of offerings.

2 Next, take an individual who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. Their defilements and their life come to an end at exactly the same time. This is the second individual.

3 Next, take an individual who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom.

4 With the ending of the five lower fetters they’re extinguished between one life and the next. …

5 With the ending of the five lower fetters they’re extinguished upon landing. …

6 With the ending of the five lower fetters they’re extinguished without extra effort. …

7 With the ending of the five lower fetters they're extinguished with extra effort. …

8 With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh individual.

9 These are the seven individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world."

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7.20 — QUALIFICATIONS FOR GRADUATION

✦

1 “Mendicants, there are these seven qualifications for graduation. What seven? It’s when a mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don’t lose these desires in the future. These are the seven qualifications for graduation.”

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7.21 — AT SĀRANDADA

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Sārandada Shrine. Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:

2 “Licchavis, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what are the seven principles that prevent decline? As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

5 As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

6 As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed, they can expect growth, not decline.

7 As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

8 As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

9 As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

10 As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.

11 As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline."

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7.22 — WITH VASSAKĀRA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He said: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

3 And then King Ajātasattu addressed Vassakāra the brahmin, a chief minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He said: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

4 "Yes, worthy sir," Vassakāra replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

5 "Worthy Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. King Ajātasattu wants to invade the Vajjis. He said: 'I shall wipe out these

Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

6 Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him: "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

7 "I have heard that, sir."

8 "As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

9 Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

10 "I have heard that, sir."

11 "As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

12 Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?"

13 "I have heard that, sir."

14 "As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed, they can expect growth, not decline.

15 Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?"

16 "I have heard that, sir."

17 “As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

18 Ānanda, have you heard that the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them?”

19 “I have heard that, sir.”

20 “As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

21 Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

22 “I have heard that, sir.”

23 “As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

24 Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

25 “I have heard that, sir.”

26 “As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

27 Then the Buddha said to Vassakāra:

28 “Brahmin, this one time I was staying near Vesālī at the Sārandada Shrine. There I taught the Vajjis these principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

29 When the Buddha had spoken, Vassakāra said to him: “Worthy Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, worthy Gotama, I must go. I have many duties, and much to do.”

30 “Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

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7.23 — NON-DECLINE FOR MENDICANTS (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants:

2 "Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "What are the seven principles that prevent decline? As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

5 As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

6 As long as the mendicants don't make new decrees or abolish existing decrees, but proceed having undertaken the training rules as they have been decreed, they can expect growth, not decline.

7 As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

8 As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

9 As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

10 As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

11 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

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7.24 — NON-DECLINE FOR MENDICANTS (2ND)

✦

1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline?

2 As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

3 As long as they don’t enjoy talk … sleep … company … they don’t have corrupt wishes, falling under the sway of corrupt wishes … they don’t have bad friends, companions, and associates … they don’t stop half-way after achieving some trifling distinction, they can expect growth, not decline.

4 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

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7.25 — NON-DECLINE FOR MENDICANTS (3RD)

✦

1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants are faithful … conscientious … prudent … learned … energetic … mindful … wise, they can expect growth, not decline.

2 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

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7.26 — AWAKENING FACTORS

✦

1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants develop the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, they can expect growth, not decline.

2 As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

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7.27 — PERCEPTIONS

✦

1 “Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants develop the perception of impermanence …

2 not-self … ugliness … drawbacks … giving up … fading away … cessation, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

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7.28 — NON-DECLINE FOR A MENDICANT TRAINEE

✦

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

2 "These seven things lead to the decline of a mendicant trainee. What seven? They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. And when there is Saṅgha business to be carried out, they don't reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they get involved in that. These seven things lead to the decline of a mendicant trainee.

3 These seven things don't lead to the decline of a mendicant trainee. What seven? They don't relish work, talk, sleep, and company. They guard the sense doors and don't eat too much. And when there is Saṅgha business to be carried out, they reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they don't get involved in that. These seven things don't lead to the decline of a mendicant trainee."

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7.29 — NON-DECLINE FOR A LAY FOLLOWER

✦

1 "These seven things lead to the decline of a lay follower. What seven? They miss out on seeing the mendicants. They neglect listening to the true teaching. They don't train in higher ethical conduct. They're very suspicious about mendicants, whether senior, junior, or middle. They listen to the teaching with a hostile, fault-finding mind. They seek outside of the Buddhist community for those worthy of religious donations. And they serve them first. These seven things lead to the decline of a lay follower.

2 These seven things don't lead to the decline of a lay follower. What seven? They don't miss out on seeing the mendicants. They don't neglect listening to the true teaching. They train in higher ethical conduct. They're very confident about mendicants, whether senior, junior, or middle. They don't listen to the teaching with a hostile, fault-finding mind.

2.2 They don't seek outside of the Buddhist community for those worthy of religious donations. And they serve the Buddhist community first. These seven things don't lead to the decline of a lay follower."

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

4 "A lay follower misses out on seeing
those who are evolved
and listening to the teachings of the Noble One.

They don't train in higher ethical conduct,

5 and their suspicion about mendicants
just grows and grows.
They want to listen to the true teaching
with a fault-finding mind.

6 They seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves them first.

7 These seven principles leading to decline
have been well taught.
A lay follower who practices them
falls away from the true teaching.

8 A lay follower doesn't miss out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They train in higher ethical conduct,

9 and their confidence in mendicants
just grows and grows.
They want to listen to the true teaching
without a fault-finding mind.

10 They don't seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves the Buddhist community first.

11 These seven principles that prevent decline
have been well taught.
A lay follower who practices them
doesn't fall away from the true teaching."

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7.30 — FAILURES FOR A LAY FOLLOWER

✦

1 “Mendicants, there are these seven failures for a lay follower …

2 There are these seven accomplishments for a lay follower …”

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7.31 — DOWNFALLS FOR A LAY FOLLOWER

✦

1 “Mendicants, there are these seven downfalls for a lay follower … There are these seven successes for a lay follower. What seven?

2 They don’t miss out on seeing the mendicants.

3 They don’t neglect listening to the true teaching.

4 They train in higher ethical conduct.

5 They’re very confident about mendicants, whether senior, junior, or middle.

6 They don’t listen to the teaching with a hostile, fault-finding mind.

7 They don’t seek outside of the Buddhist community for those worthy of religious donations.

8 And they serve the Buddhist community first.

9 These are the seven successes for a lay follower.

10 A lay follower misses out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They don’t train in higher ethical conduct,

11 and their suspicion about mendicants
just grows and grows.
They want to listen to the true teaching

with a fault-finding mind.

12 They seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves them first.

13 These seven principles leading to decline
have been well taught.
A lay follower who practices these
falls away from the true teaching.

14 A lay follower doesn't miss out on seeing
those who are evolved
and listening to the teachings of the Noble One.
They train in higher ethical conduct,

15 and their confidence in mendicants
just grows and grows.
They want to listen to the true teaching
without a fault-finding mind.

16 They don't seek outside the Buddhist community
for someone else worthy of religious donations,
and that lay follower
serves the Buddhist community first.

17 These seven principles that prevent decline
have been well taught.
A lay follower who practices them
doesn't fall away from the true teaching."

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7.32 — RESPECT FOR DILIGENCE

✦

1 Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

2 "Sir, these seven things don't lead to the decline of a mendicant. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality. These seven things don't lead to the decline of a mendicant."

3 That is what that deity said, and the Teacher concurred. Then that deity, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

4 Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

6 "Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
respect for immersion, being energetic,
and keen respect for the training.

7 A mendicant who respects diligence
and hospitality
can't decline,
and has drawn near to extinguishment."

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7.33 — RESPECT FOR CONSCIENCE

✦

1 "Mendicants, tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these seven things don't lead to the decline of a mendicant. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for conscience, and for prudence. These seven things don't lead to the decline of a mendicant.'

2 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

3 One respectful of the Teacher and the teaching,
keenly respecting the Saṅgha;
respecting immersion, being energetic,
and keenly respecting the training;

4 endowed with conscience and prudence,
reverential and respectful—
it is impossible for them to decline;
they have drawn near to extinguishment."

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7.34 — EASY TO ADMONISH (1ST)

✦

1 "Mendicants, tonight a deity … said to me: 'Sir, these seven things don't lead to the decline of a mendicant. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don't lead to the decline of a mendicant.'

2 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

3 Respect for the Teacher and the teaching,
and keen respect for the Saṅgha;
respecting immersion, being energetic,
and keen respect for the training.

4 One with good friends, easy to admonish,
reverential and respectful,
can't decline,
and has drawn near to extinguishment."

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7.35 — EASY TO ADMONISH (2ND)

✦

1 “Mendicants, tonight a deity … said to me: ‘Sir, these seven things don’t lead to the decline of a mendicant. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don’t lead to the decline of a mendicant.’

2 That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.”

3 When he said this, Venerable Sāriputta said to the Buddha:

4 “Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

5 It’s when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly.

6 They personally respect the teaching …

7 They personally respect the Saṅgha …

8 They personally respect the training …

9 They personally respect immersion …

10 They are personally easy to admonish …

11 They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly.

12 That's how I understand the detailed meaning of the Buddha's brief statement."

13 "Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

14 It's when a mendicant personally respects the Teacher … And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly.

15 They personally respect the teaching …

16 They personally respect the Saṅgha …

17 They personally respect the training …

18 They personally respect immersion …

19 They are personally easy to admonish …

20 They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly.

21 This is how to see the detailed meaning of what I said in brief."

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7.36 — A FRIEND (1ST)

✦

1 “Mendicants, you should associate with a friend who has seven factors. What seven? They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don’t abandon you in times of trouble. They don’t look down on you in times of loss. You should associate with a friend who has these seven factors.

2 A friend gives what is hard to give,
and does what’s hard to do.
They put up with your harsh words,
and with things hard to endure.

3 They tell you their secrets,
and keep your secrets for you.
They don’t abandon you in times of trouble,
or look down on you in times of loss.

4 The individual in whom
these things are found is your friend.
If you want to have a friend,
you should keep company with that sort.”

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7.37 — A FRIEND (2ND)

✦

1 “Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they drive you away. What seven? They’re liked, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don’t urge you to do bad things. When a friend has these seven qualities you should associate with, accompany, and attend them, even if they drive you away.

2 They’re liked, respected, and admired,
an admonisher who accepts admonishment,
speaks on deep matters,
and doesn’t urge you to do bad.

3 The individual in whom
these things are found is your friend.
If you want to have a friend,
benevolent and sympathetic,
then even if they chase you away,
you should keep company with that sort.”

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7.38 — TEXTUAL ANALYSIS (1ST)

✦

1 “Mendicants, a mendicant with seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight. What seven?

2 It’s when a mendicant truly understands: ‘This is mental sluggishness’.

3 They truly understand internally constricted mind as ‘internally constricted mind’.

4 They truly understand externally scattered mind as ‘externally scattered mind’.

5 They know feelings as they arise, as they remain, and as they go away.

6 They know perceptions as they arise, as they remain, and as they go away.

7 They know thoughts as they arise, as they remain, and as they go away.

8 The patterns of qualities—suitable or unsuitable, inferior or superior, or those with a portion of dark or bright—are properly grasped, focused on, borne in mind, and penetrated with wisdom.

9 A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”

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7.39 — TEXTUAL ANALYSIS (2ND)

✦

1 "Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight. What seven?

2 It's when Sāriputta truly understood: 'This is mental sluggishness'.

3 He truly understood internally constricted mind as 'internally constricted mind'.

4 He truly understood externally scattered mind as 'externally scattered mind'.

5 He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.

6 The patterns of qualities—suitable or unsuitable, inferior or superior, or those with a portion of dark or bright—were properly grasped, focused on, borne in mind, and penetrated with wisdom.

7 Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight."

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7.40 — MASTERY OF THE MIND (1ST)

✦

1 “Mendicants, a mendicant with seven qualities masters their mind and is not mastered by it. What seven? It’s when a mendicant is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in positivity for immersion, skilled in the territory of immersion, and skilled in projecting the mind purified by immersion. A mendicant with these seven qualities masters their mind and is not mastered by it.”

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7.41 — MASTERY OF THE MIND (2ND)

✦

1 “Mendicants, having seven qualities Sāriputta has mastered his mind and is not mastered by it. What seven? Sāriputta is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in positivity for immersion, skilled in the territory of immersion, and skilled in projecting the mind purified by immersion. Having these seven qualities Sāriputta has mastered his mind and is not mastered by it.”

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7.42 — GRADUATION (1ST)

✦

1 Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I visit the monastery for the wanderers of other religions?"

2 Then he went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

3 Now at that time while those wanderers of other religions were sitting together this discussion came up among them, "Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a 'graduate mendicant'."

4 Sāriputta neither approved nor rejected that statement of the wanderers of other religions. He rose from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

5 Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

6 "Sir, in this teaching and training can we describe a mendicant as a 'graduate' solely because they have completed a certain number of years?"

7 "No, Sāriputta, we cannot. I make known these seven qualifications for graduation after realizing them with my own insight.

8 What seven? It's when a mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don't lose these desires in the future.

8.2 These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years."

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7.43 — GRADUATION (2ND)

✦

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

2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. Then it occurred to him, "It's too early to wander for alms in Kosambī. Why don't I visit the monastery for the wanderers of other religions?"

3 Then he went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

4 Now at that time while those wanderers of other religions were sitting together this discussion came up among them, "Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a 'graduate mendicant'."

5 Ānanda neither approved nor rejected that statement of the wanderers of other religions. He rose from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

6 Then Ānanda wandered for alms in Kosambī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

8 "Sir, in this teaching and training can we describe a mendicant as a 'graduate' solely because they have completed a certain number of years?"

9 “No, Ānanda, we cannot. These are the seven qualifications for graduation that I make known after realizing them with my own insight.

10 What seven? It’s when someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who possesses these seven qualifications for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years.”

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7.44 — PLANES OF CONSCIOUSNESS

✦

1 “Mendicants, there are these seven planes of consciousness. What seven?

2 There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

3 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second plane of consciousness.

4 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third plane of consciousness.

5 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth plane of consciousness.

6 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

7 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of

consciousness.

8 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

9 These are the seven planes of consciousness.”

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7.45 — PREREQUISITES FOR IMMERSION

✦

1 “Mendicants, there are these seven prerequisites for immersion. What seven? Right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.”

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7.46 — FIRES (1ST)

✦

1 “Mendicants, there are these seven fires. What seven? The fires of greed, hate, delusion. The fire of those worthy of offerings dedicated to the gods. A householder’s fire. The fire of those worthy of a religious donation. And a wood fire. These are the seven fires.”

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7.47 — FIRES (2ND)

✦

1 Now at that time the brahmin Uggatasarīra had prepared a large sacrifice. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the post for the sacrifice.

2 Then the brahmin Uggatasarīra went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial."

3 "I've also heard this, brahmin."

4 For a second time ... and third time Uggatasarīra said to the Buddha, "Worthy Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial."

5 "I've also heard this, brahmin."

6 "Then the worthy Gotama and I are in total agreement in this matter."

7 When he said this, Venerable Ānanda said to Uggatasarīra, "Brahmin, you shouldn't ask the Buddha in this way. You should ask in this way: 'Sir, I want to kindle the sacrificial fire and raise the sacrificial post. May the Buddha please advise and instruct me. It will be for my lasting welfare and happiness.'"

8 Then Uggatasarīra said to the Buddha, “Worthy Gotama, I want to kindle the sacrificial fire and raise the sacrificial post. May the worthy Gotama please advise and instruct me. It will be for my lasting welfare and happiness.”

9 “Even before kindling the sacrificial fire and raising the sacrificial post, one raises three unskillful knives which ripen and result in suffering. What three? The knives of the body, speech, and mind. Even before kindling the sacrificial fire and raising the sacrificial post one gives rise to the thought: ‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’ Thinking, ‘May I make goodness’, one makes wickedness. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth.

9.2 Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.

10 Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as: ‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’ Thinking, ‘May I make goodness’, one makes wickedness. Thinking, ‘May I do good’, one does bad.

10.2 Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.

11 Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams. Thinking, 'May I make goodness', one makes wickedness. Thinking, 'May I do good', one does bad.

11.2 Thinking, 'May I seek the path to a good rebirth', one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering.

11.3 Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in suffering.

12 Brahmin, these three fires should be given up and shunned, not cultivated. What three? The fires of greed, hate, and delusion.

13 And why should the fire of greed be given up and shunned, not cultivated? A greedy person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of greed should be given up and shunned, not cultivated.

14 And why should the fire of hate be given up and shunned, not cultivated? A hateful person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of hate should be given up and shunned, not cultivated.

15 And why should the fire of delusion be given up and shunned, not cultivated? A deluded person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. That's why the fire of delusion should be given up and shunned, not cultivated. These three fires should be given up and shunned, not cultivated.

16 Brahmin, you should properly and happily take care of three fires, honoring, respecting, esteeming, and venerating them. What three? The fire of those worthy of offerings dedicated to the gods. The fire of a householder. And the fire of those worthy of a religious donation.

17 And what is the fire of those worthy of offerings dedicated to the gods? Your mother and father are called the fire of those worthy of offerings dedicated to the gods. Why is that? Since it is from them that you've been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

18 And what is the fire of a householder? Your children, partners, bondservants, servants, and workers are called a householder's fire. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

19 And what is the fire of those worthy of a religious donation? The ascetics and brahmins who refrain from intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation. So you

should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it. You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.

20 But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside."

21 When he said this, the brahmin Uggatasarīra said to the Buddha, "Excellent, worthy Gotama! Excellent! ... From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life. Worthy Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life! May they eat grass and drink cool water and enjoy a cool breeze!"

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7.48 — PERCEPTIONS IN BRIEF

✦

1 “Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.

2 What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

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7.49 — PERCEPTIONS IN DETAIL

✦

1 “Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.

2 ‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse.

2.2 They shrink away, turn aside, and don’t get drawn into it. And either equanimity or revulsion become stabilized. It’s like a chicken’s feather or a scrap of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn’t stretch out.

2.3 In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. …

3 If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed, they should know: ‘My perception of ugliness is undeveloped. I

don't have any distinction higher than before. I haven't attained a fruit of development.' In this way they are aware of the situation.

3.2 But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse … they should know: 'My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.' In this way they are aware of the situation.

3.3 'When the perception of ugliness is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, and this is why I said it.

4 'When the perception of death is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of death, their mind draws back from desire to be reborn. … That's what I said, and this is why I said it.

5 'When the perception of the repulsiveness of food is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. … That's what I said, and this is why I said it.

6 'When the perception of dissatisfaction with the whole world is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with

the perception of dissatisfaction with the whole world, their mind draws back from the world's shiny things. ... That's what I said, and this is why I said it.

7 'When the perception of impermanence is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from possessions, honor, and popularity. ... That's what I said, and this is why I said it.

8 'When the perception of suffering in impermanence is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it?

8.2 When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. ... That's what I said, and this is why I said it.

9 'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs. It has gone beyond discrimination, and is peaceful and well freed.

10 If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their heart is not rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; nor has it gone beyond discrimination, and is not peaceful or well freed, they should know: 'My perception of not-self in suffering is undeveloped. I don't have any distinction higher than before. I haven't attained a fruit of development.' In this way they are aware of the situation.

11 But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and it has gone beyond discrimination, and is peaceful and well freed, they should know: 'My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.'

11.2 In this way they are aware of the situation. 'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It has freedom from death as its objective and culmination.' That's what I said, and this is why I said it.

12 These seven perceptions, when developed and cultivated, are very fruitful and beneficial. Their objective and culmination is freedom from death."

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7.50 — SEX

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Does Worthy Gotama claim to be chaste?"

2 "Brahmin, if anyone should be rightly said to live the chaste life intact, impeccable, spotless, and unmarred, full and pure, it's me."

3 "But what, Worthy Gotama, is a break, taint, stain, or mar in chastity?"

4 "Firstly, an ascetic or brahmin who claims to be perfectly chaste does not mutually engage in sex with a lady. However, they consent to being anointed, massaged, bathed, and rubbed by a lady. They enjoy it and like it and find it rewarding. This is a break, taint, stain, or mar in chastity. This is called one who lives the chaste life impurely, yoked by the yoke of sex. They're not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

5 Furthermore, an ascetic or brahmin who claims to be perfectly chaste does not mutually engage in sex with a lady. Nor do they consent to massage and bathing. However, they giggle and play and have fun with ladies. ...

6 they gaze into a lady's eyes. ...

7 they listen through a wall or rampart to the sound of ladies laughing or chatting or singing or crying. ...

8 they recall when they used to laugh, chat, and have fun with ladies. …

9 they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. …

10 They don't see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. However, they live the chaste life wishing to be reborn in one of the orders of gods. They think: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!'

10.2 They enjoy it and like it and find it rewarding. This is a break, taint, stain, or mar in chastity. This is called one who lives the chaste life impurely, yoked by the yoke of sex. They're not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They're not free from suffering, I say.

11 As long as I saw that these seven sexual yokes—or even one of them—had not been given up in me, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

12 But when I saw that these seven sexual yokes—every one of them—had been given up in me, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

13 When he said this, the brahmin Jānussoṇi said to the Buddha, “Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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7.51 — YOKING AND UNYOKING

✦

1 "Mendicants, I will teach you an exposition of the teaching on yoking and unyoking. Listen and apply your mind well, I will speak. ... And what is the exposition of the teaching on yoking and unyoking?

2 A woman focuses on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She's stimulated by this and takes pleasure in it. So she focuses on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment.

2.2 She's stimulated by this and takes pleasure in it. So she desires to yoke herself to another. And she desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their femininity are yoked to men. This is how a woman does not transcend her femininity.

3 A man focuses on his own masculinity: his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He's stimulated by this and takes pleasure in it. So he focuses on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

3.2 He's stimulated by this and takes pleasure in it. So he desires to yoke himself to another. And he desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their masculinity are yoked

to women. This is how a man does not transcend his masculinity. This is how yoking comes about.

4 And how does unyoking come about? A woman doesn't focus on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She isn't stimulated by this and takes no pleasure in it.

4.2 So she doesn't focus on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She isn't stimulated by this and takes no pleasure in it. So she doesn't desire to yoke herself to another. Nor does she desire the pleasure and happiness that comes from such yoking.

4.3 Sentient beings who do not relish their femininity are not yoked to men. This is how a woman transcends her femininity.

5 A man doesn't focus on his own masculinity: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He isn't stimulated by this and takes no pleasure in it. So he doesn't focus on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment.

5.2 He isn't stimulated by this and takes no pleasure in it. So he doesn't desire to yoke himself to another. Nor does he desire the pleasure and happiness that comes from such yoking. Sentient beings who do not relish

their masculinity are not yoked to women. This is how a man transcends his masculinity. This is how unyoking comes about. This is the exposition of the teaching on yoking and unyoking."

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7.52 — A VERY FRUITFUL GIFT

✦

1 At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

2 Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him, “Sir, it’s been a long time since we’ve heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha.”

3 “Well then, reverends, come on the next sabbath day. Hopefully you’ll get to hear a Dhamma talk from the Buddha.”

4 “Yes, sir” they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.

5 Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side. Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side. Sāriputta said to the Buddha:

6 “Sir, could it be that someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial?”

7 “Indeed it could, Sāriputta.”

8 “Sir, what is the cause, what is the reason for this?”

9 “Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

10 “Yes, sir.”

11 “Sāriputta, someone who gives a gift as an investment, when their body breaks up, after death, is reborn in the company of the gods of the four great kings. When that deed, success, glory, and sovereignty is spent they return to this place.

12 Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, ‘I’ll enjoy this in my next life.’ But they give a gift thinking, ‘It’s good to give.’ …

13 They give a gift thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family custom.’ …

14 They give a gift thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ …

15 They give a gift thinking, ‘The ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. Just as they performed great sacrifices, I will share a gift.’ …

16 They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ …

17 They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ But they give a gift thinking, ‘This is an adornment and requisite for the mind.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

18 “Yes, sir.”

19 “Sāriputta, someone who gives gifts, not for any other reason, but thinking, ‘This is an adornment and requisite for the mind’, when their body breaks up, after death, is reborn among the gods of the Divinity’s host. When that deed, success, glory, and sovereignty is spent they are a non-returner; they do not return to this place.

20 This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial.”

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7.53 — NANDA'S MOTHER

✦

1 So I have heard. At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants. Now at that time the laywoman Veḷukaṇṭakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Far Shore".

2 And at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Nanda's Mother reciting, and stood waiting for her to finish.

3 Then when her recital was over she fell silent. Then, knowing she had finished, Vessavaṇa applauded, saying, "Good, sister! Good, sister!"

4 "But who might you be, dearest?"

5 "Sister, I am your brother Vessavaṇa, the great king."

6 "Good, dearest! Then may my recital of the teaching be my offering to you as my guest."

7 "Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest."

8 And when the night had passed the lay woman Nanda's Mother had delicious fresh and cooked foods prepared in her own home. Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭa. Then Nanda's Mother addressed a man, "Please, my man, go to the monastery and announce the time to the Saṅgha, saying: 'Sirs, it's time. The meal is ready in the home of the lady Nanda's Mother.'"

9 "Yes, ma'am," that man replied, and he did as she said.

10 And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda's Mother, where they sat on the seats spread out. Then Nanda's Mother served and satisfied them with her own hands with delicious fresh and cooked foods.

11 When Sāriputta had eaten and washed his hand and bowl, Nanda's Mother sat down to one side. Sāriputta said to her, "Nanda's Mother, who told you that the Saṅgha of mendicants was about to arrive?"

12 "Sir, last night I rose at the crack of dawn and recited the verses of 'The Way to the Far Shore', and then I fell silent. Then the great king Vessavaṇa, knowing I had finished, applauded me, 'Good, sister! Good, sister!'

13 I asked: 'But who might you be, dearest?'

14 'Sister, I am your brother Vessavaṇa, the great king.'

15 'Good, dearest! Then may my recital of the teaching be my offering to you as my guest.'

16 ‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.’

17 And so, sir, may the merit and the flourishing of merit of this gift be for the happiness of the great king Vessavaṇa.”

18 “It’s incredible, Nanda’s Mother, it’s amazing that you converse face to face with a mighty and illustrious godling like the great king Vessavaṇa.”

19 “Sir, this is not my only incredible and amazing quality; there is another. I had an only son named Nanda who I loved dearly. The rulers forcibly abducted him on some pretext and had him executed. But I can’t recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed.”

20 “It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

21 “Sir, this is not my only incredible and amazing quality; there is another. When my husband passed away he was reborn in one of the realms of spirits. He revealed to me his previous incarnation. But I can’t recall getting upset on that account.”

22 “It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

23 “Sir, this is not my only incredible and amazing quality; there is another. Ever since we were both young, and I was given in marriage to my husband, I can’t recall betraying him even in thought, still less in deed.”

24 “It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

25 “Sir, this is not my only incredible and amazing quality; there is another. Ever since I declared myself a lay follower, I can’t recall deliberately breaking any precept.”

26 “It’s incredible, Nanda’s Mother, it’s amazing!”

27 “Sir, this is not my only incredible and amazing quality; there is another. Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

27.2 And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.”

28 “It’s incredible, Nanda’s Mother, it’s amazing!”

29 “Sir, this is not my only incredible and amazing quality; there is another. Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

30 “It’s incredible, Nanda’s Mother, it’s amazing!”

31 Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda’s Mother with a Dhamma talk, after which he rose from his seat and left.

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7.54 — THE UNDECLARED POINTS

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why a learned noble disciple has no doubts regarding the undeclared points?"

3 "Mendicant, it's due to the cessation of views that a learned noble disciple has no doubts regarding the undeclared points. 'A realized one still exists after death': this is a misconception.

3.2 'A realized one no longer exists after death': this is a misconception. 'A realized one both still exists and no longer exists after death': this is a misconception.

3.3 'A realized one neither still exists nor no longer exists after death': this is a misconception. An unlearned ordinary person doesn't understand views, their origin, their cessation, or the practice that leads to their cessation. And so their views grow. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

4 A learned noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation. And so their views cease. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

4.2 Knowing and seeing this, a learned noble disciple does not answer: 'A realized one still exists after death', 'A realized one no longer exists after death', 'A realized one both still exists and no longer exists after death', 'A realized one neither still exists nor no longer exists after death.'

4.3 Knowing and seeing this, a learned noble disciple does not declare the undeclared points. Knowing and seeing this, a learned noble disciple doesn't shake, tremble, quake, or get nervous regarding the undeclared points.

5 'A realized one still exists after death': this is just about craving. ... it's just about perception ... it's a conceiving ... it's a proliferation ... it's just about grasping ...

5.2 'A realized one still exists after death': this is a regret. 'A realized one no longer exists after death': this is a regret. 'A realized one both still exists and no longer exists after death': this is a regret.

5.3 'A realized one neither still exists nor no longer exists after death': this is a regret. An unlearned ordinary person doesn't understand regrets, their origin, their cessation, or the practice that leads to their cessation. And so their regrets grow. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

6 A learned noble disciple does understand regrets, their origin, their cessation, and the practice that leads to their cessation. And so their regrets cease. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

6.2 Knowing and seeing this, a learned noble disciple does not answer: ‘A realized one still exists after death’ … ‘A realized one neither still exists nor no longer exists after death.’ Knowing and seeing this, a learned noble disciple does not declare the undeclared points.

6.3 Knowing and seeing this, a learned noble disciple doesn’t shake, tremble, quake, or get nervous regarding the undeclared points. This is the cause, this is the reason why a learned noble disciple has no doubts regarding the undeclared points.”

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7.55 — PLACES PEOPLE ARE REBORN

✦

1 "Mendicants, I will teach you seven places people are reborn, and complete extinguishment with no fuel for grasping. Listen and apply your mind well, I will speak."

2 "Yes, sir," the mendicants replied. The Buddha said this:

3 "And what are the seven places people are reborn?

4 Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven't completely realized that state.

4.2 They haven't totally given up the underlying tendencies of conceit, desire for continued existence, and ignorance. With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished. In the same way, a mendicant who practices like this ... With the ending of the five lower fetters they're extinguished between one life and the next.

5 Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to

life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven't totally realized that state.

5.2 They haven't completely given up the underlying tendencies of conceit, desire for continued existence, and ignorance. With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished.

5.3 In the same way, a mendicant who practices like this … With the ending of the five lower fetters they're extinguished between one life and the next.

6 Take a mendicant who practices like this: 'It might not be, and it might not be mine. …' With the ending of the five lower fetters they're extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished before landing. In the same way, a mendicant who practices like this … With the ending of the five lower fetters they're extinguished between one life and the next.

7 Take a mendicant who practices like this: 'It might not be, and it might not be mine. …' With the ending of the five lower fetters they're extinguished upon landing. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished upon landing. In the same way, a mendicant who practices like this … 'It might not be, and it might not be mine. …' With the ending of the five lower fetters they're extinguished upon landing.

8 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished without extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a little heap of grass or twigs. There it would ignite a fire and produce smoke.

8.2 But the fire would consume the grass or twigs and become extinguished due to not being fed. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished without extra effort.

9 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished with extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a large heap of grass or twigs. There it would ignite a fire and produce smoke.

9.2 But the fire would consume the grass or twigs and become extinguished due to not being fed. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished with extra effort.

10 Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t totally realized that state.

10.2 They haven't completely given up the underlying tendencies of conceit, desire for continued existence, and ignorance. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a big heap of grass or twigs.

10.3 There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it would be extinguished due to not being fed. In the same way, a mendicant who practices like this …

10.4 'It might not be, and it might not be mine. …' With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. These are the seven places people are reborn.

11 And what is complete extinguishment with no fuel for grasping? Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' They gain equanimity. They're not attached to life, or to creating a new life.

11.2 And they see with right wisdom that there is a peaceful state beyond. And they have totally realized that state. They've completely given up the underlying tendencies of conceit, desire for continued existence, and ignorance.

11.3 They've realized the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. This is called complete extinguishment with no fuel for grasping.

12 These are the seven places people are reborn, and complete extinguishment with no fuel for grasping."

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7.56 — TISSA THE DIVINITY

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Then, late at night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him, "Sir, these nuns are freed!"

3 The other deity said to him, "Sir, these nuns are well freed with no residue!"

4 This is what those deities said, and the Teacher concurred. Then those deities, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

5 Then, when the night had passed, the Buddha told the mendicants all that had happened.

6 Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Which gods know whether a person has remainder or not?"

7 Now, at that time a monk named Tissa had recently passed away and been reborn in a realm of divinity. There they knew that Tissa the Divinity was very mighty and powerful.

8 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Vulture's Peak and reappeared in that realm of divinity.

9 Tissa saw Moggallāna coming off in the distance, and said to him, “Come, my good Moggallāna! Welcome, my good Moggallāna! It’s been a long time since you took the opportunity to come here. Sit, my good Moggallāna, here, a seat is ready.”

10 Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

11 Moggallāna said to him, “Which gods know whether a person has remainder or not?”

12 “The gods of the Divinity’s host know this.”

13 “But do all of them know this?”

14 “No, my good Moggallāna, not all of them.

15 Those gods of the Divinity’s host who are content with the lifespan of the Divinity, with the beauty, happiness, glory, and sovereignty of the Divinity, and who don’t truly understand any escape beyond: they don’t know this. But those gods of the Divinity’s host who are not content with the lifespan of the Divinity, with the beauty, happiness, glory, and sovereignty of the Divinity, and who do truly understand any escape beyond: they do know this.

16 Take a mendicant who is freed both ways. The gods know of them: ‘This venerable is freed both ways. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.’ This too is how those gods know whether a person has remainder or not.

17 Take a mendicant who is freed by wisdom. The gods know of them: ‘This venerable is freed by wisdom. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.’ This too is how those gods know whether a person has remainder or not.

18 Take a mendicant who is a direct witness. The gods know of them: ‘This venerable is a direct witness. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ This too is how those gods know whether a person has remainder or not.

19 Take a mendicant who is attained to view. … freed by faith … a follower of teachings. The gods know of them: ‘This venerable is a follower of teachings. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ This too is how those gods know whether a person has remainder or not.”

20 Moggallāna approved and agreed with what Tissa the Divinity said. Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared on the Vulture’s Peak. Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

21 “But Moggallāna, Tissa the Divinity didn’t teach the seventh individual, the signless meditator.”

22 “Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the seventh individual, the signless meditator. The mendicants will listen and remember it.”

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

24 “Yes, sir,” Mahāmoggallāna replied. The Buddha said this:

25 “Moggallāna, take the case of a mendicant who, not focusing on any signs, enters and remains in the signless immersion of the heart. The gods know of them: ‘This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’ This too is how those gods know whether a person has remainder or not.”

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7.57 — GENERAL SĪHA

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, can you point out a fruit of giving that’s apparent in the present life?”

3 “Well then, Sīha, I’ll ask you about this in return, and you can answer as you like. What do you think, Sīha? Consider two people. One is faithless, stingy, miserly, and abusive. One is a faithful donor who loves charity. Which do you think the perfected ones will show sympathy for first?”

4 “Why would the perfected ones first show sympathy for the person who is faithless, stingy, miserly, and abusive? They’d show sympathy first for the faithful donor who loves charity.”

5 “Which do you think the perfected ones will first approach?” “They’d first approach the faithful donor who loves charity.”

6 “Which do you think the perfected ones will receive alms from first?” “They’d receive alms first from the faithful donor who loves charity.”

7 “Which do you think the perfected ones will teach the Dhamma to first?” “They’d first teach the Dhamma to the faithful donor who loves charity.”

8 “Which do you think would get a good reputation?” “The faithful donor who loves charity would get a good reputation.”

9 "Which do you think would enter any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics?"

10 "How could the person who is faithless, stingy, miserly, and abusive enter any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics? The faithful donor who loves charity would enter any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics."

11 "When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?"

12 "Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm? The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

13 When it comes to these fruits of giving that are apparent in the present life, I don't rely on faith in the Buddha, for I know them too. I'm a giver, a donor, and the perfected ones show sympathy for me first. I'm a giver, and the perfected ones approach me first. I'm a giver, and the perfected ones receive alms from me first.

13.2 I'm a giver, and the perfected ones teach me Dhamma first. I'm a giver, and I have this good reputation: 'General Sīha gives, serves, and attends on the Saṅgha.' I'm a giver, I enter any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

13.3 When it comes to these fruits of giving that are apparent in the present life, I don't rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I rely on faith in the Buddha."

14 "That's so true, Sīha! That's so true! When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm."

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7.58 — NOTHING TO HIDE

✦

1 “Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable. What are the four areas where the Realized One has nothing to hide?

2 His bodily behavior is pure. So the Realized One has no bodily misconduct to hide, thinking: ‘Don’t let others find this out about me!’

3 His verbal behavior is pure. So the Realized One has no verbal misconduct to hide, thinking: ‘Don’t let others find this out about me!’

4 His mental behavior is pure. So the Realized One has no mental misconduct to hide, thinking: ‘Don’t let others find this out about me!’

5 His livelihood is pure. So the Realized One has no wrong livelihood to hide, thinking: ‘Don’t let others find this out about me!’

6 These are the four areas where the Realized One has nothing to hide.

7 What are the three ways the Realized One is irreproachable?

8 The Realized One has explained the teaching well. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: ‘For such reasons you haven’t explained the teaching well.’ Since I see no such reason, I live secure, fearless, and self-assured.

9 I have clearly described the practice that leads to extinguishment for my disciples. Practicing in accordance with this, my disciples realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

9.2 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'For such reasons you haven't clearly described the practice that leads to extinguishment for your disciples.' Since I see no such reason, I live secure, fearless, and self-assured.

10 Many hundreds in my assembly of disciples have realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

10.2 I see no reason for anyone—whether ascetic, brahmin, god, Māra, or the Divinity, or anyone else in the world—to legitimately scold me, saying: 'For such reasons you don't have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom, and who live having realized it with their own insight in this very life due to the ending of defilements.' Since I see no such reason, I live secure, fearless, and self-assured.

11 These are the three ways the Realized One is irreproachable.

12 These are the four areas where the Realized One has nothing to hide, and the three ways he is irreproachable."

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7.59 — WITH KIMBILA

✦

1 So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why the true teaching does not last long after the final quenching of the Realized One?"

3 "Kimbila, it's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final quenching of the Realized One."

4 "What is the cause, sir, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

5 "Kimbila, it's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final quenching of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final quenching of the Realized One."

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7.60 — SEVEN QUALITIES

✦

1 “Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. What seven? It’s when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise.

1.2 A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

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7.61 — NODDING OFF

✦

1 So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood.

2 Now at that time, in the land of the Magadhans near Kallavāḷamutta Village, Venerable Mahāmoggallāna was nodding off while meditating. The Buddha saw him with his clairvoyance that is purified and superhuman. Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

3 He sat down on the seat spread out and said to Mahāmoggallāna, "Are you nodding off, Moggallāna? Are you nodding off?"

4 "Yes, sir."

5 "So, Moggallāna, don't focus on or cultivate the perception that you were meditating on when you fell drowsy. It's possible that you'll give up drowsiness in this way.

6 But what if that doesn't work? Then think about and consider the teaching as you've learned and memorized it, examining it with your mind. It's possible that you'll give up drowsiness in this way.

7 But what if that doesn't work? Then rehearse in detail the teaching as you've learned and memorized it. It's possible that you'll give up drowsiness in this way.

8 But what if that doesn't work? Then pinch your ears and rub your limbs. It's possible that you'll give up drowsiness in this way.

9 But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations. It's possible that you'll give up drowsiness in this way.

10 But what if that doesn't work? Then apply your mind to the perception of light, focusing on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, develop a mind that's full of radiance. It's possible that you'll give up drowsiness in this way.

11 But what if that doesn't work? Then walk mindfully, focusing on the perception of before and behind, your faculties directed inwards and your mind not scattered outside. It's possible that you'll give up drowsiness in this way.

12 But what if that doesn't work? Then lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. When you wake, you should get up quickly, thinking: 'I will not live indulging in the pleasures of sleeping, lying down, and drowsing.' That's how you should train.

13 So you should train like this: 'I will not approach families with my head swollen with vanity.' That's how you should train. What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to, so people might not notice when a mendicant arrives.

13.2 In that case the mendicant thinks: 'Who on earth has turned this family against me? It seems they don't like me any more.' And so, because they don't get anything they feel dismayed. Being dismayed, they become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.

14 So you should train like this: 'I won't get into arguments.' That's how you should train. When there's an argument, you can expect there'll be lots of talking. When there's lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion. Moggallāna, I don't praise all kinds of closeness.

14.2 Nor do I criticize all kinds of closeness. I don't praise closeness with laypeople and renunciates. I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

15 When he said this, Venerable Moggallāna asked the Buddha, "Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

16 "Take a mendicant who has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in

those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

17 They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.' That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

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7.62 — DON'T FEAR GOOD DEEDS

✦

1 "Mendicants, don't fear good deeds. For 'good deeds' is a term for happiness. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. I developed a mind of love for seven years. As a result, for seven eons of the cosmos contracting and expanding I didn't return to this world again. As the cosmos contracted I went to the realm of sublime luminosity. As it expanded I was reborn in an empty mansion of divinity.

2 There I was the Divinity, the Great Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures.

2.2 These were my seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander as the seventh treasure. I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies. After conquering this land girt by sea, I reigned by principle, without rod or sword.

3 See the result of good deeds,
of skillful deeds, for one seeking happiness.
I developed a mind of love

for seven years, mendicants.
For seven eons of expansion and contraction
I didn't return to this world again.

4 As the world contracted
I went to the realm of sublime luminosity.
And when it expanded
I went to an empty mansion of divinity.

5 Seven times I was a Great Divinity,
and at that time I was the wielder of power.
Thirty-six times I was lord of gods,
acting as ruler of the gods.

6 Then I was king, a wheel-turning monarch,
lord of the Black Plum Tree Land.
An anointed aristocrat,
I was sovereign of all humans.

7 Without rod or sword,
I conquered this land.
Through non-violent action
I guided it justly.

8 After ruling this vast territory
by means of principle,
I was born in a rich family,
affluent and wealthy.

9 It was replete with all sense pleasures,
and the seven treasures.
This was well taught by the Buddhas,
who bring the world together.

10 This is the cause of greatness
by which one is called a lord of the land.
I was a majestic king,
with lots of property and assets;

11 successful and glorious,
lord of the Black Plum Tree Land.
Who would not be inspired by this,
even someone of dark birth.

12 Therefore someone who desires self-knowledge,
and aspires to greatness themselves,
should respect the true teaching,
remembering the instructions of the Buddhas."

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7.63 — KINDS OF WIVES

✦

1 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika, where he sat down on the seat spread out.

2 Now at that time people in Anāthapiṇḍika's home were making a colossal racket. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, what's with the people making that colossal racket in your home? You'd think it was fishermen hauling in a catch!"

3 "Sir, that's my daughter-in-law Sujātā. She's been brought here from a wealthy family. She doesn't obey her mother-in-law or father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha."

4 Then the Buddha addressed Sujātā, saying, "Come, Sujātā."

5 "Yes, sir," she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

6 "Sujātā, a man can have seven kinds of wife. What seven? A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a comrade, and a wife like a bondservant. These are the kinds of wife that a man can have. Which one of these are you?"

7 “Sir, I don’t understand the detailed meaning of what the Buddha has said in brief. Please teach me this matter so I can understand the detailed meaning.”

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

9 “Yes, sir,” she replied. The Buddha said this:

10 “With a mind full of hate and no kindness, lusting for others, looking down on her husband, she longs to murder him who paid the price for her. A man’s wife of this sort is called a wife and a killer.

11 A woman’s husband earns his wealth by focusing on a profession, trade, or farming. And even if it’s only a little, she wants to take it. A man’s wife of this sort is called a wife and a thief.

12 She’s an idle glutton who doesn’t want to work. Her words are harsh, fierce, and rude. He works hard, but she lives as his master. A man’s wife of this sort is called a wife and a lord.

13 She’s always caring and kind, looking after her husband like a mother her child. She keeps the wealth that he has earned secure. A man’s wife of this sort is called a wife and a mother.

14 She respects her husband as a younger sister respects her elder. Conscientious, she does what her husband says. A man’s wife of this sort is called a wife and a sister.

15 She’s delighted to see him, like one reunited with a long-lost comrade. She’s of good pedigree, virtuous, and devoted. A man’s wife of this sort is called a wife and a comrade.

16 She has no anger <j>when threatened with violence by the rod. Without hate or anger, she endures her husband and does what he says. A man's wife of this sort is called a wife and a bondservant.

17 The kinds of wives here called killer, thief, and lord; immoral, harsh, and lacking regard for others, when their body breaks up they set course for hell.

18 But the kinds of wives here called mother, sister, comrade, and bondservant; steadfast in their own morality, <j>restrained for a long time, when their body breaks up <j>they set course for a good place.

19 Sujātā, these are the seven kinds of wife that a man can have. Which one of these are you?"

20 "Sir, from this day forth may the Buddha remember me as a wife like a bondservant."

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7.64 — IRRITABLE

✦

1 “Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man. What seven?

2 Firstly, an enemy wishes for an enemy: ‘If only they’d become ugly!’ Why is that? Because an enemy doesn’t like to have a beautiful enemy. An irritable individual, overcome and overwhelmed by anger, is ugly, even though they’re nicely bathed and anointed, with hair and beard dressed, and wearing white clothes. This is the first thing that pleases and assists an enemy which happens to an irritable woman or man.

3 Furthermore, an enemy wishes for an enemy: ‘If only they’d sleep badly!’ Why is that? Because an enemy doesn’t like to have an enemy who sleeps at ease. An irritable individual, overcome and overwhelmed by anger, sleeps badly, even though they sleep on a couch spread with woolen covers —shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. This is the second thing …

4 Furthermore, an enemy wishes for an enemy: ‘If only their needs are not amply satisfied!’ Why is that? Because an enemy doesn’t like to have an enemy whose needs are amply satisfied. When an irritable individual, overcome and overwhelmed by anger, gets what they don’t need they think, ‘I’ve got what I need.’

4.2 When they get what they need they think, ‘I’ve got what I don’t need.’ When an angry person gets these things that are the exact opposite of what they need, it’s for their lasting harm and suffering. This is the third thing …

5 Furthermore, an enemy wishes for an enemy: ‘If only they weren’t wealthy!’ Why is that? Because an enemy doesn’t like to have an enemy who is wealthy. When an individual is irritable, overcome and overwhelmed by anger, the rulers seize the legitimate wealth they’ve earned by their efforts, built up with their own hands, gathered by the sweat of their brow. This is the fourth thing …

6 Furthermore, an enemy wishes for an enemy: ‘If only they weren’t famous!’ Why is that? Because an enemy doesn’t like to have a famous enemy. When an individual is irritable, overcome and overwhelmed by anger, any fame they have acquired by diligence falls to dust. This is the fifth thing …

7 Furthermore, an enemy wishes for an enemy: ‘If only they had no friends!’ Why is that? Because an enemy doesn’t like to have an enemy with friends. When an individual is irritable, overcome and overwhelmed by anger, their friends and colleagues, relatives and kin avoid them from afar. This is the sixth thing …

8 Furthermore, an enemy wishes for an enemy: ‘If only, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell!’ Why is that? Because an enemy doesn’t like to have an en-

emy who goes to a good place. When an individual is irritable, overcome and overwhelmed by anger, they do bad things by way of body, speech, and mind.

8.2 When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is the seventh thing that pleases and assists an enemy which happens to an irritable woman or man.

9 These are the seven things that please and assist an enemy which happen to an irritable woman or man.

10 An irritable person is ugly
and they sleep badly.
When they get what they need,
they take it to be what they don't need.

11 An angry person
kills with body or speech;
overcome with anger,
they lose their wealth.

12 Mad with anger,
they fall into disgrace.
Family, friends, and loved ones
avoid an irritable person.

13 Anger creates harm;
anger upsets the mind.
That person doesn't recognize
the danger that arises within.

14 An angry person doesn't know the good.
An angry person doesn't see the truth.
When a person is beset by anger,
only blind darkness is left.

15 An angry person destroys with ease
what was hard to build.
Afterwards, when the anger is spent,
they're tormented as if burnt by fire.

16 Their look betrays their sulkiness
like a fire's smoky plume.
And when their anger flares up,
they make others angry.

17 They have no conscience or prudence,
nor any respectful speech.
One overcome by anger
has no island refuge anywhere.

18 The deeds that torment a man
are far from those that are good.
I'll explain them now;
listen to this, for it is the truth.

19 An angry person slays their father;
their mother, too, they slay.
An angry person slays a saint;
a normal person, too, they slay.

20 A man is raised by his mother,
who shows him the world.
But an angry ordinary person slays
even that good woman who gave him life.

21 Like oneself, those sentient beings
hold themselves most dear.
But when angered, <j>they kill themselves in different ways,
distraught in many respects.

22 Some kill themselves with swords,
some, distraught, take poison.
Some hang themselves with rope,
or fling themselves down a mountain gorge.

23 When they commit deeds of baby-killing,
and killing themselves,
they don't realize what they do,
for anger leads to their downfall.

24 The snare of death in the form of anger
lies hidden in the heart.
You should cut it out by self-control,
by wisdom, energy, and right ideas.

25 An astute person should cut out
this unskillful thing.
And they'd train in the teaching in just the same way,
not yielding to sulkiness.

[26] Free of anger, free of despair,
free of greed, with no more longing,
tamed, having given up anger,
the undefiled are fully extinguished.”

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7.65 — CONSCIENCE AND PRUDENCE

✦

1 “Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

1.2 When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

3.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion.

3.3 When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct.

4.2 When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

4.3 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

6 In the same way, when there is conscience and prudence, one who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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7.66 — THE SEVEN SUNS

✦

1 So I have heard. At one time the Buddha was staying near Vesālī in Ambapālī's Mango Grove. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, conditions are impermanent. Conditions are unstable. Conditions are unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

4 Sineru, the king of mountains, is 84,000 leagues long and 84,000 leagues wide. It sinks 84,000 leagues below the ocean and rises 84,000 leagues above it. There comes a time when, after a very long period has passed—many years, many hundreds, many thousands, many hundreds of thousands of years—the heavens fail to rain.

4.2 When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more. So impermanent are conditions, so unstable, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

5 There comes a time when, after a very long period has passed, a second sun appears. When this happens, the streams and pools wither away and dry up, and are no more. So impermanent are conditions …

6 There comes a time when, after a very long period has passed, a third sun appears. When this happens, the great rivers— the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more. So impermanent are conditions ...

7 There comes a time when, after a very long period has passed, a fourth sun appears. When this happens, the great lakes from which the rivers originate— the Anotattā, Sīhapapātā, Rathakārā, Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more. So impermanent are conditions ...

8 There comes a time when, after a very long period has passed, a fifth sun appears. When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues. The water that remains in the ocean is only seven palm trees deep. It's six, five, four, three, two, or even one palm tree deep.

8.2 The water that remains in the ocean is only seven fathoms deep. It's six, five, four, three, two, one or even half a fathom deep. It's waist high, knee high, or even ankle high. It's like in autumn, when the heavens rain heavily and water remains here and there in the cows' hoofprints. In the same way, water in the ocean remains here and there in puddles like cows' hoofprints.

8.3 When the fifth sun appears there's not even enough water left in the great ocean for the tip of the toe. So impermanent are conditions ...

9 There comes a time when, after a very long period has passed, a sixth sun appears. When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. It's like when a potter's kiln

is first kindled, and it smokes and smolders and gives off fumes. In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. So impermanent are conditions …

10 There comes a time when, after a very long period has passed, a seventh sun appears. When this happens, this great earth and Sineru the king of mountains erupt in one burning mass of fire. And as they blaze and burn the flames are swept by the wind as far as the realm of divinity. Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire.

10.2 And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn. And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

10.3 In the same way, when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

11 Mendicants, who would ever think or believe that this earth and Sineru, king of mountains, will burn and crumble and be no more, except one who has seen the truth?

12 Once upon a time, there was a teacher named Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the com-

pany of Divinity. Those who totally understood Sunetta's teachings were —when their body broke up, after death—reborn in a good place, the company of Divinity.

12.2 Of those who didn't totally understand Sunetta's teachings, some —when their body broke up, after death—were reborn in the company of the gods who control what is created by others.

12.3 Some were reborn in the company of the gods who love to create, some with the joyful gods, some with the gods of Yama, some with the gods of the thirty-three, and some with the gods of the four great kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders.

13 Then the teacher Sunetta thought: 'It's not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don't I further develop love?'

14 Then Sunetta developed love for seven years. Having done so he did not return to this world for seven eons of cosmic expansion and contraction. As the cosmos contracted he went to the realm of sublime luminosity. As it expanded he was reborn in an empty mansion of divinity.

14.2 There he was the Divinity, the Great Divinity, the vanquisher, the unvanquished, the universal seer, the wielder of power. He was Sakka, lord of gods, thirty-six times. Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

14.3 He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword. Yet even though Sunetta lived so long, he was not free from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He was not free from suffering, I say.

15 Why is that? Because of not understanding and not penetrating four things. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and penetrated. Craving for continued existence has been cut off; the leash to existence is ended; now there'll be no more future lives."

16 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

17 "Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.

18 And so the Buddha, having insight,
explained this teaching to the mendicants.
The Teacher has made an end of suffering;
seeing clearly, he is quenched."

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7.67 — THE SIMILE OF THE CITADEL

✦

1 “Mendicants, when a king’s frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king’s frontier citadel that cannot be overrun by external foes and enemies.

2 With what seven essentials is a citadel well provided?

3 Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable. This is the first essential with which a king’s frontier citadel is well provided, to defend those within and repel those outside.

4 Furthermore, a citadel has a moat that is deep and wide. This is the second essential …

5 Furthermore, a citadel has a patrol path that is high and wide. This is the third essential …

6 Furthermore, a citadel has stores of many weapons, both projectile and hand-held. This is the fourth essential …

7 Furthermore, many kinds of armed forces reside in a citadel, such as elephant marshals, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. This is the fifth essential …

8 Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. This is the sixth essential …

9 Furthermore, a citadel has a wall that's high and wide, covered with plaster. This is the seventh essential with which a king's frontier citadel is well provided, to defend those within and repel those outside.

10 With these seven essentials a citadel is well provided.

11 What are the four kinds of sustenance it gets when needed, without trouble or difficulty?

12 Firstly, a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

13 Furthermore, a king's frontier citadel has much rice and barley stored up for those within.

14 Furthermore, a king's frontier citadel has much food such as sesame, green gram, and black gram stored up for those within.

15 Furthermore, a king's frontier citadel has much medicine— ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

16 These are the four kinds of sustenance it gets when needed, without trouble or difficulty.

17 When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external

foes and enemies.

17.2 In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One. What are the seven good qualities that they possess?

18 Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside, in the same way a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

18.2 A noble disciple with faith as their pillar gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the first good quality they have.

19 Just as a citadel has a moat that is deep and wide, in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the second good quality they have.

20 Just as a citadel has a patrol path that is high and wide, in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. A noble disciple with prudence as their patrol path gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the third good quality they have.

21 Just as a citadel has stores of many weapons, both projectile and handheld, in the same way a noble disciple is very learned. They remember and keep what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure.

21.2 They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically. A noble disciple with learning as their weapon gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fourth good quality they have.

22 Just as many kinds of armed forces reside in a citadel … in the same way a noble disciple is energetic. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

22.2 A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fifth good

quality they have.

23 Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in, in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the sixth good quality they have.

24 Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside, in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

24.2 A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the seventh good quality they have. These are the seven good qualities that they possess.

25 And what are the four absorptions—blissful meditations in this life that belong to the higher mind—that they get when they want, without trouble or difficulty?

25.2 Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in

the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

26 Just as a king's frontier citadel has much rice and barley stored up, in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

27 Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up, in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

28 Just as a king's frontier citadel has much medicine— ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

28.2 This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment. These are the four absorptions—blissful meditations in this life that belong to the higher mind—which they get when

they want, without trouble or difficulty.

29 When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One."

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7.68 — ONE WHO KNOWS THE TEACHINGS

✦

1 “A mendicant with seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What seven? It’s when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows individuals high and low.

2 And how is a mendicant one who knows the teachings? It’s when a mendicant knows the teachings: statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. If a mendicant did not know these teachings, they would not be called ‘one who knows the teachings’. But because they do know these teachings, they are called ‘one who knows the teachings’. Such is the one who knows the teachings.

3 And how are they one who knows the meaning? It’s when a mendicant knows the meaning of this or that statement: ‘This is what that statement means; that is what this statement means.’ If a mendicant did not know the meaning of this or that statement, they would not be called ‘one who knows the meaning’. But because they do know the meaning of this or that statement, they are called ‘one who knows the meaning’. Such is the one who knows the teachings and the one who knows the meaning.

4 And how are they one who has self-knowledge? It's when a mendicant has self-knowledge: 'This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.' If a mendicant did not have self-knowledge, they would not be called 'one who has self-knowledge'. But because they do have self-knowledge, they are called 'one who has self-knowledge'. Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

5 And how are they one who knows moderation? It's when a mendicant knows moderation when receiving robes, almsfood, lodgings, and medicines and supplies for the sick. If a mendicant did not know moderation, they would not be called 'one who knows moderation'. But because they do know moderation, they are called 'one who knows moderation'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

6 And how are they one who knows the right time? It's when a mendicant knows the right time: 'This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.' If a mendicant did not know the right time, they would not be called 'one who knows the right time'.

6.2 But because they do know the right time, they are called 'one who knows the right time'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

7 And how are they one who knows assemblies? It's when a mendicant knows assemblies: 'This is an assembly of aristocrats, of brahmins, of householders, or of ascetics. This one should be approached in this way.

This is how to stand, to act, to sit, to speak, or to stay silent when there.'

7.2 If a mendicant did not know assemblies, they would not be called 'one who knows assemblies'. But because they do know assemblies, they are called 'one who knows assemblies'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.

8 And how are they one who knows individuals high and low? It's when a mendicant understands individuals in terms of pairs. Two individuals: one likes to see the noble ones, one does not. The individual who doesn't like to see the noble ones is reprehensible in that respect. The individual who does like to see the noble ones is praiseworthy in that respect.

9 Two individuals like to see the noble ones: one likes to hear the true teaching, one does not. The individual who doesn't like to hear the true teaching is reprehensible in that respect. The individual who does like to hear the true teaching is praiseworthy in that respect.

10 Two individuals like to hear the true teaching: one actively listens to the teaching, one does not. The individual who doesn't actively listen to the teaching is reprehensible in that respect. The individual who does actively listen to the teaching is praiseworthy in that respect.

11 Two individuals actively listen to the teaching: one remembers the teaching they've heard, one does not. The individual who doesn't remember the teaching they've heard is reprehensible in that respect. The individual who does remember the teaching they've heard is praiseworthy in that respect.

12 Two individuals remember the teaching they've heard: one examines the meaning of the teachings they have remembered, one does not. The individual who does not examine the meaning of the teachings they have remembered is reprehensible in that respect. The individual who does examine the meaning of the teachings they have remembered is praiseworthy in that respect.

13 Two individuals examine the meaning of the teachings they have remembered: one understands the meaning and the teaching and practicesin line with the teaching, one understands the meaning and the teaching but does not practice in line with the teaching.

13.2 The individual who understands the meaning and the teaching but does not practice in line with the principle of the teaching is reprehensible in that respect. The individual who understands the meaning and the teaching and practices in line with the principle of the teaching is praiseworthy in that respect.

14 Two individuals understand the meaning and the teaching and practice in line with the teaching: one practices to benefit themselves but not others, and one practices to benefit both themselves and others. The individual who practices to benefit themselves but not others is reprehensible in that respect. The individual who practices to benefit both themselves and others is praiseworthy in that respect.

15 That's how a mendicant understands individuals in terms of pairs.

16 That's how a mendicant is one who knows individuals high and low. A mendicant with these seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of

veneration with cupped palms, and is the supreme field of merit for the world.”

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7.69 — THE SHADY ORCHID TREE

✦

1 “Mendicants, when the leaves on the Shady Orchid Tree belonging to the gods of the thirty-three turn brown, the gods are elated. They think: ‘Now the leaves on the Shady Orchid Tree have turned brown! It won’t be long until they fall.’

2 When the leaves have fallen, the gods are elated. They think: ‘Now the leaves on the Shady Orchid Tree have fallen. It won’t be long until its foliage starts to regrow.’

3 When the foliage starts to regrow, the gods are elated. They think: ‘Now the foliage of the Shady Orchid Tree has started to regrow. It won’t be long until it’s ready to grow flowers and leaves separately.’

4 When it’s ready to grow flowers and leaves separately, the gods are elated. They think: ‘Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won’t be long until buds start to form.’

5 When the buds start to form, the gods are elated. They think: ‘Now the buds of the Shady Orchid Tree have started to form. It won’t be long until the buds burst.’

6 When the buds have burst, the gods are elated. They think: ‘Now the buds of the Shady Orchid Tree have burst. It won’t be long until it fully blossoms.’

7 When the Shady Orchid Tree of the gods of the thirty-three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation. When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.

8 In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves turn brown.

9 When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, they're like the Shady Orchid Tree when its leaves fall.

10 When a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected, they're like the Shady Orchid Tree when its foliage starts to regrow.

11 When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected, they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.

12 When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the no-

ble ones declare, ‘Equanimous and mindful, one meditates in bliss’, they’re like the Shady Orchid Tree when its buds start to form.

13 When, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness, they’re like the Shady Orchid Tree when its buds burst.

14 When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements, they’re like the Shady Orchid Tree when it fully blossoms.

15 At that time the earth gods raise the cry: ‘This venerable named so-and-so, from such-and-such village or town, the protégé of the venerable named so-and-so, went forth from the lay life to homelessness. They’ve realized the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.’

16 Hearing the cry of the earth gods, the gods of the four great kings … the gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … the gods who control what is created by others … the gods of the Divinity’s host raise the cry: ‘This venerable named so-and-so, from such-and-such village or town, the protégé of the venerable named so-and-so, went forth from the lay life to homelessness. They’ve realized the undefiled freedom of heart and freedom by wisdom.

16.2 And they live having realized it with their own insight in this very life due to the ending of defilements.' And so at that moment, that hour, the cry soars up to the realm of divinity. Such is the majesty of a mendicant who has ended the defilements."

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7.70 — HONOR

✦

1 Then as Venerable Sāriputta was in private retreat this thought came to his mind, “What should a mendicant honor and respect and rely on, to give up the unskillful and develop the skillful?”

2 Then he thought, “A mendicant should honor and respect and rely on the Teacher … the teaching … the Saṅgha … the training … immersion … diligence … A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”

3 Then he thought, “These qualities are pure and bright in me. Why don’t I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified. Suppose a man were to acquire a gold ingot, pure and bright. They’d think, ‘My gold ingot is pure and bright. Why don’t I take it to show the smiths?

3.2 Then it will not only be purified, but will be better known as purified.’ In the same way, these qualities are pure and bright in me. Why don’t I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified.”

4 Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts while on retreat.

6 “Good, good, Sāriputta! A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful. A mendicant should honor and respect and rely on the teaching … the Saṅgha …

the training … immersion … diligence … A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful."

7 When he said this, Venerable Sāriputta said to the Buddha:

8 "Sir, this is how I understand the detailed meaning of the Buddha's brief statement. It is quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. A mendicant who disrespects the Teacher disrespects the teaching.

9 It is quite impossible for a mendicant who doesn't respect the Teacher and the teaching to respect the Saṅgha. A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.

10 It is quite impossible for a mendicant who doesn't respect the Teacher, the teaching, and the Saṅgha to respect the training. A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.

11 It is quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.

12 It is quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.

13 It is quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

14 It is quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

15 A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

16 It's quite possible for a mendicant who respects the Teacher to respect the teaching. …

17 A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

18 That's how I understand the detailed meaning of the Buddha's brief statement."

19 "Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

20 It is quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. …

21 A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

22 It is quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

23 A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

24 It's quite possible for a mendicant who does respect the Teacher to respect the teaching. ...

25 A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

26 This is how to see the detailed meaning of what I said in brief."

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7.71 — COMMITTED TO DEVELOPMENT

✦

1 “Mendicants, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

2 Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. Even if that chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can’t break out and hatch safely. Why is that? Because she has not properly sat on them to keep them warm and incubated.

3 In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

4 When a mendicant is committed to development, they might not wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

5 Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn’t wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can break out and hatch safely. Why is that? Because she properly sat on them to keep them warm and incubated.

6 In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

7 Suppose a mason or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away. In the same way, when a mendi-

cant is committed to development, they don't know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

[8] Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the monsoon clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away."

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7.72 — THE SIMILE OF THE GREAT MASS OF FIRE

✦

1 So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

2 While walking along the road, at a certain spot he saw a great mass of fire burning, blazing, and glowing. Seeing this he left the road, sat at the root of a tree on a seat spread out, and addressed the mendicants: "Mendicants, do you see that great mass of fire burning, blazing, and glowing?"

3 "Yes, sir."

4 "What do you think, mendicants? Which is better—to sit or lie down embracing that great mass of fire? Or to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet?"

5 "Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet. For it would be painful to sit or lie down embracing that great mass of fire."

6 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner, though claiming to be one, rotten inside, festering, and depraved—to sit or lie down embracing that great mass of fire. Why is that? Because that might result

in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

7 But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

8 What do you think, mendicants? Which is better—to have a strong man twist a strong horse-hair rope around both shins and tighten it so that it cuts through your outer skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and keeps pressing? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?"

9 "Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a strong horse-hair rope around your shins and tighten it so that it cut through the outer skin until it reached the marrow and kept pressing."

10 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man twist a strong horse-hair rope around both shins and tighten it until it reached the marrow and kept pressing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to

be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering.

10.2 When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

11 What do you think, mendicants? Which is better—to have a strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with cupped palms?"

12 "Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders revering you with cupped palms. For it would be painful to have a strong man stab you in the chest with a sharp, oiled sword."

13 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man stab him in the chest with a sharp, oiled sword. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with cupped palms, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

14 What do you think, mendicants? Which is better—to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or

brahmins or householders?"

15 "Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing."

16 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering.

16.2 When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

17 What do you think, mendicants? Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails? Or to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders?"

18 "Sir, it would be much better to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove

in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails."

19 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his entrails. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

19.2 But when such an unethical man enjoys almsfood given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

20 What do you think, mendicants? Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?"

21 "Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat."

22 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering.

22.2 When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

23 What do you think, mendicants? Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?"

24 "Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round."

25 "I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and

glowing, where he's seared in boiling scum, and swept up and down and round and round. Why is that? Because that might result in death or deadly pain.

25.2 But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering.

25.3 When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

26 So you should train like this: 'The services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them. And our going forth will not be barren, but will be fruitful and fertile.' That's how you should train.

26.2 Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence. Considering what is good for others is quite enough for you to persist with diligence. Considering what is good for both is quite enough for you to persist with diligence."

27 That is what the Buddha said. And while this discourse was being spoken, sixty monks spewed hot blood from their mouths. Sixty mendicants resigned the training and returned to a lesser life, saying:

28 "It's too hard, Blessed One! It's just too hard!" And sixty monks were freed from defilements by not grasping.

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7.73 — ABOUT SUNETTA

✦

1 "Once upon a time, mendicants, there was a teacher named Sunetta. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

2 Once upon a time, there was a teacher named Mūgapakkha … Aranemi … Kuddālaka … Hatthipāla … Jotipāla … Araka. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples. He taught them a Dhamma for rebirth in the company of Divinity.

2.2 Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

3 What do you think, mendicants? If someone with malicious intent were to abuse and insult these seven teachers with their hundreds of followers, would they not brim with much wickedness?"

4 "Yes, sir."

5 "They would indeed. But someone who abuses and insults a single individual accomplished in view with malicious intent brims even more with wickedness. Why is that? I say that any injury done by those outside of the

Buddhist community does not compare with what is done to one's own spiritual companions.

6 So you should train like this: 'We will have no malicious intent for our spiritual companions.' That's how you should train."

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7.74 — ABOUT ARAKA

✦

1 “Once upon a time, mendicants, there was a teacher named Araka. He was a religious founder and was free of desire for sensual pleasures. He had many hundreds of disciples, and he taught them like this: ‘Brahmins, life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no one born can escape death.

2 It’s like a drop of dew on a grass tip. When the sun comes up it vanishes right away and doesn’t last long. In the same way, life as a human is like a dewdrop. It’s brief and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no one born can escape death.

3 It’s like when the heavens rain heavily. The bubbles vanish right away and don’t last long. In the same way, life as a human is like a bubble. ...

4 It’s like a line drawn in water. It vanishes right away and doesn’t last long. In the same way, life as a human is like a line drawn in water. ...

5 It’s like a mountain river traveling far, flowing fast, carrying all before it. It doesn’t turn back—not for a moment, a second, an hour—but runs, rolls, and flows on. In the same way, life as a human is like a mountain river. ...

6 It's like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out. In the same way, life as a human is like a glob of spit. ...

7 Suppose there was an iron cauldron that had been heated all day. If you tossed a scrap of meat in, it would vanish right away and not last long. In the same way, life as a human is like a scrap of meat. ...

8 It's like a cow being led to the slaughterhouse. With every step she comes closer to the slaughter, closer to death. In the same way, life as a human is like a cow being slaughtered. It's brief and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what's good and lead the spiritual life, for no one born can escape death.'

9 Now, mendicants, at that time human beings had a lifespan of 60,000 years. Girls could be married at 500 years of age. And human beings only had six afflictions: cold, heat, hunger, thirst, and the need to defecate and urinate. But even though humans were so long-lived with so few afflictions, Araka still taught in this way: 'Life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what's good and lead the spiritual life, for no one born can escape death.'

10 These days it'd be right to say: 'Life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what's good and lead the spiritual life, for no one born can escape death.' For these days a long life is a hundred years or a little more.

10.2 Living for a hundred years, there are just three hundred seasons, a hundred each of the winter, summer, and rains. Living for three hundred seasons, there are just twelve hundred months, four hundred in each of the

winter, summer, and rains. Living for twelve hundred months, there are just twenty-four hundred fortnights, eight hundred in each of the winter, summer, and rains.

10.3 Living for 2,400 fortnights, there are just 36,000 days, 12,000 in each of the summer, winter, and rains. Living for 36,000 days, you just eat 72,000 meals, 24,000 in each of the summer, winter, and rains, including when you're suckling at the breast, and when you're prevented from eating.

11 Things that prevent you from eating include anger, pain, sickness, sabbath, or being unable to get food. So mendicants, for a human being with a hundred years lifespan I have counted the lifespan, the limit of the lifespan, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating.

11.2 Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

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7.75 — AN EXPERT IN THE MONASTIC LAW (1ST)

✦

1 “Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places.

1.2 Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

1.3 They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

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7.76 — AN EXPERT IN THE MONASTIC LAW (2ND)

✦

1 "Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

1.2 They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

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7.77 — AN EXPERT IN THE MONASTIC LAW (3RD)

✦

1 "Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. They're firm and unfaltering in the training.

1.2 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law."

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7.78 — AN EXPERT IN THE MONASTIC LAW (4TH)

✦

1 “Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings pass on according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

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7.79 — SHINES AS AN EXPERT IN THE MONASTIC LAW (1ST)

✦

1 "Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. They're ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places; seeing danger in the slightest fault, they keep the rules they've undertaken.

1.2 They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

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7.80 — SHINES AS AN EXPERT IN THE MONASTIC LAW (2ND)

✦

1 "Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

1.2 They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law."

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7.81 — SHINES AS AN EXPERT IN THE MONASTIC LAW (3RD)

✦

1 “Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re firm and unfaltering in the training.

1.2 They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

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7.82 — SHINES AS AN EXPERT IN THE MONASTIC LAW (4TH)

✦

1 “Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a heavy offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings pass on according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

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7.83 — THE TEACHER'S INSTRUCTIONS

✦

1 Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

3 "Upāli, you might know that certain things don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher's instructions.

3.2 You might know that certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as the teaching, the training, and the Teacher's instructions."

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7.84 — THE SETTLING OF DISCIPLINARY ISSUES

✦

1 “Mendicants, there are these seven principles for settling any disciplinary issues that might arise. What seven? Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass. These are the seven principles for settling any disciplinary issues that might arise.”

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7.85 — A MENDICANT

✦

1 “Mendicants, it’s because of breaking seven things that you become a mendicant. What seven? Substantialist view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It’s because of breaking these seven things that you become a mendicant.”

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7.86 — AN ASCETIC

✦

1 “Mendicants, it’s because of quelling seven things that you become an ascetic …”

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7.87 — A BRAHMIN

✦

1 “Mendicants, it’s because of barring out seven things that you become a brahmin …”

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7.88 — A SCHOLAR

✦

1 “Mendicants, it’s because of scouring off seven things that you become a scholar …”

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7.89 — A BATHED INITIATE

✦

1 “Mendicants, it’s because of bathing off seven things that you become a bathed initiate …”

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7.90 — A KNOWLEDGE MASTER

✦

1 “Mendicants, it’s because of knowing seven things that you become a knowledge master …”

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7.91 — A NOBLE ONE

✦

1 “Mendicants, it’s because seven foes have been nobbled that you become a noble one …”

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7.92 — A PERFECTED ONE

✦

1 “Mendicants, it’s by being impeccably remote from seven things that you become a perfected one. What seven? Substantialist view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It’s because of being impeccably remote from these seven things that you become a perfected one.”

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7.93 — BAD QUALITIES

✦

1 “Mendicants, there are these seven bad qualities. What seven? Someone is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. These are the seven bad qualities.”

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7.94 — GOOD QUALITIES

✦

1 “Mendicants, there are these seven good qualities. What seven? Someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven good qualities.”

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7.95 — OBSERVING IMPERMANENCE IN THE EYE

✦

1 "Mendicants, these seven individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What seven?

2 First, take an individual who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They realize the undefiled freedom of heart and freedom by wisdom.

2.2 And they live having realized it with their own insight in this very life due to the ending of defilements. This is the first individual who is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.

3 Next, take an individual who meditates observing impermanence in the eye. … Their defilements and their life come to an end at exactly the same time. This is the second individual who is worthy of offerings …

4 Next, take an individual who meditates observing impermanence in the eye. … With the ending of the five lower fetters they're extinguished between one life and the next. …

5 With the ending of the five lower fetters they're extinguished upon landing. ...

6 With the ending of the five lower fetters they're extinguished without extra effort. ...

7 With the ending of the five lower fetters they're extinguished with extra effort. ...

8 With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. ... This is the seventh individual.

9 These are the seven individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world."

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7.96–614 — OBSERVING SUFFERING IN THE EYE, ETC.

✦

1 “Mendicants, these seven individuals are worthy of offerings … What seven?

2 First, take an individual who meditates observing suffering in the eye. … observing not-self in the eye. … observing ending in the eye. … observing vanishing in the eye. … observing fading away in the eye. … observing cessation in the eye. … observing letting go in the eye. …

3 … ear … nose … tongue … body … mind …

4 … sights … sounds … smells … tastes … touches … ideas …

5 … eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …

6 … eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …

7 … feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …

8 perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas …

[9] … intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas …

[10] … craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas …

[11] … thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas …

[12] … considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … considerations regarding ideas …

[13] … meditates observing impermanence in the five aggregates … the aggregate of form … the aggregate of feeling … the aggregate of perception … the aggregate of choices … the aggregate of consciousness … meditates observing suffering … not-self … ending … vanishing … fading away … cessation … letting go …”

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7.615 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “Mendicants, for insight into greed, seven things should be developed. What seven? The awakening factor of mindfulness … the awakening factor of equanimity. These seven things should be developed for insight into greed.”

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7.616 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 “Mendicants, for insight into greed, seven things should be developed. What seven? The perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. These seven things should be developed for insight into greed.”

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7.617 — UNTITLED DISCOURSE ON GREED (3RD)

✦

1 “Mendicants, for insight into greed, seven things should be developed. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven things should be developed for insight into greed.”

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7.618–644 — UNTITLED DISCOURSES ON GREED

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of greed, these seven things should be developed.”

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7.645–1124 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 "For insight into hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity …

2 For insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence these seven things should be developed."

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

The Book of the Sevens is finished.

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8.1 — THE BENEFITS OF LOVE

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, you can expect eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented. What eight? You sleep at ease. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you.

3.2 You can't be harmed by fire, poison, or blade. If you don't penetrate any higher, you'll be reborn in a realm of divinity. You can expect these eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

4 A mindful one who develops
limitless love
weakens the fetters,
seeing the ending of attachments.

5 Loving just one creature with a hateless heart
makes you a true person.
Sympathetic for all creatures,
a noble one creates abundant merit.

6 The royal potentates conquered this land
and traveled around sponsoring sacrifices—
horse sacrifice, human sacrifice,
the sacrifices of the ‘casting of the yoke-pin’, <j>the ‘royal soma drinking’,
and the ‘unimpeded’.

7 These are not worth a sixteenth part
of the mind developed with love,
as all the constellations of stars
aren’t worth a sixteenth part of the moon’s light.

8 Don’t kill or cause others to kill,
don’t conquer or encourage others to conquer,
with love for all sentient beings,
you’ll have no enmity for anyone.”

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8.2 — WISDOM

✦

1 “Mendicants, there are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired. What eight?

2 It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

3 When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. This is the second cause.

4 After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

5 A mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the fourth cause.

6 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice

that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This is the fifth cause.

7 They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

8 When in the Saṅgha they don't engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. This is the seventh cause.

9 They meditate observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.' This is the eighth cause.

10 Their spiritual companions esteem them: 'This venerable lives relying on the Teacher or a spiritual companion in a teacher's role. They set up a keen sense of conscience and prudence for them, with warmth and respect. Clearly this venerable knows and sees.' This quality leads to fondness, respect, esteem, harmony, and unity.

11 ‘This venerable lives relying on the Teacher or a spiritual companion in a teacher’s role, and from time to time they go and ask them questions … Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

12 ‘After hearing that teaching they perfect withdrawal of both body and mind. Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

13 ‘This venerable is ethical … Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

14 ‘This venerable is very learned, remembering and keeping what they’ve learned. … Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

15 ‘This venerable lives with energy roused up … Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

16 ‘When in the Saṅgha they don’t engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

17 ‘They meditate observing rise and fall in the five grasping aggregates. … Clearly this venerable knows and sees.’ This quality also leads to fondness, respect, esteem, harmony, and unity.

18 These are the eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired."

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8.3 — DISLIKED (1ST)

✦

1 “Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant praises the disliked and criticizes the liked. They desire material things and honor. They lack conscience and prudence. They have corrupt wishes and wrong view. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

2 A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t praise the disliked and criticize the liked. They don’t desire material things and honor. They have conscience and prudence. They have few desires and right view. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

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8.4 — DISLIKED (2ND)

✦

1 “Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant desires material things, honor, and status. They know neither moderation nor the proper time. Their conduct is impure, they talk a lot, and they insult and abuse their spiritual companions. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

2 A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t desire material things, honor, and status. They know moderation and the proper time. Their conduct is pure, they don’t talk a lot, and they don’t insult and abuse their spiritual companions. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

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8.5 — WORLDLY CONDITIONS (1ST)

✦

1 “Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

2 Gain and loss, fame and disgrace,
blame and praise, and pleasure and pain.
These qualities among mankind are impermanent,
transient, and perishable.

3 An intelligent and mindful person knows these things,
seeing that they’re perishable.
Desirable things don’t disturb their mind,
nor are they repelled by the undesirable.

4 Both favoring and opposing
are cleared and disappeared, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth <j>understand rightly.”

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8.6 — WORLDLY CONDITIONS (2ND)

✦

1 “Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

2 An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

3 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

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

5 “Yes, sir,” they replied. The Buddha said this:

6 “Mendicants, an unlearned ordinary person encounters gain. They don’t reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They don’t reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it.

7 So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

8 A learned noble disciple encounters gain. They reflect: 'I've encountered this gain. It's impermanent, suffering, and perishable.' They truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They reflect: 'I've encountered this pain. It's impermanent, suffering, and perishable.' They truly understand it.

9 So gain and loss, fame and disgrace, blame and praise, and pleasure and pain don't occupy their mind. They don't favor gain or oppose loss. They don't favor fame or oppose disgrace. They don't favor praise or oppose blame. They don't favor pleasure or oppose pain.

9.2 Having given up favoring and opposing, they're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say. This is the difference between a learned noble disciple and an unlearned ordinary person.

10 Gain and loss, fame and disgrace,
blame and praise, and pleasure and pain.
These qualities among mankind are impermanent,
transient, and perishable.

11 An intelligent and mindful person knows these things,
seeing that they're perishable.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.

12 Both favoring and opposing
are cleared and disappeared, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth <j>understand rightly."

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8.7 — DEVADATTA'S FAILURE

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

2 "Mendicants, it's good for a mendicant to check their own failings from time to time. It's good for a mendicant to check the failings of others from time to time. It's good for a mendicant to check their own successes from time to time. It's good for a mendicant to check the successes of others from time to time. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

3 What eight? Overcome and overwhelmed by gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

4 It's good for a mendicant, whenever they encounter it, to overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.

5 What advantage does a mendicant gain by overcoming these eight things?

6 The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

7 So, mendicants, you should train like this: 'Whenever we encounter it, we will overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.' That's how you should train."

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8.8 — UTTARA ON FAILURE

✦

1 At one time Venerable Uttara was staying on the Saṅkheyyaka Mountain in the Mahisa region near Dhavajālikā. There Uttara addressed the mendicants: “Mendicants, it’s good for a mendicant to check their own failings from time to time. It’s good for a mendicant to check the failings of others from time to time. It’s good for a mendicant to check their own successes from time to time. It’s good for a mendicant to check the successes of others from time to time.”

2 Now at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Venerable Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

3 Then Vessavaṇa vanished from Saṅkheyyaka Mountain and appeared among the gods of the thirty-three, as easily as a strong person would extend or contract their arm. Then he went up to Sakka, lord of gods, and said to him:

4 “Please good fellow, you should know this. Venerable Uttara is teaching the mendicants on Saṅkheyyaka Mountain in this way: ‘It’s good for a mendicant from time to time to check their own failings. … the failings of others … their own successes … the successes of others.’”

5 Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the gods of the thirty-three and reappeared on Saṅkheyyaka Mountain in front of Venerable Uttara. Then Sakka went up to Venerable Uttara, bowed, stood to one side, and said to him:

6 “Is it really true, sir, that you teach the mendicants in this way: ‘It’s good for a mendicant from time to time to check their own failings … the failings of others … their own successes … the successes of others’?”

7 “Indeed, lord of gods.”

8 “Sir, did this teaching come to you from your own inspiration, or was it spoken by the Blessed One, the perfected one, the fully awakened Buddha?”

9 “Well then, lord of gods, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

10 Suppose there was a large heap of grain not far from a town or village. And a large crowd were to take away grain with carrying poles, baskets, hip sacks, or their cupped hands. If someone were to go to that crowd and ask them where they got the grain from, how should that crowd rightly reply?”

11 “Sir, they should reply that they took it from the large heap of grain.”

12 “In the same way, lord of gods, whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.”

13 “It’s incredible, sir, it’s amazing! How well this was said by Venerable Uttara! ‘Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.’ At one time, Honorable Uttara, the

Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

14 'Mendicants, it's good for a mendicant from time to time to check their own failings … the failings of others … their own successes … the successes of others. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What eight?

14.2 Overcome and overwhelmed by gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

15 It's good for a mendicant, whenever they encounter it, to overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.

16 What advantage does a mendicant gain by overcoming these eight things?

17 The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

18 So you should train like this:

19 “Whenever we encounter it, we will overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.” That’s how you should train.’

20 Honorable Uttara, this exposition of the teaching is not established anywhere in the four assemblies— monks, nuns, laymen, and laywomen. Sir, learn this exposition of the teaching! Memorize this exposition of the teaching! Remember this exposition of the teaching! Sir, this exposition of the teaching is beneficial and relevant to the fundamentals of the spiritual life.”

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8.9 — NANDA

✦

1 “Mendicants, you could rightly call Nanda ‘Gentleman’, ‘strong’, ‘lovely’, and ‘lustful’. How could he live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?

2 This is how Nanda guards the sense doors. If he has to look to the east, he wholeheartedly concentrates before looking, thinking: ‘When I look to the east, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way he’s aware of the situation.

3 If he has to look to the west … north … south … up … down … If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking: ‘When I survey the intermediate directions, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way he’s aware of the situation. This is how Nanda guards the sense doors.

4 This is how Nanda eats in moderation. Nanda reflects rationally on the food he eats: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will have the means to keep going, blamelessness, and a comfortable abiding.’ This is how Nanda eats in moderation.

5 This is how Nanda is committed to wakefulness. Nanda practices walking and sitting meditation by day, purifying his mind from obstacles. In the first watch of the night, he continues to practice walking and sitting meditation.

5.2 In the middle watch, he lies down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last watch, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles. This is how Nanda is committed to wakefulness.

6 This is how Nanda has mindfulness and situational awareness. Nanda knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This is how Nanda has mindfulness and situational awareness.

7 How could Nanda live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?"

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8.10 — TRASH

✦

1 At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Now at that time the mendicants accused a mendicant of an offense. The accused mendicant dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

2 Then the Buddha said to the mendicants, "Mendicants, throw this individual out! Throw this individual out! This individual should be shown the door. Why should you be vexed by an outsider?

3 Take a case where a certain individual looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

4 Suppose in a growing field of barley some bad barley appeared, just useless trash. Its roots, stem, and leaves would look just the same as the healthy barley. That is, so long as the head doesn't appear. But when the head appears, they know that it's bad barley, just useless trash. When they realize this they pull it up by the roots and throw it outside the field. Why is that? So that it doesn't spoil the good barley.

5 In the same way, take a case where a certain individual looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense.

5.2 But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

6 Suppose that a large heap of grain is being winnowed. The grains that are firm and solid form a heap on one side. And the grains that are flimsy and insubstantial are blown over to the other side. The owners take a broom and sweep them even further away. Why is that? So that it doesn't spoil the good grain.

6.2 In the same way, take a case where a certain individual looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense.

6.3 But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

7 Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood, where he'd knock various trees with the axe. The trees that were firm and solid made a cracking sound. But the trees that were

rotten inside, decomposing and decayed, made a thud. He'd cut down such a tree at the root, lop off the crown, and thoroughly clear out the insides.

7.2 Then he'd use it as an irrigation gutter for the well. In the same way, take a case where a certain individual looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense.

7.3 But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

8 By living together, know that
they're irritable, with corrupt wishes,
offensive, stubborn, and contemptuous,
jealous, stingy, and devious.

9 They speak to people with a voice
so smooth, just like an ascetic.
But they act in secret, with their bad views
and their lack of regard for others.

10 You should recognize them for what they are:
a creep and liar.
Then having gathered in harmony,
you should expel them.

11 Throw out the trash!
Get rid of the rubbish!
And sweep away the scraps—
they're not ascetics, they just think they are.

12 When you've thrown out those of corrupt wishes,
of bad behavior and alms-resort,
dwell in communion, ever mindful,
the pure with the pure.
Then in harmony, alert,
you'll make an end of suffering."

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8.11 — AT VERAÑJĀ

✦

1 So I have heard. At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru. Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, I have heard that the ascetic Gotama doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the worthy Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, worthy Gotama."

3 "Brahmin, I don't see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—for whom I should bow down or rise up or offer a seat. If the Realized One bowed down or rose up or offered a seat to anyone, their head would explode!"

4 "Worthy Gotama lacks taste."

5 "There is, brahmin, a sense in which you could rightly say that I lack taste. For the Realized One has given up taste for sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliter-

ated, and unable to arise in the future. In this sense you could rightly say that I lack taste. But that's not what you're talking about."

6 "Worthy Gotama is indelicate."

7 "There is, brahmin, a sense in which you could rightly say that I'm indelicate. For the Realized One has given up delight in sights, sounds, smells, tastes, and touches. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I'm indelicate. But that's not what you're talking about."

8 "Worthy Gotama is a teacher of inaction."

9 "There is, brahmin, a sense in which you could rightly say that I'm a teacher of inaction. For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of inaction. But that's not what you're talking about."

10 "Worthy Gotama is a teacher of annihilationism."

11 "There is, brahmin, a sense in which you could rightly say that I'm a teacher of annihilationism. For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm a teacher of annihilationism. But that's not what you're talking about."

12 "Worthy Gotama is disgusted."

13 "There is, brahmin, a sense in which you could rightly say that I'm disgusted. For I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this

sense you could rightly say that I'm disgusted. But that's not what you're talking about."

14 "Worthy Gotama is an exterminator."

15 "There is, brahmin, a sense in which you could rightly say that I'm an exterminator. For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator. But that's not what you're talking about."

16 "Worthy Gotama is a mortifier."

17 "There is, brahmin, a sense in which you could rightly say that I'm a mortifier. For I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified.

17.2 They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

17.3 In this sense you could rightly say that I'm a mortifier. But that's not what you're talking about."

18 "Worthy Gotama is gutless."

19 "There is, brahmin, a sense in which you could rightly say that I am gutless. I say that a gutless person is someone who has given up future wombs and regeneration into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

19.2 The Realized One has given up future wombs and regeneration into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I am gutless. But that's not what you're talking about.

20 Suppose, brahmin, there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Now, the chick that is first to break out of the eggshell with its claws and beak and hatch safely: should that be called the eldest or the youngest?"

21 "Worthy Gotama, that should be called the eldest. For it is the eldest among them."

22 "In the same way, in this population lost in ignorance, swaddled in their shells, I alone have broken open the egg of ignorance and realized the supreme perfect awakening. So, brahmin, I am the eldest and the first in the world.

23 My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed and unified in samādhi.

23.2 Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

23.3 As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without

placing the mind and keeping it connected.

23.4 And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

23.5 With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

24 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives.

24.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

24.3 When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

25 This was the first knowledge, which I achieved in the first watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my first breaking out, like a chick breaking out of the eggshell.

26 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.

26.2 With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind.

26.3 They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’

26.4 And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

27 This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my second breaking out, like a chick breaking out of the eggshell.

28 When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' ...

28.2 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' ...

28.3 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

29 I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

30 This was the third knowledge, which I achieved in the last watch of the night. Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my third breaking out, like a chick breaking out of the eggshell."

31 When he said this, the brahmin Verañja said to the Buddha:

32 "The worthy Gotama is the eldest! The worthy Gotama is the best! Excellent, worthy Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

32.2 I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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8.12 — WITH SĪHA

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several very prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

2 Now at that time General Sīha, a disciple of the Jains, was sitting in that assembly. He thought, "That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

3 Then General Sīha went to the Jain ascetic of the Ñātika clan and said to him, "Sir, I'd like to go to see the ascetic Gotama."

4 "But Sīha, you believe in the doctrine of action. Why should you go to see the ascetic Gotama, who teaches a doctrine of inaction? For the ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way."

5 Then Sīha's determination to go and see the Buddha died down.

6 For a second time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a second time Sīha thought: "Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

7 Then General Sīha went to the Jain Ñātika …

9 Then for a second time Sīha's determination to go and see the Buddha died down.

10 For a third time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a third time Sīha thought, "That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. What can these Jains do to me, whether I take leave of them or not? Why don't I, without taking leave of them, go to see that Blessed One, the perfected one, the fully awakened Buddha!"

11 Then Sīha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha. He went by carriage as far as the terrain allowed, then descended and went by foot. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

12 "Sir, I have heard this: 'The ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.' I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuttal and criticism? For we don't want to misrepresent the Blessed One."

13 "There is, Sīha, a sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way.

14 And there is a sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way.

15 And there is a sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way.

16 And there is a sense in which you could rightly say that I'm disgusted, I teach disgust, and I guide my disciples in that way.

17 And there is a sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way.

18 And there is a sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way.

19 And there is a sense in which you could rightly say that I'm gutless, I teach gutlessness, and I guide my disciples in that way.

20 And there is a sense in which you could rightly say that I'm ambitious, I teach ambition, and I guide my disciples in that way.

21 And what's the sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way? I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I teach inaction.

22 And what's the sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way? I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. In this sense you could rightly say that I teach action.

23 And what's the sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way? I teach the annihilation of greed, hate, and delusion, and the many kinds of

unskillful things. In this sense you could rightly say that I teach annihilationism.

24 And what's the sense in which you could rightly say that I'm disgusted, I teach disgust, and I guide my disciples in that way? I'm disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I'm disgusted.

25 And what's the sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way? I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator.

26 And what's the sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way? I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified.

26.2 They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier.

27 And what's the sense in which you could rightly say that I'm gutless, I teach gutlessness, and I guide my disciples in that way? I say that a gutless person is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future.

27.2 The Realized One has given up future wombs and regeneration into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm gutless.

28 And what's the sense in which you could rightly say that I'm ambitious, I teach ambition, and I guide my disciples in that way? I'm ambitious to offer solace, the highest solace, I teach solace, and I guide my disciples in that way. In this sense you could rightly say that I'm ambitious."

29 When he said this, General Sīha said to the Buddha, "Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

30 "Sīha, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

31 "Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other religions were to gain me as a disciple, they'd carry a banner all over Vesālī, saying: 'General Sīha has become our disciple!' And yet the Buddha tells me to act after careful consideration.

31.2 For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

32 "For a long time now, Sīha, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come."

33 "Now I'm even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. Sir, I have heard that the ascetic Gotama says this: 'Gifts should only be given to me, and to my disciples. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.'

33.2 Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we'll know the proper time for that. For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

34 Then the Buddha taught Sīha step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

34.2 And when the Buddha knew that Sīha's mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

34.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in General Sīha: "Everything that is liable to arise is liable to cease."

35 Then Sīha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Sīha rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

36 Then Sīha addressed a certain man, "My man, please find out if there is any meat ready for sale." And when the night had passed General Sīha had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

37 Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sīha's home, where he sat down on the seat spread out together with the Saṅgha of mendicants. Now at that time many Jain ascetics in Vesālī went from street to street and from square to square, calling out with raised arms: "Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused."

38 Then a certain person went up to Sīha and whispered in his ear, "Please sir, you should know this. Many Jain ascetics in Vesālī are going from street to street and square to square, calling out with raised arms: 'Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.'"

39 “Enough, master. For a long time those venerables have wanted to discredit the Buddha, his teaching, and his Saṅgha. They’ll never stop misrepresenting the Buddha with their incorrect, hollow, false, untruthful claims. We would never deliberately take the life of a living creature, not even for life’s sake.”

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

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8.13 — A THOROUGHBRED

✦

1 “Mendicants, a fine royal thoroughbred with eight factors is worthy of a king, fit to serve a king, and reckoned a factor of kingship. What eight?

2 It’s when a fine royal thoroughbred is well born on both the mother’s and the father’s sides.

3 He’s bred in the region fine thoroughbreds come from.

4 Whatever food he’s given, fresh or dry, he eats carefully, without making a mess.

5 He’s disgusted by sitting or lying down in excrement or urine.

6 He’s gentle and pleasant to live with, and he doesn’t upset the other horses.

7 He openly shows his tricks, bluffs, ruses, and feints to his trainer, so the trainer can try to subdue them.

8 He carries his load, determining: ‘Whether or not the other horses carry their loads, I’ll carry mine.’

9 He always walks in a straight path. He’s strong, and stays strong even until death.

10 A fine royal thoroughbred with these eight factors is worthy of a king. …

11 In the same way, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of

merit for the world. What eight?

12 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

13 Whatever food they're given, coarse or fine, they eat carefully, without bother.

14 They're disgusted with bad conduct by way of body, speech, or mind, and by attainment of the many kinds of unskillful things.

15 They're gentle and pleasant to live with, and they don't upset the other mendicants.

16 They openly show their tricks, bluffs, ruses, and feints to their sensible spiritual companions, so they can try to subdue them.

17 They do their training, determining: 'Whether or not the other mendicants do their training, I'll do mine.'

18 They always walk in a straight path. And here the straight path is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

19 They're energetic: 'Gladly, let my skin, sinews, and bones remain! Let the blood and flesh waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.'

20 A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world.”

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8.14 — A WILD COLT

✦

1 “Mendicants, I will teach you about eight wild colts and eight defects in horses, and about eight wild people and eight defects in people. Listen and apply your mind well, I will speak.”

2 “Yes, sir,” they replied. The Buddha said this:

3 “And what, mendicants, are the eight wild colts and eight defects in horses?

4 Firstly, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts back right up and spin the chariot behind them. Some wild colts are like that. This is the first defect of a horse.

5 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts jump back, wreck the hub, and break the triple rod. Some wild colts are like that. This is the second defect of a horse.

6 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts shake the draft-pole off their thigh and trample it. Some wild colts are like that. This is the third defect of a horse.

7 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts take a wrong turn, sending the chariot off track. Some wild colts are like that. This is the fourth defect of a horse.

8 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts rear up and strike out with their fore-legs. Some wild colts are like that. This is the fifth defect of a horse.

9 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild colts are like that. This is the sixth defect of a horse.

10 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts don’t step forward or turn back but stand right there still as a post. Some wild colts are like that. This is the seventh defect of a horse.

11 Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild colts are like that. This is the eighth defect of a horse. These are the eight wild colts and the eight defects in horses.

12 And what are the eight wild people and eight defects in people?

13 Firstly, the mendicants accuse a mendicant of an offense. But the accused mendicant evades it by saying they don’t remember. I say that this individual is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, back right up and spin the chariot behind them. Some wild people are like that. This is the first defect of a person.

14 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant objects to the accuser: ‘What has an incompetent fool like you got to say? How on earth could you imagine you’ve got something worth saying!’ I say that this individual is comparable to the wild

colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, jump back, wreck the hub, and break the triple rod. Some wild people are like that. This is the second defect of a person.

15 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant retorts to the accuser: ‘Well, you’ve fallen into an offense named such-and-such. You should deal with that first.’ I say that this individual is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, shake the draft-pole off their thigh and trample it. Some wild people are like that. This is the third defect of a person.

16 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant dodges the issue, distracts the discussion with irrelevant points, and displays annoyance, hate, and bitterness. I say that this individual is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, take a wrong turn, sending the chariot off track. Some wild people are like that. This is the fourth defect of a person.

17 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant gesticulates while speaking in the middle of the Saṅgha. I say that this individual is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, rear up and strike out with their fore-legs. Some wild people are like that. This is the fifth defect of a person.

18 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant ignores the Saṅgha and the accusation and, though still guilty of the offense, they go wherever they want. I say that this individual is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild people are like that. This is the sixth defect of a person.

19 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent. I say that this individual is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, don't step forward or turn back but stand right there still as a post. Some wild people are like that. This is the seventh defect of a person.

20 Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant says this: 'Why are you venerables making so much of an issue over me? Now I'll resign the training and return to a lesser life.' When they have resigned the training, they say: 'Well, venerables, are you happy now?'

20.2 I say that this individual is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild people are like that. This is the eighth defect of a person.

21 These are the eight wild people and eight defects in people."

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8.15 — STAINS

✦

1 "Mendicants, there are these eight stains. What eight? Not rehearsing is the stain of hymns. Neglect is the stain of houses. Laziness is the stain of beauty. Negligence is a guard's stain. Misconduct is a woman's stain. Stinginess is a giver's stain. Bad, unskillful qualities are a stain in this world and the next. Worse than any of these is ignorance, the worst stain of all. These are the eight stains.

2 Not rehearsing is the stain of hymns.
The stain of houses is neglect.
Laziness is the stain of beauty.
A guard's stain is negligence.

3 Misconduct is a woman's stain.
A giver's stain is stinginess.
Bad qualities are a stain
in this world and the next.
But a worse stain than these
is ignorance, the worst stain of all."

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8.16 — GOING ON A MISSION

✦

1 “Mendicants, a mendicant with eight qualities is worthy of going on a mission. What eight? It’s a mendicant who learns and educates others. They memorize and remember. They understand and help others understand. They’re skilled at knowing what’s on topic and what isn’t. And they don’t cause quarrels. A mendicant with these eight qualities is worthy of going on a mission.

2 Having eight qualities Sāriputta is worthy of going on a mission. What eight? He learns and educates others. He memorizes and remembers. He understands and helps others understand. He’s skilled at knowing what’s on topic and what isn’t. And he doesn’t cause quarrels. Having these eight qualities Sāriputta is worthy of going on a mission.

3 They don’t tremble when arriving
at an assembly of fierce debaters.
They don’t miss out any words,
or conceal the instructions.

4 Their words aren’t poisoned,
and they don’t tremble when questioned.
Such a mendicant
is worthy of going on a mission.”

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8.17 — CATCHING (1ST)

✦

1 “Mendicants, a woman catches a man using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A woman catches a man using these eight features. But those beings who are caught by touch are well and truly caught.”

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8.18 — CATCHING (2ND)

✦

1 “Mendicants, a man catches a woman using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A man catches a woman using these eight features. But those beings who are caught by touch are well and truly caught.”

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8.19 — WITH PAHĀRĀDA

✦

1 At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru.

2 Then Pahārāda, lord of titans, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, “Well, Pahārāda, do the titans love the ocean?”

3 “Sir, they do indeed.”

4 “But seeing what incredible and amazing things do the titans love the ocean?”

5 “Sir, seeing eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

6 Furthermore, the ocean is consistent and doesn’t overflow its boundaries. This is the second thing the titans love about the ocean.

7 Furthermore, the ocean doesn’t accommodate a carcass, but quickly carries it to the shore and strands it on the beach. This is the third thing the titans love about the ocean.

8 Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply reckoned as ‘the ocean’. This is the fourth thing the titans love about the ocean.

9 Furthermore, for all the world's streams that reach it, and the showers that fall from the sky, the ocean never empties or fills up. This is the fifth thing the titans love about the ocean.

10 Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the titans love about the ocean.

11 Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, native gold, rubies, and emeralds. This is the seventh thing the titans love about the ocean.

12 Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean.

13 Seeing these eight incredible and amazing things the titans love the ocean.

14 Well, sir, do the mendicants love this teaching and training?"

15 "They do indeed, Pahārāda."

16 "But seeing how many incredible and amazing things do the mendicants love this teaching and training?"

17 "Seeing eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training. What eight?

18 The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not

abruptly. This is the first thing the mendicants love about this teaching and training.

19 The ocean is consistent and doesn't overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn't break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

20 The ocean doesn't accommodate a carcass, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate an individual who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved.

20.2 But they quickly gather and expel them. Even if they are sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

21 When they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply reckoned as 'the ocean'. In the same way, when they go forth from the lay life to homelessness, all four classes—aristocrats, brahmins, peasants, and menials—lose their former names and clans and are simply reckoned as 'ascetics who follow the Sakyan'. This is the fourth thing the mendicants love about this teaching and training.

22 For all the world's streams that reach it, and the showers that fall from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished in the element of extinguish-

ment with no residue, the element of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

23 The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

24 The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, native gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

25 Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings.

25.2 The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

26 Seeing these eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training."

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8.20 — SABBATH

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. And then, as the night was getting late, in the first watch of the night, Venerable Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

3 But when he said this, the Buddha kept silent.

4 For a second time, as the night was getting late, in the middle watch of the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

5 But for a second time the Buddha kept silent.

6 For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of

the night and dawn stirs, bringing joy to the night. And the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

7 "Ānanda, the assembly is not pure."

8 Then Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?"

9 Then he focused on encompassing the minds of everyone in the Saṅgha. He saw that unethical individual, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, festering, and depraved, sitting in the middle of the Saṅgha.

10 When he saw him he rose from his seat, went up to him and said, "Get up, reverend. The Buddha has seen you. You can't live in communion with the monks."

11 But when he said this, that individual kept silent.

12 For a second time

13 and a third time, he asked that monk to leave.

14 But for a third time that individual kept silent.

15 Then Venerable Mahāmoggallāna took that individual by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, "I have ejected that individual. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the monks."

16 “It’s incredible, Moggallāna, it’s amazing, how that futile man waited to be taken by the arm!”

17 Then the Buddha said to the monks:

18 “Now, monks, you should perform the sabbath and recite the monastic code. From this day forth, I will not perform the sabbath or recite the monastic code. It’s impossible, monks, it can’t happen that a Realized One could recite the monastic code in an impure assembly.

19 Seeing these eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

> Note
> *(Tell in full as in the previous discourse.)*

21 Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean. Seeing these eight incredible and amazing things the titans love the ocean.

22 In the same way, seeing eight incredible and amazing things, monks, the mendicants love this teaching and training. What eight?

23 The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not

abruptly. This is the first thing the mendicants love about this teaching and training. …

24 Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings.

24.2 The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

25 Seeing these eight incredible and amazing things, the mendicants love this teaching and training.”

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8.21 — WITH UGGA OF VESĀLĪ

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants: “Mendicants, you should remember the householder Ugga of Vesālī as someone who has eight amazing and incredible qualities.”

2 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

3 Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat down on the seat spread out. Then Ugga of Vesālī went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

4 “Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?”

5 “Sir, I don’t know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and apply your mind well, I will speak.”

6 “Yes, householder,” replied the mendicant. Ugga of Vesālī said this:

7 “Sir, when I first saw the Buddha off in the distance, my heart was inspired as soon as I saw him. This is the first incredible and amazing quality found in me.

8 With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

8.2 And when he knew that my mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

8.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: 'Everything that is liable to arise is liable to cease.' I saw, attained, understood, and fathomed the Dhamma.

8.4 I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with chastity as the fifth. This is the second incredible and amazing quality found in me.

9 I had four teenage wives. And I went to them and said: 'Sisters, I've undertaken the five training rules with chastity as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?'

9.2 When I said this, my eldest wife said to me: 'Master, please give me to a man named so-and-so.' Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can't recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

10 And though my family has wealth, it's shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

11 When I pay homage to a mendicant, I do so carefully, not carelessly. This is the fifth incredible and amazing quality found in me.

12 If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don't teach me the Dhamma, I teach them. This is the sixth incredible and amazing quality found in me.

13 It's not unusual for deities to come to me and announce: 'Householder, the Buddha's teaching is well explained!' When they say this I say to them: 'The Buddha's teaching is well explained, regardless of whether or not you deities say so!' But I don't recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

14 Of the five lower fetters taught by the Buddha, I don't see any that I haven't given up. This is the eighth incredible and amazing quality found in me.

15 These eight amazing and incredible qualities are found in me. But I don't know what eight amazing and incredible qualities the Buddha was referring to."

16 Then that mendicant, after taking almsfood in Ugga of Vesālī's home, rose from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of Vesālī. The Buddha said:

17 “Good, good, mendicant! When I declared that the householder Ugga of Vesālī was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Vesālī as someone who possesses these eight amazing and incredible qualities.”

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8.22 — WITH UGGATA OF ELEPHANT VILLAGE

✦

1 At one time the Buddha was staying in the land of the Vajjis at Elephant Village. There the Buddha addressed the mendicants: “Mendicants, you should remember the householder Uggata of Elephant Village as someone who has eight amazing and incredible qualities.”

2 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

3 Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Uggata of Elephant Village, where he sat down on the seat spread out. Then Uggata of Elephant Village went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

4 “Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?”

5 “Sir, I don’t know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and apply your mind well, I will speak.”

6 “Yes, householder,” replied the mendicant. Uggata of Elephant Village said this:

7 “Sir, when I first saw the Buddha off in the distance I was partying in the Dragon’s Park. My heart was inspired as soon as I saw him, and I sobered up. This is the first incredible and amazing quality found in me.

8 With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He revealed the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

8.2 And when he knew that my mind was ready, pliable, rid of hindrances, elated, and confident he revealed the special teaching of the Buddhas: suffering, its origin, its cessation, and the path.

8.3 Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that is liable to arise is liable to cease.’ I saw, attained, understood, and fathomed the Dhamma.

8.4 I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with chastity as the fifth. This is the second incredible and amazing quality found in me.

9 I had four teenage wives. And I went to them and said: ‘Sisters, I’ve undertaken the five training rules with chastity as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’

9.2 When I said this, my eldest wife said to me: ‘Master, please give me to the man named so-and-so.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented

her to that man with the pouring of water. But I can't recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

10 And though my family has wealth, it's shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

11 When I pay homage to a mendicant, I do so carefully, not carelessly. If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don't teach me the Dhamma, I teach them. This is the fifth incredible and amazing quality found in me.

12 It's not unusual for deities to come to me when the Saṅgha has been invited and announce: 'Householder, that mendicant is freed both ways. That one is freed by wisdom. That one is a direct witness. That one is attained to view. That one is freed by faith. That one is a follower of teachings. That one is a follower by faith. That one is ethical, of good character. That one is unethical, of bad character.'

12.2 But while I'm serving the Saṅgha I don't recall thinking: 'Let me give this one just a little, and that one a lot.' Rather, I give impartially. This is the sixth incredible and amazing quality found in me.

13 It's not unusual for deities to come to me and announce: 'Householder, the Buddha's teaching is well explained!' When they say this I say to them: 'The Buddha's teaching is well explained, regardless of whether or not you deities say so!' But I don't recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

14 If I pass away before the Buddha, it would be no wonder if the Buddha declares of me: ‘The householder Uggata of Elephant Village is bound by no fetter that might return him to this world.’ This is the eighth incredible and amazing quality found in me.

15 These eight amazing and incredible qualities are found in me. But I don’t know what eight amazing and incredible qualities the Buddha was referring to.”

16 Then that mendicant, after taking almsfood in Uggata of Elephant Village’s home, rose from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Uggata of Elephant Village. The Buddha said:

17 “Good, good, mendicant! When I declared that the householder Uggata of Elephant Village was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Uggata of Elephant Village as someone who has these eight amazing and incredible qualities.”

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8.23 — WITH HATTHAKA (1ST)

✦

1 At one time the Buddha was staying near Aḷavī, at Aḷavī's premier shrine. There the Buddha addressed the mendicants:

2 "Mendicants, you should remember the householder Hatthaka of Aḷavī as someone who has seven amazing and incredible qualities. What seven? He's faithful, ethical, conscientious, prudent, learned, generous, and wise. You should remember the householder Hatthaka of Aḷavī as someone who possesses these seven amazing and incredible qualities."

3 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

4 Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Hatthaka of Aḷavī, where he sat down on the seat spread out. Then Hatthaka went up to that mendicant, bowed, and sat down to one side. The mendicant said to Hatthaka:

5 "Respectable sir, the Buddha declared that you have seven amazing and incredible qualities. What seven? He said that you're faithful, ethical, conscientious, prudent, learned, generous, and wise. The Buddha declared that you possess these seven amazing and incredible qualities."

6 "But sir, I trust that no white-clothed lay people were present?"

7 "No, there weren't any white-clothed lay people present."

8 "That's good, sir."

9 Then that mendicant, after taking almsfood in Hatthaka of Aḷavī's home, rose from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him of what he had discussed with the householder Hatthaka. The Buddha said:

12 "Good, good, mendicant! That gentleman has few wishes. He doesn't want his own good qualities to be made known to others. Well then, mendicant, you should remember the householder Hatthaka of Aḷavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes."

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8.24 — WITH HATTHAKA (2ND)

✦

1 At one time the Buddha was staying near Aḷavī, at Aḷavī's premier shrine. Then the householder Hatthaka of Aḷavī, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to Hatthaka:

2 "Hatthaka, you have a large congregation. How do you bring together such a large congregation?"

3 "Sir, I bring together such a large congregation by using the four ways of being inclusive as taught by the Buddha. When I know that they can be included by a gift, I include them by giving a gift. When I know that they can be included by kindly words, I include them by kindly words. When I know that they can be included by taking care of them, I include them by caring for them. When I know that they can be included by equality, I include them by treating them equally. But also, worthy sir, my family is wealthy. They wouldn't think that a poor person was worth listening to in the same way."

4 "Good, good, Hatthaka! This is the right way to bring together a large congregation. Whether in the past, future, or present, all those who have brought together a large congregation have done so by using these four ways of being inclusive."

5 Then the Buddha educated, encouraged, fired up, and inspired Hatthaka of Aḷavī with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his

right, before leaving.

5.2 Then, not long after Hatthaka had left, the Buddha addressed the mendicants: “Mendicants, you should remember the householder Hatthaka of Aḷavī as someone who has eight amazing and incredible qualities. What eight? He’s faithful, ethical, conscientious, prudent, learned, generous, wise, and has few wishes.

5.3 You should remember the householder Hatthaka of Aḷavī as someone who possesses these eight amazing and incredible qualities.”

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8.25 — WITH MAHĀNĀMA

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, how is a lay follower defined?"

3 "Mahānāma, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

4 "But how is an ethical lay follower defined?"

5 "When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor, they're considered to be an ethical lay follower."

6 "But how do we define a lay follower who is practicing to benefit themselves, not others?"

7 "A lay follower is accomplished in faith, but doesn't encourage others to do the same. They're accomplished in ethical conduct, but don't encourage others to do the same. They're accomplished in generosity, but don't encourage others to do the same. They like to see the mendicants, but don't encourage others to do the same.

7.2 They like to hear the true teaching, but don't encourage others to do the same. They readily memorize the teachings they've heard, but don't encourage others to do the same. They examine the meaning of the teachings they've memorized, but don't encourage others to do the same.

7.3 Understanding the meaning and the teaching, they practice in line with the teaching, but they don't encourage others to do the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

8 "But how do we define a lay follower who is practicing to benefit both themselves and others?"

9 "A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same.

9.2 They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice in line with the teaching and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

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8.26 — WITH JĪVAKA

✦

1 At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how is a lay follower defined?"

2 "Jīvaka, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

3 "But how is an ethical lay follower defined?"

4 "When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor, they're considered to be an ethical lay follower."

5 "But how do we define a lay follower who is practicing to benefit themselves, not others?"

6 "A lay follower is accomplished in faith, but doesn't encourage others to do the same. They're accomplished in ethical conduct … they're accomplished in generosity … they like to see the mendicants … they like to hear the true teaching … they memorize the teachings … they examine the meaning … Understanding the meaning and the teaching, they practice in line with the teaching, but they don't encourage others to do the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

7 "But how do we define a lay follower who is practicing to benefit both themselves and others?"

8 "A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same.

8.2 They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice in line with the teaching and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

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8.27 — POWERS (1ST)

✦

1 “Mendicants, there are these eight powers. What eight? Crying is the power of babies. Anger is the power of ladies. Weapons are the power of bandits. Authority is the power of rulers. Complaining is the power of fools. Reason is the power of the astute. Reflection is the power of the learned. Patience is the power of ascetics and brahmins. These are the eight powers.”

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8.28 — POWERS (2ND)

✦

1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: ‘My defilements have ended’?”

3 “Sir, a mendicant who has ended the defilements has eight powers that qualify them to claim: ‘My defilements have ended.’

4 What eight? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

5 Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

6 Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and have totally eliminated defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

[7] Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

[8] Furthermore, a mendicant with defilements ended has well developed the four bases of psychic power … the five faculties … the seven awakening factors … the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

[9] A mendicant who has ended the defilements possesses these eight powers that qualify them to claim: ‘My defilements have ended.’”

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8.29 — LOST OPPORTUNITIES

✦

1 "'Now is the time! Now is the time!' So says an unlearned ordinary person. But they don't know whether it's time or not. Mendicants, there are eight lost opportunities for spiritual practice. What eight?

2 Firstly, a Realized One has arisen in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual has been reborn in hell. This is the first lost opportunity for spiritual practice.

3 Furthermore, a Realized One has arisen in the world … He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But an individual has been reborn in the animal realm. This is the second lost opportunity …

4 Furthermore, a Realized One has arisen in the world … But an individual has been reborn in the ghost realm. This is the third lost opportunity …

5 Furthermore, a Realized One has arisen in the world … But an individual has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity …

6 Furthermore, a Realized One has arisen in the world … But an individual has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity …

7 Furthermore, a Realized One has arisen in the world … And an individual is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously.

7.2 And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity …

8 Furthermore, a Realized One has arisen in the world … And an individual is reborn in a central country. But they’re witless, dull, idiotic, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice.

9 Furthermore, a Realized One has not arisen in the world … So he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And an individual is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

10 There are these eight lost opportunities for spiritual practice.

11 Mendicants, there is just one opportunity for spiritual practice. What is that one? It's when a Realized One has arisen in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.

11.2 He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And an individual is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the one opportunity for spiritual practice.

12 When you've gained the human state,
and the true teaching has been so well proclaimed,
those who don't seize the moment
are wasting their time.

13 For many wrong times are spoken of,
which obstruct the path.
Only on rare occasions
do Realized Ones arise.

14 If you find yourself in their presence,
so hard to find in the world,
and if you've gained a human birth,
and the teaching of the Dhamma;
that's enough to make an effort,
for a personage who desires self-knowledge.

15 How is the true teaching to be understood
so that the moment doesn't pass you by?
For if you miss your moment
you'll grieve when sent to hell.

16 If you fail to achieve
certainty regarding the true teaching
you'll regret it for a long time,
like the merchant in the story of the past.

17 A man shrouded by ignorance,
a failure in the true teaching,
will long undergo
transmigration through birth and death.

18 Those who've gained the human state
when the true teaching has been so well proclaimed,
and have completed what the Teacher taught—
or will do so, or are doing so now—

19 have realized the right time in the world
for the supreme spiritual life.
You should live guarded, ever mindful,
not festering with defilements,

20 among those restrained ones
who have practiced the path
proclaimed by the Realized One, the Clear-eyed One,
and taught by the Kinsman of the Sun.

21 Having cut off all underlying tendencies
that follow those drifting in Māra's dominion,
they're the ones in this world <j>who've truly crossed over,
having reached the ending of defilements."

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8.30 — ANURUDDHA AND THE GREAT THOUGHTS

✦

1 At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. And at that time Venerable Anuruddha was staying in the land of the Cetīs in the Park of the East-Raftered Hall. Then as Anuruddha was in private retreat this thought came to his mind:

2 "This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless."

3 Then the Buddha knew Anuruddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Anuruddha in the Park of the East-Raftered Hall in the land of the Cetīs, and sat down on the seat spread out. Anuruddha bowed to the Buddha and sat down to one side. The Buddha said to him:

4 "Good, good, Anuruddha! It's good that you reflect on these thoughts of a great man: 'This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful.

4.2 It's for those with immersion, not those without immersion. It's for the wise, not the witless.' Well then, Anuruddha, you should also reflect on the following eighth thought of a great man: 'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.'

5 First you'll reflect on these eight thoughts of a great man. Then as far as you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you'll enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

6 You'll enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

7 You'll enter and remain in the third absorption, where you'll meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

8 With the giving up of pleasure and pain and the disappearance of former happiness and sadness, you'll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

9 First you'll reflect on these eight thoughts of a great man, and you'll get the four absorptions—blissful meditations in this life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented, your rag robe will seem to you like a chest full of garments

of different colors seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

10 As you live contented, your scraps of almsfood will seem to you like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

11 As you live contented, your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with door fastened and window shuttered seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

12 As you live contented, your grass mat for lodging will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

13 As you live contented your rancid urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, and molasses—seem to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment. Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetīs in the Park of the East-Raftered Hall."

14 “Yes, sir,” Anuruddha replied.

15 After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Park of the East-Raftered Hall in the land of the Cetīs and reappeared in the deer park at Bhesakaḷā’s Wood in the land of the Bhaggas at Crocodile’s Bellow. He sat down on the seat spread out and addressed the mendicants: “Mendicants, I will teach you the eight thoughts of a great man. Listen …

16 And what are the eight thoughts of a great man? This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion.

16.2 It’s for the wise, not the witless. It’s for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.

17 ‘This teaching is for those of few wishes, not those of many wishes.’ That’s what I said, but why did I say it? A mendicant with few wishes doesn’t wish: ‘May they know me as having few wishes!’ When contented, they don’t wish: ‘May they know me as contented!’ When secluded, they don’t wish: ‘May they know me as secluded!’

17.2 When energetic, they don’t wish: ‘May they know me as energetic!’ When mindful, they don’t wish: ‘May they know me as mindful!’ When immersed, they don’t wish: ‘May they know me as immersed!’ When wise, they don’t wish: ‘May they know me as wise!’ When not enjoying proliferation, they don’t wish: ‘May they know me as one who doesn’t enjoy proliferating!’

17.3 ‘This teaching is for those of few wishes, not those of many wishes.’ That’s what I said, and this is why I said it.

18 ‘This teaching is for the contented, not those who lack contentment.’ That’s what I said, but why did I say it? It’s for a mendicant who’s content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. ‘This teaching is for the contented, not those who lack contentment.’ That’s what I said, and this is why I said it.

19 ‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, but why did I say it? It’s for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their chief ministers, monastics of other religions and their disciples go to visit them.

19.2 With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives a talk concerned only with sending them away.

19.3 ‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, and this is why I said it.

20 ‘This teaching is for the energetic, not the lazy.’ That’s what I said, but why did I say it? It’s for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ‘This teaching is for the energetic, not the lazy.’ That’s what I said, and this is why I said it.

21 ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, but why did I say it? It’s for a mendicant who’s mindful. They have utmost mindfulness and alertness, and can remember and recall what was

said and done long ago. ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, and this is why I said it.

22 ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, but why did I say it? It’s for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, and this is why I said it.

23 ‘This teaching is for the wise, not the witless.’ That’s what I said, but why did I say it? It’s for a mendicant who’s wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. ‘This teaching is for the wise, not the witless.’ That’s what I said, and this is why I said it.

24 ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, but why did I say it? It’s for a mendicant whose mind leaps forth, gains confidence, settles down, and becomes decided regarding the cessation of proliferation.

24.2 ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, and this is why I said it.”

25 Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Park of the East-Raftered Hall. And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon re-

alized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

26 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And Venerable Anuruddha became one of the perfected. And on the occasion of attaining perfection he recited these verses:

27 “Knowing my thoughts,
the supreme Teacher in the world
came to me in a mind-made body,
using his psychic power.

28 He taught me more
than I had thought of.
The Buddha who loves non-proliferation
taught me non-proliferation.

29 Understanding that teaching,
I happily did his bidding.
I’ve attained the three knowledges,
and have fulfilled the Buddha’s instructions.”

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8.31 — GIVING (1ST)

✦

1 “Mendicants, there are these eight gifts. What eight? Someone might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’

1.2 Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’ These are the eight gifts.”

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8.32 — GIVING (2ND)

✦

1 “Faith, conscience, and skillful giving
are qualities true persons follow.
For this, they say, is the path of the gods,
which leads to the heavenly realm.”

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8.33 — REASONS TO GIVE

✦

1 “Mendicants, there are these eight grounds for giving. What eight? Someone might give a gift out of favoritism or hostility or stupidity or cowardice. Or they give thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this traditional family custom.’

1.2 Or they give thinking, ‘After I’ve given this gift, when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Or they give thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ Or they give a gift thinking, ‘This is an adornment and requisite for the mind.’ These are the eight grounds for giving.”

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8.34 — A FIELD

✦

1 “Mendicants, when a field has eight factors a seed sown in it is not very fruitful or rewarding or productive. What eight factors does it have? It’s when a field has mounds and ditches. It has stones and gravel. It’s salty. It doesn’t have deep furrows. And it’s not equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

2 In the same way, when an ascetic or brahmin has eight factors a gift given to them is not very fruitful or beneficial or brilliant or bountiful. What eight factors do they have? It’s when an ascetic or brahmin has wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. When an ascetic or brahmin has these eight factors a gift given to them is not very fruitful or beneficial or brilliant or bountiful.

3 When a field has eight factors a seed sown in it is very fruitful and rewarding and productive. What eight factors does it have? It’s when a field doesn’t have mounds and ditches. It doesn’t have stones and gravel. It’s not salty. It has deep furrows. And it’s equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

4 In the same way, when an ascetic or brahmin has eight factors a gift given to them is very fruitful and beneficial and brilliant and bountiful. What eight factors do they have? It’s when an ascetic or brahmin has right

view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and brilliant and bountiful.

5 When the field is excellent,
and the seed sown in it is excellent,
and the rainfall is excellent,
the crop of grain will be excellent.

6 The absence of crop loss is excellent,
its growth is excellent,
its maturation is excellent,
and its fruit is excellent.

7 So too, when you give excellent food
to those of excellent ethics,
it leads to many excellences,
for what you did was excellent.

8 So if a person wants excellence,
let them excel in this.
You should frequent those with excellent wisdom,
so that your own excellence will flourish.

9 Excelling in knowledge and conduct,
and having excellence of mind,
you perform excellent deeds,
and gain excellent benefits.

10 Truly knowing the world,
and having attained excellence of view,
one who excels in mind proceeds,
relying on excellence in the path.

11 Shaking off all stains,
and attaining the excellence of extinguishment,
you're freed from all sufferings:
this is complete excellence."

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8.35 — REBIRTH BY GIVING

✦

1 "Mendicants, there are these eight rebirths by giving. What eight?

2 First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see a well-to-do aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

2.2 It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.

2.3 When their body breaks up, after death, they're reborn in the company of well-to-do aristocrats or brahmins or householders. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

3 Next, someone gives to ascetics or brahmins ... Whatever they give they expect back. And they've heard: 'The gods of the four great kings are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the four great kings!' ...

3.2 When their body breaks up, after death, they're reborn in the company of the gods of the four great kings. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical

person succeeds because of their purity.

4 Next, someone gives to ascetics or brahmins … Whatever they give they expect back. And they've heard: 'The gods of the thirty-three …'

5 'The gods of Yama …'

6 'The joyful gods …'

7 'The gods who love to create …'

8 'The gods who control what is created by others are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who control what is created by others!' They settle on that thought, stabilize it, and develop it.

8.2 As they've settled for less and not developed further, their thought leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the gods who control what is created by others. But I say that this is only for those of ethical conduct, not for the unethical. The heart's wish of an ethical person succeeds because of their purity.

9 Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The gods of the Divinity's host are long-lived, beautiful, and very happy.'

9.2 It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the Divinity's host!' They settle on that thought, stabilize it, and develop it. As they've settled for less and not developed further, their thought leads to rebirth there.

9.3 When their body breaks up, after death, they're reborn in the company of the gods of the Divinity's host. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

10 These are the eight rebirths by giving."

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8.36 — GROUNDS FOR MAKING MERIT

✦

1 “Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit.

2 First, someone has practiced a little giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn among disadvantaged humans.

3 Next, someone has practiced a moderate amount of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn among well-off humans.

4 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn in the company of the gods of the four great kings.

4.2 There, the four great kings themselves have practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So they surpass them in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

5 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods of the thirty-three. There, Sakka, lord of gods, has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

6 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods of Yama. There, the godling Suyāma has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

7 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the joyful gods. There, the godling Santusita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects ...

8 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods who love to create.

There, the godling Sunimmita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

9 Next, someone has practiced to an extraordinary degree giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the gods who control what is created by others.

9.2 There, the godling Vasavattī has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

10 These are the three grounds for making merit."

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8.37 — GIFTS OF A TRUE PERSON

✦

1 “Mendicants, there are these eight gifts of a true person. What eight? Their gift is pure, good quality, timely, appropriate, intelligent, and regular. While giving their heart is confident, and afterwards they’re uplifted. These are the eight gifts of a true person.

2 He gives pure, good quality, and timely gifts
of appropriate food and drinks
regularly to spiritual practitioners
who are fertile fields of merit.

3 They never regret
giving away many things of the flesh.
Discerning people praise
giving such gifts.

4 An intelligent person sacrifices like this,
faithful, with a mind of letting go.
Such an astute person is reborn
in a happy, pleasing world.”

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8.38 — A TRUE PERSON

✦

1 “Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; departed ancestors; the king; the deities; and ascetics and brahmins.

2 It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. …

3 A wise person living at home
benefits many people.
Neither by day or at night do they neglect
their mother, father, and ancestors.
They venerate them in accord with the teaching,
remembering what they have done.

4 One of settled faith and good nature
venerates the homeless renunciates,
the mendicant spiritual practitioners,
knowing their good-hearted qualities.

5 Good for the king, good for the gods,
and good for relatives and comrades.

6 In fact, they're good for everyone,
well grounded in the true teaching.
Rid of the stain of stinginess,
they'll enjoy a world of grace."

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8.39 — OVERFLOWING MERIT

✦

1 “Mendicants, there are these eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What eight?

2 Firstly, a noble disciple has gone for refuge to the Buddha. This is the first kind of overflowing merit …

3 Furthermore, a noble disciple has gone for refuge to the teaching. This is the second kind of overflowing merit …

4 Furthermore, a noble disciple has gone for refuge to the Saṅgha. This is the third kind of overflowing merit …

5 Mendicants, these five gifts are great, primordial, long-standing, customary, and traditional. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them. What five?

6 Firstly, a noble disciple gives up killing living creatures. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the first gift that is a great offering, primordial, long-standing, customary, and traditional.

6.2 It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it. This is the fourth kind of overflowing merit …

7 Furthermore, a noble disciple gives up stealing. … This is the fifth kind of overflowing merit …

8 Furthermore, a noble disciple gives up sexual misconduct. … This is the sixth kind of overflowing merit …

9 Furthermore, a noble disciple gives up lying. … This is the seventh kind of overflowing merit …

10 Furthermore, a noble disciple gives up intoxicants of beer, wine, and liquor. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the fifth gift that is a great offering, primordial, long-standing, customary, and traditional.

10.2 It is uncorrupted, as it has been since the beginning. It's not being corrupted now nor will it be. Sensible ascetics and brahmins don't look down on it. This is the eighth kind of overflowing merit …

11 These are the eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness."

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8.40 — THE RESULTS OF MISCONDUCT

✦

1 “Mendicants, the killing of living creatures, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is a short lifespan.

2 Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is loss of wealth.

3 Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is rivalry and enmity.

4 Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is false accusations.

5 Backbiting, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is being divided against friends.

6 Harsh speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is hearing disagreeable things.

[7] Talking nonsense, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is that no one takes what you say seriously.

[8] Drinking beer and wine, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is madness."

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8.41 — THE SABBATH WITH EIGHT FACTORS, IN BRIEF

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and brilliant and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of sympathy for all living beings.

3.2 I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor.

4 'As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its second factor.

5 ‘As long as they live, the perfected ones give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex. I, too, for this day and night will give up unchastity. I will be chaste, set apart, refraining from the vulgar act of sex. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its third factor.

6 ‘As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They’re honest and dependable, and don’t trick the world with their words. I, too, for this day and night will give up lying. I’ll speak the truth and stick to the truth. I’ll be honest and dependable, and won’t trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its fourth factor.

7 ‘As long as they live, the perfected ones give up intoxicants of beer, wine, and liquor. I, too, for this day and night will give up intoxicants of beer, wine, and liquor. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its fifth factor.

8 ‘As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its sixth factor.

9 ‘As long as they live, the perfected ones give up seeing shows of dancing, singing, and music; and attiring and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will give up seeing

shows of dancing, singing, and music; and attiring and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its seventh factor.

10 'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor.

11 The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and brilliant and bountiful."

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8.42 — THE SABBATH WITH EIGHT FACTORS, IN DETAIL

✦

1 “Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and brilliant and bountiful. And how should it be observed?

2 It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor. …

3 ‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and brilliant and bountiful.

4 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetî, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and

Persia—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

5 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years.

5.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

6 A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the thirty-three is a thousand of these heavenly years.

6.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

7 Two hundred years in the human realm is one day and night for the gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of Yama is two thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be

reborn in the company of the gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

8 Four hundred years in the human realm is one day and night for the joyful gods. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the joyful gods is four thousand of these heavenly years. It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the joyful gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

9 Eight hundred years in the human realm is one day and night for the gods who love to create. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who love to create is eight thousand of these heavenly years.

9.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who love to create. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

10 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is created by others is sixteen thousand of these heavenly years.

10.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

11 You shouldn't kill living creatures, or steal,
or lie, or drink liquor.
Be chaste, refraining from sex,
and don't eat at night, the wrong time.

12 Not wearing garlands or applying fragrance,
you should sleep on a low bed, <j>or a mat on the ground.
This is the eight-factored sabbath, they say,
revealed by the Buddha, <j>who has gone to suffering's end.

13 The moon and sun are both fair to see,
radiating as far as they revolve.
Those dispellers of darkness, travelers in midair,
shine in the firmament, dazzling the quarters.

14 All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called 'coruscant'—

15 they're not worth a sixteenth part
of the sabbath with its eight factors,
as starlight cannot rival the moon.

16 So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place.”

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8.43 — WITH VISĀKHĀ ON THE SABBATH

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Visākhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and brilliant and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of sympathy for all living beings.

2.2 I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

3 'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and brilliant and bountiful.

4 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetî, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Persia—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

5 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years.

5.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

6 A hundred years in the human realm is one day and night for the gods of the thirty-three. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods of the thirty-three is a thousand of these heavenly years.

6.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the thirty-three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

7 Two hundred years in the human realm …

8 Four hundred years in the human realm …

9 Eight hundred years in the human realm …

10 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods who control what is created by others is sixteen thousand of these heavenly years.

10.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

11 You shouldn't kill living creatures, or steal,
or lie, or drink liquor.
Be chaste, refraining from sex,
and don't eat at night, the wrong time.

12 Not wearing garlands or applying fragrance,
you should sleep on a low bed, <j>or a mat on the ground.
This is the eight-factored sabbath, they say,
revealed by the Buddha, <j>who has gone to suffering's end.

13 The moon and sun are both fair to see,
radiating as far as they revolve.
Those dispellers of darkness, travelers in midair,
shine in the firmament, dazzling the quarters.

14 All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called 'coruscant'—

15 they're not worth a sixteenth part
of the sabbath with its eight factors,
as starlight cannot rival the moon.

16 So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place."

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8.44 — WITH VĀSEṬṬHA ON THE SABBATH

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the layman Vāseṭṭha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Vāseṭṭha, the observance of the sabbath with its eight factors is very fruitful and beneficial and brilliant and bountiful … blameless, they go to a heavenly place."

3 When he said this, Vāseṭṭha said to the Buddha:

4 "If my loved ones—relatives and kin—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness."

5 "That's so true, Vāseṭṭha! That's so true, Vāseṭṭha! If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.

5.2 If the whole world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—were to observe this sabbath with its eight factors, it would be for their lasting welfare and

happiness. If these great sal trees were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness—if they were sentient. How much more then a human being!”

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8.45 — WITH BOJJHĀ ON THE SABBATH

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the laywoman Bojjhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Bojjhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and brilliant and bountiful. And how should it be observed?

3 It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. ...

4 'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and brilliant and bountiful.

5 How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetî, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Persia—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

6 Fifty years in the human realm is one day and night for the gods of the four great kings. Thirty such days make up a month. Twelve such months make up a year. The lifespan of the gods of the four great kings is five hundred of these heavenly years.

6.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the four great kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

7 A hundred years in the human realm …

8 Two hundred years in the human realm …

9 Four hundred years in the human realm …

10 Eight hundred years in the human realm …

11 Sixteen hundred years in the human realm is one day and night for the gods who control what is created by others. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods who control what is created by others is sixteen thousand of these heavenly years.

11.2 It's possible that some woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods who control what is created by others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

12 You shouldn't kill living creatures, or steal,
or lie, or drink liquor.
Be chaste, refraining from sex,
and don't eat at night, the wrong time.

13 Not wearing garlands or applying fragrance,
you should sleep on a low bed, <j>or a mat on the ground.
This is the eight-factored sabbath, they say,
revealed by the Buddha, <j>who has gone to suffering's end.

14 The moon and sun are both fair to see,
radiating as far as they revolve.
Those dispellers of darkness, travelers in midair,
shine in the firmament, dazzling the quarters.

15 All of the wealth that's found in this realm—
pearls, gems, fine beryl too,
mountain gold or lustrous gold,
or the native gold called 'coruscant'—

16 they're not worth a sixteenth part
of the mind developed with love,
as starlight cannot rival the moon.

17 So an ethical woman or man,
who has observed the eight-factored sabbath,
having made merit whose outcome is happiness,
blameless, they go to a heavenly place.”

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8.46 — ANURUDDHA AND THE AGREEABLE DEITIES

✦

1 At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Now at that time Venerable Anuruddha had gone into retreat for the day's meditation. Then several deities of the Agreeable Host went up to Venerable Anuruddha, bowed, stood to one side, and said to him:

3 "Honorable Anuruddha, we are the deities called 'Agreeable'. We wield authority and control over three things. We can turn any color we want on the spot. We can get any voice that we want on the spot. We can get any pleasure that we want on the spot. We are the deities called 'Agreeable'. We wield authority and control over these three things."

4 Then Venerable Anuruddha thought, "If only these deities would all turn blue, of blue color, clad in blue, adorned with blue!" Then those deities, knowing Anuruddha's thought, all turned blue.

5 Then Venerable Anuruddha thought, "If only these deities would all turn yellow …"

6 "If only these gods would all turn red …"

7 "If only these gods would all turn white …" Then those deities, knowing Anuruddha's thought, all turned white.

8 Then one of those deities sang, one danced, and one snapped her fingers. Suppose there was a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. They'd sound graceful, tantalizing, sensuous, endearing, and intoxicating. In the same way the performance by those deities sounded graceful, tantalizing, sensuous, endearing, and intoxicating. But Venerable Anuruddha averted his senses.

9 Then those deities, thinking "Master Anuruddha isn't enjoying this," vanished right there. Then in the late afternoon, Anuruddha came out of retreat and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

13 "How many qualities do ladies have so that—when their body breaks up, after death—they are reborn in company with the Gods of the Agreeable Host?"

14 "Anuruddha, when they have eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. What eight?

15 Take the case of a lady whose mother and father give her to a husband wanting what's best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

16 She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

17 She's deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

18 She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods.

19 She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

20 She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

21 She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor.

22 She's generous. She lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

23 When they possess these eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.

24 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.

25 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

26 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

27 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable'."

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8.47 — WITH VISĀKHĀ ON THE AGREEABLE GODS

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Visākhā, when they have eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. What eight? Take the case of a lady whose mother and father give her to a husband wanting what's best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. …

3 She's generous. She lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. When they possess these eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.

4 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.

5 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

6 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

7 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable'."

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8.48 — WITH NAKULA'S MOTHER ON THE AGREEABLE GODS

✦

1 At one time the Buddha was staying in the land of the Bhaggas at Crocodile's Bellow, in the deer park at Bhesakaḷā's Wood. Then the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Nakula's mother, when they have eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host. What eight?

3 Take the case of a lady whose mother and father give her to a husband wanting what's best for her, out of kindness and sympathy. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

4 She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

5 She's deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

6 She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion

of fresh and cooked foods.

7 She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

8 She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

9 She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor.

10 She's generous. She lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

11 When they possess these eight qualities ladies—when their body breaks up, after death—are reborn in company with the Gods of the Agreeable Host.

12 She'd never look down on her husband,
who's always eager to work hard,
always looking after her,
and bringing whatever she wants.

13 And a good woman never scolds her husband
with jealous words.
Being astute, she reveres
those respected by her husband.

14 She gets up early, works tirelessly,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

15 A lady who fulfills these duties
according to her husband's desire,
is reborn among the gods
called 'Agreeable'."

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8.49 — WINNING IN THIS LIFE (1ST)

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Visākhā, a lady who has four qualities is practicing to win in this life, and she succeeds at it. What four? It's when a lady is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

3 And how is a lady well-organized at work? It's when she's deft and tireless in doing domestic duties for her husband, such as knitting and sewing. She understands how to go about things in order to complete and organize the work. That's how a lady is well-organized at work.

4 And how does a lady manage the domestic help? It's when she knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods. That's how a lady manages the domestic help.

5 And how does a lady act lovingly toward her husband? It's when a lady would not transgress in any way that her husband would not consider agreeable, even for the sake of her own life. That's how a lady acts lovingly toward her husband.

6 And how does a lady preserve his earnings? It's when she ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it. That's how a lady preserves his earnings.

7 A lady who possesses these four qualities is practicing to win in this life, and she succeeds at it.

8 A lady who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a lady is accomplished in faith, ethics, generosity, and wisdom.

9 And how is a lady accomplished in faith? It's when a lady has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' That's how a lady is accomplished in faith.

10 And how is a lady accomplished in ethics? It's when a lady doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. That's how a lady is accomplished in ethics.

11 And how is a lady accomplished in generosity? It's when she lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a lady is accomplished in generosity.

12 And how is a lady accomplished in wisdom? It's when a lady is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a lady is ac-

complished in wisdom.

13 A lady who possesses these four qualities is practicing to win in the next life, and she succeeds at it.

14 She's organized at work,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

15 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
she always purifies the path
to well-being in lives to come.

16 And so, a lady in whom
these eight qualities are found
is known as virtuous,
firmly principled, and truthful.

17 Accomplished in sixteen respects,
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Agreeable Gods."

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8.50 — WINNING IN THIS LIFE (2ND)

✦

1 “Mendicants, a lady who has four qualities is practicing to win in this life, and she succeeds at it. What four?

2 It’s when a lady is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

3 And how is a lady well-organized at work? It’s when she’s skilled and tireless in doing domestic duties for her husband … That’s how a lady is well-organized at work.

4 And how does a lady manage the domestic help? It’s when she knows what work her husband’s domestic bondservants, servants, and workers have completed, and what they’ve left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods. That’s how a lady manages the domestic help.

5 And how does a lady act lovingly toward her husband? It’s when a lady would not transgress in any way that her husband would not consider agreeable, even for the sake of her own life. That’s how a lady acts lovingly toward her husband.

6 And how does a lady preserve his earnings? It’s when she tries to guard and protect any income her husband earns … That’s how a lady preserves his earnings.

7 A lady who possesses these four qualities is practicing to win in this life, and she succeeds at it.

8 A lady who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a lady is accomplished in faith, ethics, generosity, and wisdom.

9 And how is a lady accomplished in faith? It's when a lady has faith in the Realized One's awakening ... That's how a lady is accomplished in faith.

10 And how is a lady accomplished in ethics? It's when a lady doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. That's how a lady is accomplished in ethics.

11 And how is a lady accomplished in generosity? It's when she lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a lady is accomplished in generosity.

12 And how is a lady accomplished in wisdom? It's when a lady is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a lady is accomplished in wisdom.

13 A lady who possesses these four qualities is practicing to win in the next life, and she succeeds at it.

14 She's organized at work,
and manages the domestic help.
She's agreeable to her husband,
and preserves his wealth.

15 Faithful, accomplished in ethics,
being bountiful and rid of stinginess.
She always purifies the path
to well-being in lives to come.

16 And so, a lady in whom
these eight qualities are found
is known as virtuous,
firmly principled, and truthful.

17 Accomplished in sixteen respects,
complete with the eight factors,
a virtuous laywoman such as she
is reborn in the realm of the Agreeable Gods."

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8.51 — WITH GOTAMĪ

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahāpajāpati Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

2 “Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

3 “Enough, Gotamī. Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

4 For a second time …

5 For a third time, Mahāpajāpati Gotamī said to the Buddha:

6 “Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

7 “Enough, Gotamī. Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

8 Then Mahāpajāpati Gotamī thought, “The Buddha does not permit ladies to go forth.” Miserable and sad, weeping, with a tearful face, she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

9 When the Buddha had stayed in Kapilavatthu as long as he pleased, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpati Gotamī had her hair shaved, and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī.

9.2 Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof. Then Mahāpajāpati Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

10 Venerable Ānanda saw her standing there, and said to her, "Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?"

11 "Honorable Ānanda, it's because the Buddha does not permit ladies to go forth in the teaching and training proclaimed by the Realized One."

12 "Well then, Gotamī, wait here an hour while I ask the Buddha to grant the going forth for ladies."

13 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

14 "Sir, Mahāpajāpati Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face. She says that it's because the Buddha does not permit ladies to go forth. Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

15 “Enough, Ānanda. Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

16 For a second time …

17 For a third time, Ānanda said to the Buddha:

18 “Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

19 “Enough, Ānanda. Don’t endorse the going forth for ladies from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

20 Then Venerable Ānanda thought, “The Buddha does not permit ladies to go forth. Why don’t I try another approach?”

21 Then Venerable Ānanda said to the Buddha, “Sir, is a lady able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth?”

22 “She is able, Ānanda.”

23 “If a lady is able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth. Sir, Mahāpajāpati has been very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk. When the Buddha’s birth mother passed away, she nurtured him at her own breast. Sir, please let ladies gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

24 “Ānanda, if Mahāpajāpati Gotamī accepts these eight principles of respect, that will be her ordination.

25 A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with cupped palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

26 A nun should not commence the rainy season residence in a monastery without monks. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

27 Each fortnight the nuns should expect two things from the community of monks: the date of the sabbath, and visiting for advice. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

28 After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was seen, heard, or suspected. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

29 A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

30 A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

31 A nun should not abuse or insult a monk in any way. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

32 From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

33 If Mahāpajāpati Gotamī accepts these eight principles of respect, that will be her ordination."

34 Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpati Gotamī and said:

35 "Gotamī, if you accept eight principles of respect, that will be your ordination.

36 A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with cupped palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. ...

37 From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. If you accept these eight principles of respect, that will be your ordination."

38 "Ānanda, suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, sir, I accept these eight principles of respect as not to be transgressed so long as life lasts."

39 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

40 "Sir, Mahāpajāpati Gotamī has accepted the eight principles of respect as not to be transgressed so long as life lasts."

41 "Ānanda, if ladies had not gained the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One, the spiritual life would have lasted long. The true teaching would have remained for a thousand years. But since they have gained the going forth, now the spiritual life will not last long. The true teaching will remain only five hundred years.

42 It's like those families with many women and few men. They're easy prey for bandits and grain-jar thieves. In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

43 It's like a field full of rice. Once the disease called 'white bones' attacks, it doesn't last long. In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

44 It's like a field full of sugarcane. Once the disease called 'red rot' attacks, it doesn't last long. In the same way, the spiritual life does not last long in a teaching and training where ladies gain the going forth.

45 As a man might build a dyke around a large lake as a precaution against the water overflowing, in the same way as a precaution I've prescribed the eight principles of respect as not to be transgressed so long as life lasts."

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8.52 — AN ADVISER FOR NUNS

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, how many qualities should a monk have to be deemed an adviser for nuns?"

3 "Ānanda, a monk with eight qualities may be deemed an adviser for nuns. What eight?

4 Firstly, a monk is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

5 They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

6 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.

7 They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning.

8 They're able to educate, encourage, fire up, and inspire the community of nuns.

9 They're liked and agreeable to most of the nuns.

10 They have never previously sexually harassed any woman wearing the ocher robe who has gone forth in the Buddha's name.

11 They have been ordained for twenty years or more.

12 A monk with these eight qualities may be deemed an adviser for nuns."

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8.53 — BRIEF ADVICE TO GOTAMĪ

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpati Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

2 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

3 "Gotamī, you might know that certain things lead to passion, not dispassion; to yoking, not to unyoking; to accumulation, not dispersal; to more desires, not fewer; to lack of contentment, not contentment; to crowding, not seclusion; to laziness, not energy; to being burdensome, not being unburdensome. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher's instructions.

4 You might know that certain things lead to dispassion, not passion; to unyoking, not to yoking; to dispersal, not accumulation; to fewer desires, not more; to contentment, not lack of contentment; to seclusion, not crowding; to energy, not laziness; to being unburdensome, not being burdensome. Categorically, you should remember these things as the teaching, the training, and the Teacher's instructions."

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8.54 — WITH DĪGHAJĀṆU

✦

1 At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, fragrance, and makeup, and we accept gold and currency. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and lives to come."

3 "Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life. What four?

4 Accomplishment in initiative, protection, good friendship, and balanced finances. And what is accomplishment in initiative? It's when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

5 And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

6 And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

7 And what is accomplishment in balanced finances? It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

7.2 It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

7.3 If a gentleman has little income but an opulent life, there'll be some who say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, there'll be some who say: 'This gentleman is starving themselves to death!'

7.4 But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

8 There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain.

8.2 You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

9 There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain.

9.2 You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

10 These are the four things that lead to the welfare and happiness of a gentleman in this life.

11 These four things lead to the welfare and happiness of a gentleman in lives to come. What four? Accomplishment in faith, ethics, generosity, and wisdom.

12 And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

13 And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called accomplishment in ethics.

14 And what is accomplishment in generosity? It's when a gentleman lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

15 And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

16 These are the four things that lead to the welfare and happiness of a gentleman in lives to come.

17 They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

18 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

19 And so these eight qualities
of a faithful householder of discernment
are declared by the one who is truly named
to lead to happiness in both spheres,

20 welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity."

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8.55 — WITH UJJAYA

✦

1 Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, we wish to travel abroad. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and lives to come."

3 "Brahmin, these four things lead to the welfare and happiness of a gentleman in this life. What four? Accomplishment in initiative, protection, good friendship, and balanced finances.

4 And what is accomplishment in initiative? It's when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

5 And what is accomplishment in protection? It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' This is called accomplishment in protection.

6 And what is accomplishment in good friendship? It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

7 And what is accomplishment in balanced finances? It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

7.2 It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

7.3 If a gentleman has little income but an opulent life, there'll be some who say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, there'll be some who say: 'This gentleman is starving themselves to death!'

7.4 But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

8 There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain.

8.2 You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

9 There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain.

9.2 You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

10 These are the four things that lead to the welfare and happiness of a gentleman in this life.

11 These four things lead to the welfare and happiness of a gentleman in lives to come. What four? Accomplishment in faith, ethics, generosity, and wisdom.

12 And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

13 And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called accomplishment in ethics.

14 And what is accomplishment in generosity? It's when a gentleman lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

15 And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

16 These are the four things that lead to the welfare and happiness of a gentleman in lives to come.

17 They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

18 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

19 And so these eight qualities
of a faithful householder of discernment
are declared by the one who is truly named
to lead to happiness in both spheres,

20 welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity."

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8.56 — DANGER

✦

1 “Mendicants, ‘danger’ is a term for sensual pleasures. ‘Suffering’, ‘disease’, ‘boil’, ‘dart’, ‘chain’, ‘bog’, and ‘womb’ are terms for sensual pleasures. And why is ‘danger’ a term for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from dangers in this life or in lives to come. That is why ‘danger’ is a term for sensual pleasures. And why are ‘suffering’, ‘disease’, ‘boil’, ‘dart’, ‘chain’, ‘bog’, and ‘womb’ terms for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from wombs in this life or in lives to come. That is why ‘womb’ is a term for sensual pleasures.

2 Danger, suffering, and disease,
boil, dart, and chain,
and bogs and wombs both.
These describe the sensual pleasures
to which ordinary people are attached.

3 Swamped by things that seem pleasant,
you go to another womb.
But when a mendicant is keen,
and doesn’t forget awareness,

4 in this way that sort transcend
this grueling swamp.
They watch this population flounder,

fallen into rebirth and old age.”

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8.57 — WORTHY OF OFFERINGS DEDICATED TO THE GODS (1ST)

✦

1 "Mendicants, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What eight?

2 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

3 They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

4 They have good friends, companions, and associates.

5 They have right view, possessing right perspective.

6 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

7 They recollect many kinds of past lives, with features and details.

8 With clairvoyance that is purified and surpasses the human, they see how sentient beings pass on according to their deeds.

9 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

10 A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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8.58 — Worthy of Offerings Dedicated to the Gods (2nd)

✦

1 "A mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What eight?

2 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

3 They're learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and penetrating them theoretically.

4 They live with energy roused up. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

5 They live in the wilderness, in remote lodgings.

6 They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

7 They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

8 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

9 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

10 A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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8.59 — EIGHT INDIVIDUALS (1ST)

✦

1 "Mendicants, these eight individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

1.2 These are the eight individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.

2 Four practicing the path,
and four established in the fruit.
This is the upright Saṅgha,
with wisdom, ethics, and immersion.

3 For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
what is given to the Saṅgha is very fruitful."

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8.60 — EIGHT INDIVIDUALS (2ND)

✦

1 "Mendicants, these eight individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

1.2 These are the eight individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world.

2 Four practicing the path,
and four established in the fruit.
This is the exalted Saṅgha,
the eight individuals among sentient beings.

3 For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
what's given here is very fruitful."

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8.61 — DESIRE

✦

1 “Mendicants, these eight individuals are found in the world. What eight?

2 First, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material things.

2.2 This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they sorrow and lament. They’ve fallen from the true teaching.

3 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. And when they acquire material things, they become intoxicated and negligent. They’ve fallen from the true teaching.

4 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don’t try hard, strive, and make an effort to get them. And material things don’t come to them. And so they sorrow

and wail and lament, beating their breast and falling into confusion because they don't get those material things.

4.2 This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they do not acquire material things, they sorrow and lament. They've fallen from the true teaching.

5 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

5.2 They don't try hard, strive, and make an effort to get them. But when they acquire material things, they become intoxicated and negligent. They've fallen from the true teaching.

6 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things.

6.2 This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

7 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. But they don't become in-

dulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

7.2 They try hard, strive, and make an effort to get them. But when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

8 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. And material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things.

8.2 This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

9 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. But they don't become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

9.2 They don't try hard, strive, and make an effort to get them. And when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

10 These are the eight individuals found in the world."

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8.62 — GOOD ENOUGH

✦

1 “Mendicants, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

1.2 They’re a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

2 A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice in line with the teaching. They’re a good speaker.

2.2 Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

3 A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They

examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

3.2 But they're not a good speaker and do not enunciate well. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

4 A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

4.2 They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

5 A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

5.2 But they're not a good speaker and do not enunciate well. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual compan-

ions. A mendicant with these three qualities is good enough for themselves but not for others.

6 A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

6.2 They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

7 A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. But they examine the meaning of teachings they have memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

7.2 They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

8 A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've

heard. Nor do they examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

8.2 But they're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

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8.63 — A TEACHING IN BRIEF

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

2 “This is exactly how some futile people ask me for something. But when the teaching has been explained they think only of following me around.”

3 “Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!”

4 “Well then, mendicant, you should train like this: ‘My mind will be steady and well settled internally. And bad, unskillful qualities that have arisen will not occupy my mind.’ That’s how you should train.

5 When your mind is steady and well settled internally, and bad, unskillful qualities that have arisen don’t occupy your mind, then you should train like this: ‘I will develop the heart’s release by love. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.

6 When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected.

You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

7 When this immersion is well developed in this way, you should train like this: ‘I will develop the heart’s release by compassion …’ … ‘I will develop the heart’s release by rejoicing …’ … ‘I will develop the heart’s release by equanimity. I’ll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.

8 When this immersion is well developed in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

9 When this immersion is well developed in this way, you should train like this: ‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

10 When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

11 When this immersion is well developed in this way, you should train like this: ‘I’ll meditate on an aspect of feelings …’ … ‘I’ll meditate on an aspect of the mind …’ … ‘I’ll meditate on an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

12 When this immersion is developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, merely keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

13 When this immersion is well developed in this way, wherever you walk, you’ll walk comfortably. Wherever you stand, you’ll stand comfortably. Wherever you sit, you’ll sit comfortably. Wherever you lie down, you’ll lie down comfortably.”

14 When that mendicant had been given this advice by the Buddha, he rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

15 Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

16 He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.” And that mendicant became one of the perfected.

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8.64 — AT GAYĀ HEAD

✦

1 At one time the Buddha was staying near Gayā on Gayā Head. There the Buddha addressed the mendicants:

2 “Mendicants, before my awakening—when I was still not awake but intent on awakening—I perceived light but did not see forms.

3 Then it occurred to me, ‘What if I were to both perceive light and see forms? Then my knowledge and vision would become even more purified.’

4 So after some time, living diligent, keen, and resolute, I perceived light and saw forms. But I didn’t associate with those deities, converse, or engage in discussion.

5 Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion? Then my knowledge and vision would become even more purified.’

6 So after some time … I perceived light and saw forms. And I associated with those deities, conversed, and engaged in discussion. But I didn’t know which orders of gods those deities came from.

7 Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from? Then my knowledge and vision would become even more purified.’

8 So after some time … I perceived light and saw forms. And I associated with those deities … And I found out which orders of gods those deities came from. But I didn't know what deeds caused those deities to be reborn there after passing away from here.

9 So after some time … I found out what deeds caused those deities to be reborn there after passing away from here. But I didn't know what deeds caused those deities to have such food and such an experience of pleasure and pain.

10 So after some time … I found out what deeds caused those deities to have such food and such an experience of pleasure and pain. But I didn't know that these deities have a lifespan of such a length.

11 So after some time … I found out that these deities have a lifespan of such a length. But I didn't know whether or not I had previously lived together with those deities.

12 Then it occurred to me, 'What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from; and what deeds caused those deities to be reborn there after passing away from here; and what deeds caused those deities to have such food and such an experience of pleasure and pain; and that these deities have a lifespan of such a length; and whether or not I have previously lived together with those deities? Then my knowledge and vision would become even more purified.'

13 So after some time … I found out whether or not I have previously lived together with those deities.

14 As long as my knowledge and vision about the deities was not fully purified in these eight rounds, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

15 But when my knowledge and vision about the deities was fully purified in these eight rounds, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

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8.65 — DIMENSIONS OF MASTERY

✦

1 “Mendicants, there are these eight dimensions of mastery. What eight?

2 Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

3 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

4 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

5 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

6 Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

7 Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

8 Not perceiving form internally, someone sees forms externally, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

9 Not perceiving form internally, someone sees forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.

10 These are the eight dimensions of mastery.”

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8.66 — LIBERATIONS

✦

1 “Mendicants, there are these eight liberations. What eight? Having physical form, they see forms. This is the first liberation.

2 Not perceiving form internally, they see forms externally. This is the second liberation.

3 They’re focused only on beauty. This is the third liberation.

4 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

5 Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

6 Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

7 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

8 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

[9] These are the eight liberations.”

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8.67 — IGNOBLE EXPRESSIONS

✦

1 “Mendicants, there are these eight ignoble expressions. What eight? Saying you’ve seen, heard, thought, or known something, but you haven’t. And saying you haven’t seen, heard, thought, or known something, but you have. These are the eight ignoble expressions.”

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8.68 — NOBLE EXPRESSIONS

✦

1 “Mendicants, there are these eight noble expressions. What eight? Saying you haven’t seen, heard, thought, or known something, and you haven’t. And saying you’ve seen, heard, thought, or known something, and you have. These are the eight noble expressions.”

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8.69 — ASSEMBLIES

✦

1 “Mendicants, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the four great kings. An assembly of the gods of the thirty-three. An assembly of Māras. An assembly of divinities.

2 I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn’t know: ‘Who is this that speaks? Is it a god or a human?’ And when my Dhamma talk was finished I vanished. But when I vanished they didn’t know: ‘Who was that who vanished? Was it a god or a human?’

3 I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods of the four great kings … the gods of the thirty-three … Māras … divinities. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk.

3.2 But when I spoke they didn’t know: ‘Who is this that speaks? Is it a god or a human?’ And when my Dhamma talk was finished I vanished. But when I vanished they didn’t know: ‘Who was that who vanished? Was it a god or a human?’ These are the eight assemblies.”

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8.70 — EARTHQUAKES

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Ānanda, get your sitting cloth. Let's go to the Cāpāla Shrine for the day's meditation."

3 "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

4 Then the Buddha went up to the Cāpāla Shrine, where he sat down on the seat spread out. When he was seated he said to Venerable Ānanda:

5 "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

5.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

6 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

7 For a second time ...

8 And for a third time, the Buddha said to him:

9 "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it.

9.2 The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

10 But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and

happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

11 Then the Buddha said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

12 "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

13 And then, not long after Ānanda had left, Māra the Wicked said to the Buddha:

14 "Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

15 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching; not until they practice appropriately, living in line with the teaching; not until they've learned their denomination, and explain, teach, assert, establish, clarify, analyze, and reveal; not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.' Today you do have such monk disciples.

16 May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

17 Sir, you once made this statement: ‘Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned …’ …

18 ‘Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned …’ …

19 ‘Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned …’ … Today you do have such laywoman disciples.

20 Sir, may the Blessed One now be fully extinguished! May the Holy One be fully extinguished! Now is the time for the full extinguishment of the Buddha. Sir, you once made this statement:

21 ‘Wicked One, I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’ Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

22 Sir, may the Blessed One now be fully extinguished! May the Holy One be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

23 “Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished.”

24 So at the Cāpāla Shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

25 “Comparing the incomparable <j>with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

26 Then Venerable Ānanda thought, “That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

27 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, that was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

28 “Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

29 This great earth is established on water, the water is established on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

30 Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

31 Furthermore, when the being intent on awakening passes away from the host of joyful gods, he's conceived in his mother's womb, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

32 Furthermore, when the being intent on awakening comes out of his mother's womb mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

33 Furthermore, when the Realized One awakens to the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

34 Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

35 Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

36 Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

37 These are the eight causes and reasons for a great earthquake.”

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8.71 — INSPIRING ALL AROUND (1ST)

✦

1 “Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

2 A mendicant is faithful and ethical, but not learned. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned?’ When the mendicant is faithful, ethical, and learned, they’re complete in that respect.

3 A mendicant is faithful, ethical, and learned, but not a Dhamma speaker. … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they don’t get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty … they don’t realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

[4] When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who possesses these eight qualities is impressive all around, and is complete in every respect."

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8.72 — INSPIRING ALL AROUND (2ND)

✦

1 "A mendicant is faithful, but not ethical. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful and ethical?' When the mendicant is faithful and ethical, they're complete in that respect.

2 A mendicant is faithful and ethical, but not learned. … they're not a Dhamma speaker … they don't frequent assemblies … they don't teach Dhamma to the assembly with assurance … they don't have direct meditative experience of the peaceful liberations that are formless, transcending form … they don't realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

3 When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having

realized the ending of defilements, they're complete in that respect. A mendicant who possesses these eight qualities is impressive all around, and is complete in every respect."

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8.73 — MINDFULNESS OF DEATH (1ST)

✦

1 At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination. But do you develop mindfulness of death?”

4 When he said this, one of the mendicants said to the Buddha, “Sir, I develop mindfulness of death.”

5 “But mendicant, how do you develop it?”

6 “In this case, sir, I think: ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

7 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

8 “But mendicant, how do you develop it?”

9 “In this case, sir, I think: ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

10 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

11 “But mendicant, how do you develop it?”

12 “In this case, sir, I think: ‘Oh, if I’d only live for half a day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

13 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

14 “But mendicant, how do you develop it?”

15 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat a single almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

16 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

17 “But mendicant, how do you develop it?”

18 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat half an almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

19 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

20 “But mendicant, how do you develop it?”

21 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

22 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

23 “But mendicant, how do you develop it?”

24 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

25 Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

26 “But mendicant, how do you develop it?”

27 “In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

28 When this was said, the Buddha said to those mendicants:

29 “The mendicants who develop mindfulness of death by wishing to live for a day and night … or to live for a day … or to live for half a day … or to live as long as it takes to eat a meal of almsfood … or to live as long as it takes to eat half a meal of almsfood … or to live as long as it takes to chew

and swallow four or five mouthfuls … These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

30 But the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful … or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out … These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

31 So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

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8.74 — MINDFULNESS OF DEATH (2ND)

✦

1 At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants: “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It has freedom from death as its objective and culmination.

2 And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, with freedom from death as its objective and culmination? As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to my progress.’

2.2 That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die tonight?’

3 Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

4 Suppose your clothes or head were on fire. In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ...

5 But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

6 Or else, as night passes by and day draws close, a mendicant reflects: 'I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to my progress.'

6.2 That mendicant should reflect: 'Are there any bad, unskillful qualities that I haven't given up, which might be an obstacle to my progress if I die today?'

7 Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

8 Suppose your clothes or head were on fire. In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give

up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ...

[9] But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities. Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It has freedom from death as its objective and culmination."

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8.75 — ACCOMPLISHMENTS (1ST)

✦

1 “Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom. These are the eight accomplishments.

2 They’re enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

3 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

4 And so these eight qualities
of a faithful householder of discernment
are declared by the one who is truly named
to lead to happiness in both spheres,

5 welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity.”

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8.76 — ACCOMPLISHMENTS (2ND)

✦

1 “Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom.

2 And what is accomplishment in initiative? It’s when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

3 And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

4 And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

5 And what is accomplishment in balanced finances? It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

5.2 It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

5.3 If a gentleman has little income but an opulent life, there'll be some who say: 'This gentleman eats their wealth like a fig-eater!' If a gentleman has a large income but a spartan life, there'll be some who say: 'This gentleman is starving themselves to death!'

5.4 But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

6 And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

7 And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. This is called accomplishment in ethics.

8 And what is accomplishment in generosity? It's when a gentleman lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

9 And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

10 These are the eight accomplishments.

11 They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

12 Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

13 And so these eight qualities
of a faithful householder of discernment
are declared by the one who is truly named
to lead to happiness in both spheres,

welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity.”

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8.77 — DESIRES

✦

1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “Reverends, these eight individuals are found in the world. What eight?

4 First, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material things.

4.2 This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they sorrow and lament. They’ve fallen from the true teaching.

5 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. And when they acquire material things, they become intoxicated and negligent. They’ve fallen from the true teaching.

6 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. And material things don't come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things.

6.2 This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. But when they do not acquire material things, they sorrow and lament. They've fallen from the true teaching.

7 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. And so they become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

7.2 They don't try hard, strive, and make an effort to get them. But when they acquire material things, they become intoxicated and negligent. They've fallen from the true teaching.

8 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. But material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things.

8.2 This is called a mendicant who lives desiring material things. They try hard, strive, and make an effort to get them. But when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

9 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They try hard, strive, and make an effort to get them. And material things do come to them. But they don't become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

9.2 They try hard, strive, and make an effort to get them. But when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

10 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. And material things don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material things.

10.2 This is called a mendicant who lives desiring material things. They don't try hard, strive, and make an effort to get them. And when they do not acquire material things, they don't sorrow and lament. They haven't fallen from the true teaching.

11 Next, when a mendicant stays secluded, living independently, a desire arises for material things. They don't try hard, strive, and make an effort to get them. But material things do come to them. But they don't become indulgent and fall into negligence regarding those material things. This is called a mendicant who lives desiring material things.

11.2 They don't try hard, strive, and make an effort to get them. And when they acquire material things, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

12 These eight individuals are found in the world.”

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8.78 — GOOD ENOUGH

✦

1 There Sāriputta addressed the mendicants: “Reverends, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized.

1.2 Understanding the meaning and the teaching, they practice in line with the teaching. They’re a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

2 A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice in line with the teaching. They’re a good speaker.

2.2 Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

3 A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They

examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice in line with the teaching. They're not a good speaker.

3.2 Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

4 A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

4.2 They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

5 A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

5.2 They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three

qualities is good enough for themselves but not for others.

6 A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they've heard. But they don't examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

6.2 They're a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

7 A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've heard. They examine the meaning of teachings they've memorized. Understanding the meaning and the teaching, they practice in line with the teaching.

7.2 They're not a good speaker. Their voice isn't polished, clear, articulate, and doesn't express the meaning. They don't educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

8 A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don't readily memorize the teachings they've

heard. Nor do they examine the meaning of teachings they've memorized. Not understanding the meaning and the teaching, they don't practice in line with the teaching.

8.2 They're a good speaker who enunciates well. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves."

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8.79 — DECLINE

✦

1 “These eight things lead to the decline of a mendicant trainee. What eight? They relish work, talk, sleep, and company. They don’t guard the sense doors and they eat too much. They relish closeness and proliferation. These eight things lead to the decline of a mendicant trainee.

2 These eight things don’t lead to the decline of a mendicant trainee. What eight? They don’t relish work, talk, sleep and company. They guard the sense doors, and they don’t eat too much. They don’t relish closeness and proliferation. These eight things don’t lead to the decline of a mendicant trainee.”

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8.80 — GROUNDS FOR LAZINESS AND AROUSING ENERGY

✦

1 “Mendicants, there are eight grounds for laziness. What eight?

2 Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

3 Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the second ground for laziness.

4 Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the third ground for laziness.

5 Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth ground for laziness.

6 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the fifth ground for laziness.

7 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I've just eaten a load of beans. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the sixth ground for laziness.

8 Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the seventh ground for laziness.

9 Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness. These are the eight grounds for laziness.

10 There are eight grounds for arousing energy. What eight? Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

11 Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse up energy … This is the second ground for arousing energy.

12 Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy …' … This is the third ground for arousing energy.

13 Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy …' … This is the fourth ground for arousing energy.

14 Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I'd better preemptively rouse up energy …' … This is the fifth ground for arousing energy.

15 Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy …’ … This is the sixth ground for arousing energy.

16 Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy …’ … This is the seventh ground for arousing energy.

17 Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

18 These are the eight grounds for arousing energy.”

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8.81 — MINDFULNESS AND SITUATIONAL AWARENESS

✦

1 “Mendicants, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion.

1.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience

and prudence … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 When there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence, one who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint.

4.2 When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision.

4.3 When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

[6] In the same way, when there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

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8.82 — WITH PUṆṆIYA

✦

1 Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?"

3 "Puṇṇiya, when a mendicant has faith but doesn't approach, the Realized One doesn't feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach.

3.2 When a mendicant has faith and approaches, but doesn't pay homage … they pay homage, but don't ask questions … they ask questions, but don't actively listen to the teaching … they actively listen to the teaching, but don't remember the teaching they've heard … they remember the teaching they've heard, but don't examine the meaning of the teachings they've remembered … they examine the meaning of the teachings they've remembered, but, not having understood the meaning and the teaching, they don't practice in line with the principle of the teaching. The Realized One doesn't feel inspired to teach.

[4] But when a mendicant has faith, approaches, pays homage, asks questions, actively listens to the teachings, remembers the teachings, examines the meaning, and practices in line with the principle of the teaching, the Realized One feels inspired to teach. When someone possesses these eight qualities, the Realized One feels totally inspired to teach."

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8.83 — ROOTED

✦

1 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ How would you answer them?”

2 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

3 “Well then, mendicants, I will teach it. Listen and apply your mind well, I will speak.”

4 “Yes, sir,” they replied. The Buddha said this:

5 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core.’ When questioned by wanderers of other religions, that’s how you should answer them.”

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8.84 — A MASTER THIEF

✦

1 “Mendicants, a master thief with eight factors is soon executed, and doesn’t have long to live. What eight? He attacks unprovoked. He steals everything without exception. He kills a woman. He rapes a girl. He robs a monk. He robs the royal treasury. He works close to home. He’s not skilled at hiding his booty. A master thief with these eight factors is soon executed, and doesn’t have long to live.

2 A master thief with eight factors is not soon executed, and lives long. What eight? He doesn’t attack unprovoked. He doesn’t steal everything without exception. He doesn’t kill a woman. He doesn’t rape a girl. He doesn’t rob a monk. He doesn’t rob the royal treasury. He doesn’t work close to home. He’s skilled at hiding his booty. A master thief with these eight factors is not soon executed, and lives long.”

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8.85 — TERMS FOR THE REALIZED ONE

✦

1 "'Ascetic' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'Brahmin', 'Knowledge Master', 'Healer', 'Unstained', 'Immaculate', 'Knower', and 'Freed' are terms for the Realized One, the perfected one, the fully awakened Buddha.

2 The supreme should be attained by an ascetic,
a brahmin who has lived the life;
it should be attained by a knowledge master,
a healer.

3 The supreme should be attained by the unstained,
stainless and pure;
it should be attained by a knower,
who is free.

4 I am victorious in battle!
Released, I release others from their chains.
I am a giant completely tamed,
an adept, I am quenched."

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8.86 — WITH NĀGITA

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' ... It's good to see such perfected ones."

3 Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a colossal racket.

4 Now, at that time Venerable Nāgita was the Buddha's attendant. Then the Buddha said to Nāgita, "Nāgita, who's making that colossal racket? You'd think it was fishermen hauling in a catch!"

5 "Sir, it's these brahmins and householders of Icchānaṅgala. They've brought abundant fresh and cooked foods, and they're standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha."

6 “Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

7 “Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. It’s like when the heavens rain heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders, and people of town and country will incline the same way. Why is that? Because of the Buddha’s ethics and wisdom.”

8 “Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

9 Even some of the deities can’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can.

9.2 When you all come together to enjoy each other’s company, I think: ‘These venerables mustn’t get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they come together to enjoy each other’s company.’

10 Take mendicants I see poking each other with their fingers, giggling and playing together. I think to myself: 'These venerables mustn't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they're poking each other with their fingers, giggling and playing together.'

11 Take mendicants I see eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing. I think to myself: 'These venerables mustn't get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty like I can. That must be because they eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing.'

12 Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: 'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.' So I'm not pleased that that mendicant is living within a village.

13 Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: 'Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.' So I'm pleased that that mendicant is living in the wilderness.

14 Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: 'Now if this venerable's mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi,

they will preserve it.' So I'm pleased that that mendicant is living in the wilderness.

15 Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: 'Now this venerable will free the unfreed mind or preserve the freed mind.' So I'm pleased that that mendicant is living in the wilderness.

16 Take a mendicant who I see living within a village receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns, and capital cities and make their home there. So I'm not pleased that that mendicant is living within a village.

17 Take a mendicant who I see in the wilderness receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest. So I'm pleased that that mendicant is living in the wilderness.

18 Nāgita, when I'm walking along a road and I don't see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate."

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8.87 — TURNING THE BOWL UPSIDE DOWN

✦

1 “Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds. What eight? They try to prevent the mendicants from getting material things. They try to harm mendicants. They try to drive mendicants from a monastery. They insult and abuse mendicants. They divide mendicants against each other. They criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.

2 The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds. What eight? They don’t try to prevent the mendicants from getting material things. They don’t try to harm mendicants. They don’t try to drive mendicants from a monastery. They don’t insult and abuse mendicants. They don’t divide mendicants against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds.”

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8.88 — A PROCLAMATION OF NO CONFIDENCE

✦

1 “Mendicants, the lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has eight qualities. What eight? They try to prevent laypeople from getting material things. They try to harm laypeople. They insult and abuse laypeople. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They’re seen at an inappropriate place for collecting alms.

1.2 The lay followers may, if they wish, make a proclamation of no confidence in a mendicant who possesses these eight qualities.

2 The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities. What eight? They don’t try to prevent laypeople from getting material things. They don’t try to harm laypeople. They don’t insult and abuse laypeople. They don’t divide laypeople against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha.

2.2 They’re not seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of confidence in a mendicant who possesses these eight qualities.”

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8.89 — RECONCILIATION

✦

1 "Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They try to prevent laypeople from getting material things. They try to harm laypeople. They insult and abuse lay people. They divide laypeople against each other. They criticize the Buddha, the teaching, and the Saṅgha. They don't keep a legitimate promise made to a layperson.

1.2 The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

2 The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They don't try to prevent the laypeople from getting material things. They don't try to harm laypeople. They don't insult and abuse laypeople. They don't divide laypeople against each other.

2.2 They don't criticize the Buddha, the teaching, and the Saṅgha. They keep a legitimate promise made to a layperson. The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation."

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8.90 — PROPER BEHAVIOR IN A CASE OF AGGRAVATED MISCONDUCT

✦

1 “Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects. They must not perform an ordination, give dependence, or be attended by a novice. They must not consent to being appointed as adviser for nuns, and if they are appointed they should not give such advice. They must not consent to any Saṅgha appointment. They must not be put in a position of seniority. They must not resolve others from any offense similar to that which they have transgressed. A mendicant who has been convicted of aggravated misconduct must behave themselves properly in these eight respects.”

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8.91–117 — UNTITLED DISCOURSES WITH VARIOUS LAYWOMEN ON THE SABBATH

✦

[1] And then the lay woman Bojjhā … Sirīmā … Padumā … Sutanā … Manujā … Uttarā … Muttā … Khemā … Somā … Rucī … Cundī … Bimbī … Sumanā … Mallikā … Tissā … Tissamātā … Soṇā … Soṇā's mother … Kāṇā … Kāṇamātā … Uttarā, Nanda's mother … Visākhā, Migāra's mother … the lay woman Khujjuttarā … the lay woman Sāmāvatī … Suppavāsā the Koliyan … the lay woman Suppiyā … the housewife Nakula's mother …

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8.118 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “For insight into greed, eight things should be developed. What eight? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. For insight into greed, these eight things should be developed.”

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8.119 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 "For insight into greed, eight things should be developed. What eight? Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.' Perceiving form internally, they see forms externally, limitless, both pretty and ugly. … Not perceiving form internally, they see forms externally, limited, both pretty and ugly. … Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. … Not perceiving form internally, they see forms externally, blue, with blue color and blue appearance. … yellow … red …

1.2 Not perceiving form internally, they see forms externally, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' For insight into greed, these eight things should be developed."

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8.120 — UNTITLED DISCOURSE ON GREED (3RD)

✦

1 “For insight into greed, eight things should be developed. What eight? Having physical form, they see forms … not perceiving form internally, they see forms externally … they’re focused only on beauty … going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling … For insight into greed, these eight things should be developed.”

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8.121–147 — UNTITLED DISCOURSES ON GREED

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these eight things should be developed.”

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8.148–627 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 "For insight into hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity …

2 For insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence these eight things should be developed."

The Book of the Eights is finished.

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9.1 — AWAKENING

✦

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

2 "Mendicants, if wanderers of other religions were to ask: 'Reverends, what is the vital condition for the development of the qualities on the same side as awakening?' How would you answer them?"

3 "Our teachings are rooted in the Buddha. … The mendicants will listen and remember it."

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

5 "Yes, sir," they replied. The Buddha said this:

6 "Mendicants, if wanderers of other religions were to ask: 'Reverends, what is the vital condition for the development of the qualities on the same side as awakening?' You should answer them:

7 'It's when a mendicant has good friends, companions, and associates. This is the first vital condition for the development of the awakening factors.

8 Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second vital condition for the development of the qualities on the same side as awakening.

9 Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third vital condition for the development of the qualities on the same side as awakening.

10 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth vital condition for the development of the qualities on the same side as awakening.

11 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth vital condition for the development of the qualities on the same side as awakening.'

12 A mendicant with good friends, companions, and associates can expect to be ethical ...

13 A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...

14 A mendicant with good friends, companions, and associates can expect to live with energy roused up ...

15 A mendicant with good friends, companions, and associates can expect to be wise ...

16 But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

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9.2 — SUPPORTED

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of being ‘supported’. How is a mendicant who is supported defined?”

3 “Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them.

4 If a mendicant supported by conscience …

5 If a mendicant supported by prudence …

6 If a mendicant supported by energy …

7 If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them. What’s been given up is completely given up when it has been given up by seeing with noble wisdom.

8 But then, a mendicant grounded on these five things should rely on four things. What four? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That’s how a mendicant is supported.”

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9.3 — WITH MEGHIYA

✦

1 At one time the Buddha was staying near Cālikā, on the Cālikā mountain.

2 Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms."

3 "Please, Meghiya, go at your convenience."

4 Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā River. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.

5 Seeing this, it occurred to him, "Oh, this mango grove is lovely and delightful! This is good enough for striving for a gentleman wanting to strive. If the Buddha allows me, I'll come back to this mango grove to meditate."

6 Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding, "If the Buddha allows me, I'll go back to that mango grove to meditate."

7 "We're alone, Meghiya. Wait until another mendicant comes."

8 For a second time Meghiya said to the Buddha, “Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I’ll go back to that mango grove to meditate.”

9 “We’re alone, Meghiya. Wait until another mendicant comes.”

10 For a third time Meghiya said to the Buddha, “Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I’ll go back to that mango grove to meditate.”

11 “Meghiya, since you speak of striving in meditation, what can I say? Please, Meghiya, go at your convenience.”

12 Then Meghiya got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day’s meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

13 Then he thought, “Oh lord, how incredible, how amazing! I’ve gone forth out of faith from the lay life to homelessness, but I’m still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts.”

14 Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened.

16 “Meghiya, when the heart’s release is not ripe, five things help it ripen. What five?

17 Firstly, a mendicant has good friends, companions, and associates. This is the first thing ...

18 Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second thing ...

19 Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third thing ...

20 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing ...

21 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart's release is not ripe, helps it ripen.

22 A mendicant with good friends, companions, and associates can expect to be ethical ...

23 A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart ...

24 A mendicant with good friends, companions, and associates can expect to be energetic ...

25 A mendicant with good friends, companions, and associates can expect to be wise ...

26 But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit 'I am'. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit 'I am' and attain extinguishment in this very life."

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9.4 — WITH NANDAKA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked on the door-panel. The mendicants opened the door for the Buddha, and he entered the assembly hall, where he sat down on the seat spread out.

3 He said to Nandaka, "Nandaka, that was a long exposition of the teaching you gave to the mendicants. My back was aching while I stood outside the door waiting for the talk to end."

4 When he said this, Nandaka felt embarrassed and said to the Buddha, "Sir, we didn't know that the Buddha was standing outside the door. If we'd known, I wouldn't have said so much."

5 Then the Buddha, knowing that Nandaka was embarrassed, said to him, "Good, good, Nandaka! It's appropriate for gentlemen like you, who have gone forth out of faith from the lay life to homelessness, to sit together for a Dhamma talk. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence.

6 Nandaka, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I become faithful and ethical?' When a mendicant is faithful and ethical, they're complete in that respect.

7 A mendicant is faithful and ethical, but does not get internal serenity of heart. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I become faithful and ethical and get internal serenity of heart?' When a mendicant is faithful and ethical and gets internal serenity of heart, they're complete in that respect.

8 A mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect.

8.2 In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?'

9 When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect."

10 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

11 Then, not long after the Buddha left, Venerable Nandaka said to the mendicants, "Just now, reverends, the Buddha revealed a spiritual practice that's entirely full and pure in four statements, before getting up from his seat and entering his dwelling:

12 'Nandaka, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking, "How can I become faithful and ethical?" When a mendicant is faithful and ethical, they're complete in that respect.

13 A mendicant is faithful and ethical, but does not get internal serenity of heart. ...

14 They get internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect.

14.2 In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect, and should fulfill it, thinking: "How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?"

14.3 When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect.'

15 Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time. What five?

16 Firstly, a mendicant teaches Dhamma to the mendicants that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. Whenever they do this, they become liked and approved by the Teacher, respected and admired. This is the first benefit …

17 Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma. This is the second benefit …

18 Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, they see the meaning of a deep saying in that Dhamma with penetrating wisdom. This is the third benefit …

19 Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, their spiritual companions esteem them more highly, thinking, 'For sure this venerable has attained or will attain.' This is the fourth benefit …

20 Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, there may be trainee mendicants present, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. Hearing that teaching, they rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

20.2 There may be perfected mendicants present, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter

of continued existence, and are rightly freed through enlightenment. Hearing that teaching, they simply live happily in this life. This is the fifth benefit …

21 These are the five benefits of listening to the teachings at the right time and discussing the teachings at the right time."

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9.5 — POWERS

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1 “Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness.

2 And what is the power of wisdom? One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and considered to be skillful; those that are unskillful … blameworthy … blameless … dark … bright … to be cultivated … not to be cultivated … not worthy of the noble ones … worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of wisdom.

3 And what is the power of energy? One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy … dark … not to be cultivated … not worthy of the noble ones and considered to be not worthy of the noble ones.

3.2 One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless … bright … to be cultivated … worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of energy.

4 And what is the power of blamelessness? It’s when a noble disciple has blameless conduct by way of body, speech, and mind. This is called the power of blamelessness.

5 And what is the power of inclusiveness? There are these four ways of being inclusive. Giving, kindly words, taking care, and equality. The best of gifts is the gift of the teaching. The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who actively listens.

5.2 The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom.

5.3 The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one. This is called the power of inclusiveness. These are the four powers.

6 A noble disciple who has these four powers has got past five fears. What five? Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

7 Then that noble disciple reflects: 'I have no fear regarding livelihood. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might fear for their livelihood. A lazy person might fear for their livelihood. Someone who does blameworthy things by way of body, speech, and mind might fear for their livelihood. Someone who does not include others might fear for their livelihood. I have no fear of disrepute … I have no fear about feeling insecure in an assembly … I have no fear of death … I have no fear of a bad rebirth. Why would I be afraid of that?

7.2 I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might be afraid of a bad rebirth. A lazy person might be afraid of a bad rebirth. Someone who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth. Someone who does not include others might be afraid of a bad rebirth.'

8 A noble disciple who has these four powers has got past these five fears."

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9.6 — ASSOCIATION

✦

1 There Sāriputta addressed the mendicants:

2 “Reverends, you should distinguish two two kinds of individual: those you should associate with, and those you shouldn’t associate with. You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear. You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.

2.2 You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent. You should distinguish two kinds of village or town: those you should frequent, and those you shouldn’t frequent. You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.

3 ‘You should distinguish two two kinds of individual: those you should associate with, and those you shouldn’t associate with.’ That’s what I said, but why did I say it? Well, should you know of an individual: ‘When I associate with this individual, unskillful qualities grow, and skillful qualities decline. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.’

3.2 In this case you should leave that individual at that very time of the day or night, without asking. You shouldn’t follow them.

4 Whereas, should you know of an individual: 'When I associate with this individual, unskillful qualities grow, and skillful qualities decline. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.' In this case you should leave that individual after reflecting, without asking. You shouldn't follow them.

5 Well, should you know of an individual: 'When I associate with this individual, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.' In this case you should follow that individual after appraisal. You shouldn't leave them.

6 Whereas, should you know of an individual: 'When I associate with this individual, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.'

6.2 In this case you should follow that individual. You shouldn't leave them, even if they send you away. 'You should distinguish two kinds of individual: those you should associate with, and those you shouldn't associate with.' That's what I said, and this is why I said it.

7 ‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, but why did I say it? Well, should you know of a robe: ‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe.

7.2 Whereas, should you know of a robe: ‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe. ‘You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, and this is why I said it.

8 ‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, but why did I say it? Well, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood.

8.2 Whereas, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood.

8.3 ‘You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, and this is why I said it.

9 ‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging.

9.2 Whereas, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging.

9.3 ‘You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

10 ‘You should distinguish two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of village or town.

10.2 Whereas, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town.

10.3 ‘You should distinguish two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

11 ‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a country: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country.

11.2 Whereas, should you know of a country: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country.

11.3 ‘You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

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9.7 — WITH SUTAVĀ THE WANDERER

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Sir, this one time the Buddha was staying right here in Rājagaha, the Mountainfold. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in five respects.

2.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

3 "Indeed, Sutavā, you properly heard, learned, applied the mind, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey,

done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in nine respects.

3.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.'

3.3 In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

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9.8 — WITH THE WANDERER SAJJHA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Sir, this one time the Buddha was staying right here in Rājagaha, the Mountainfold. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in five respects.

2.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

3 "Indeed, Sajjha, you properly heard, learned, applied the mind, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey,

done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in nine respects.

3.2 A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can't abandon the Buddha, the teaching, the Saṅgha, or the training.'

3.3 In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart's goal, utterly ended the fetter of continued existence, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

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9.9 — INDIVIDUALS

✦

1 “Mendicants, these nine individuals are found in the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And the ordinary person. These are the nine individuals found in the world.”

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9.10 — WORTHY OF OFFERINGS DEDICATED TO THE GODS

✦

1 "Mendicants, these nine individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a lamb of the flock.

1.2 These are the nine individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world."

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9.11 — SĀRIPUTTA'S LION'S ROAR

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have completed the rainy season residence at Sāvatthī. I wish to leave to wander the countryside."

3 "Please, Sāriputta, go at your convenience." Then Sāriputta rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

4 And then, not long after Sāriputta had left, a certain monk said to the Buddha, "Sir, Venerable Sāriputta attacked me and left without saying sorry."

5 So the Buddha addressed one of the monks, "Please, monk, in my name tell Sāriputta that the Teacher summons him."

6 "Yes, sir," that monk replied. He went to Sāriputta and said to him, "Reverend Sāriputta, the Teacher summons you."

7 "Yes, reverend," Sāriputta replied.

8 Now at that time the venerables Mahāmoggallāna and Ānanda, taking a latchkey, went from dwelling to dwelling, saying: "Come forth, venerables! Come forth, venerables! Now Venerable Sāriputta will roar his lion's roar in the presence of the Buddha!"

9 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

10 “Sāriputta, one of your spiritual companions has made this complaint: ‘Venerable Sāriputta attacked me and left without saying sorry.’”

11 “Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

12 Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

13 Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

14 Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn’t horrified, repelled, and disgusted because of this. In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

15 Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the wind, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

16 Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

17 Suppose a boy or girl of a corpse-worker tribe, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind. In the same way, I live with a heart like a boy or girl of a corpse-worker tribe, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

18 Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns. In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

19 Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the carcass of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, I'm horrified, repelled, and disgusted by this rotting body. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

20 Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks. In the same way, I carry around this body that's leaking and oozing from holes and cracks. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."

21 Then that monk rose from his seat, placed his robe over one shoulder, bowed with his head to the Buddha's feet, and said, "I made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sāriputta with an incorrect, hollow, false, untruthful claim. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

22 "Indeed, monk, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

23 Then the Buddha said to Venerable Sāriputta, "Sāriputta, forgive that futile man before his head explodes into seven pieces right here."

24 “I will pardon that venerable if he asks me: ‘May the venerable please pardon me too.’”

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9.12 — WITH RESIDUE

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I visit the monastery for the wanderers of other religions?" Then he went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

3 Now at that time while those wanderers of other religions were sitting together this discussion came up among them:

4 "Reverends, no one who dies with residue is exempt from hell, the animal realm, or the ghost realm. They're not exempt from places of loss, bad places, the underworld."

5 Sāriputta neither approved nor rejected that statement of the wanderers of other religions. He rose from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

6 Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

8 “Sāriputta, these foolish, incompetent wanderers following other religions: who are they to know whether someone has residue or not?

9 There are these nine individuals who, dying with residue, are exempt from hell, the animal realm, and the ghost realm. They’re exempt from places of loss, bad places, the underworld. What nine?

10 There’s an individual who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they’re extinguished between one life and the next. This is the first individual …

11 Furthermore, there’s an individual who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they’re extinguished upon landing. This is the second individual …

12 With the ending of the five lower fetters they’re extinguished without extra effort. This is the third individual …

13 With the ending of the five lower fetters they’re extinguished with extra effort. This is the fourth individual …

14 With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the fifth individual …

15 Furthermore, there’s an individual who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering. This is the sixth individual …

16 Furthermore, there's an individual who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. This is the seventh individual …

17 Furthermore, there's an individual who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering. This is the eighth individual …

18 Furthermore, there's an individual who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. This is the ninth individual …

19 These foolish, incompetent wanderers following other religions: who are they to know whether someone has residue or not? These are the nine individuals who, dying with residue, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

20 Up until now, Sāriputta, I have not felt the need to give this exposition of the teaching to the monks, nuns, laymen, and laywomen. Why is that? For I didn't want those who heard it to introduce negligence. However, I have spoken it in order to answer your question."

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9.13 — WITH KOṬṬHITA

✦

1 Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

2 “Reverend Sāriputta, is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced in this life be experienced by me in lives to come’?”

3 “Certainly not, reverend.”

4 “Then is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”

5 “Certainly not.”

6 “Is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”

7 “Certainly not.”

8 “Then is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”

9 “Certainly not.”

10 “Is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”

11 “Certainly not.”

12 “Then is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”

13 “Certainly not.”

14 “Is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced a lot be experienced by me a little’?”

15 “Certainly not.”

16 “Then is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced a little be experienced by me a lot’?”

17 “Certainly not.”

18 “Is the spiritual life led under the Buddha for this goal: ‘May deeds to be experienced by me be not experienced’?”

19 “Certainly not.”

20 “Then is the spiritual life led under the Buddha for this goal: ‘May deeds not to be experienced be experienced’?”

21 “Certainly not.”

22 “Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, ‘Certainly not’.

23 When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life …

24 deeds to be experienced as pleasant are experienced as painful …

25 deeds to be experienced as painful are experienced as pleasant …

26 deeds to be experienced when ripe are experienced when unripe …

27 deeds to be experienced when unripe are experienced when ripe …

28 deeds to be experienced a lot are experienced a little …

29 deeds to be experienced a little are experienced a lot …

30 deeds to be experienced are not experienced …

31 When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, ‘Certainly not.’ Then what exactly is the goal of leading the spiritual life under the Buddha?”

32 “Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended.”

33 “But what is the unknown, unseen, unattained, unrealized, and uncomprehended?”

34 “‘This is suffering.’ … ‘This is the origin of suffering.’ … ‘This is the cessation of suffering.’ … ‘This is the practice that leads to the cessation of suffering.’ … This is the unknown, unseen, unattained, unrealized, and uncomprehended. The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this.”

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9.14 — WITH SAMIDDHI

✦

1 Then Venerable Samiddhi went up to Venerable Sāriputta, bowed, and sat to one side. Venerable Sāriputta said to him:

2 “Samiddhi, based on what do thoughts arise in a person?”

3 “Based on name and form, sir.”

4 “Where do they become diversified?”

5 “In the elements.”

6 “What is their origin?”

7 “Contact is their origin.”

8 “What is their meeting place?”

9 “Feeling is their meeting place.”

10 “What is their chief?”

11 “Immersion is their chief.”

12 “What is their ruler?”

13 “Mindfulness is their ruler.”

14 “What is their overseer?”

15 “Wisdom is their overseer.”

16 “What is their core?”

17 “Freedom is their core.”

18 “What is their objective?”

19 “Their objective is freedom from death.”

20 “Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered ‘name and form’. When you were asked … what is their objective, you answered ‘freedom from death’. Good, good, Samiddhi! It’s good that you answered each question. But don’t get conceited because of that.”

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9.15 — THE SIMILE OF THE BOIL

✦

1 "Mendicants, suppose there was a boil that was many years old. And that boil had nine orifices that were continually open wounds. Whatever oozed out of them would be filthy, stinking, and disgusting. Whatever exuded from them would be filthy, stinking, and disgusting.

2 'Boil' is a term for this body made up of the four principal states, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And that boil has nine orifices that are continually open wounds. Whatever oozes out of them is filthy, stinking, and disgusting. Whatever exudes from them is filthy, stinking, and disgusting. So, mendicants, have no illusion about this body."

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9.16 — PERCEPTIONS

✦

1 “Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. Their objective and culmination is freedom from death. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. These nine perceptions, when developed and cultivated, are very fruitful and beneficial. Their objective and culmination is freedom from death.”

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9.17 — FAMILIES

✦

1 "Mendicants, visiting a family with nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile. What nine? They don't politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have fine things they give coarse things. They give carelessly, not carefully.

1.2 They don't sit nearby to listen to the teachings. When you're speaking, they don't listen well. Visiting a family with these nine factors is not worthwhile, or if you've already arrived, sitting down is not worthwhile.

2 Visiting a family with nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile. What nine? They politely rise, bow, and offer a seat. They don't hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings.

2.2 When you're speaking, they listen well. Visiting a family with these nine factors is worthwhile, or if you've already arrived, sitting down is worthwhile."

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9.18 — THE SABBATH WITH NINE FACTORS

✦

1 “Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and brilliant and bountiful. And how should it be observed?

2 It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of sympathy for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of sympathy for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor. …

3 ‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a grass mat. I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a cot or a grass mat. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor.

4 They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is its ninth factor.

5 The observance of the sabbath with its nine factors in this way is very fruitful and beneficial and brilliant and bountiful.”

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9.19 — A DEITY

✦

1 “Mendicants, tonight, several glorious deities, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, but we didn’t bow. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

2 Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them and bowed, but we didn’t offer a seat. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

3 Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, bowed, and offered a seat, but we didn’t share as best we could. …’

4 ‘… we didn’t sit nearby to listen to the teachings. …’

5 ‘… we didn’t actively listen to the teachings. …’

6 ‘… we didn’t memorize the teachings. …’

7 ‘… we didn’t examine the meaning of teachings we’d memorized. …’

8 ‘… not having understood the meaning and the teaching, we didn’t practice in line with the teaching. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

9 Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced in line with the teaching. And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’

10 Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”

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9.20 — ABOUT VELĀMA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, I wonder whether your family gives gifts?"

2 "It does, sir. But only coarse sour gruel with false black pepper."

3 "Householder, someone might give a gift that's either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences.

3.2 Then wherever the result of any such gift manifests, their mind doesn't incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers don't want to listen to them. They don't actively listen or try to understand. Why is that? Because that is the result of deeds done carelessly.

4 Someone might give a gift that's either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don't give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

4.2 And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand. Why is that? Because that is the result of deeds done carefully.

5 Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold cups filled with silver. 84,000 silver cups filled with gold. 84,000 bronze cups filled with gold coins. 84,000 elephants with gold adornments and banners, covered with snow gold netting.

5.2 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with snow gold netting. 84,000 milk cows with muslin halter and bronze pails. 84,000 maidens bedecked with jeweled earrings.

5.3 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 cloths of delicate linen, cotton, silk, and wool. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

6 Householder, you might think: 'Surely the brahmin Velāma must have been someone else at that time?' But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no one worthy of a religious donation, and no one to purify the religious donation.

7 It would be more fruitful to feed one individual accomplished in view than that great offering of Velāma.

8 It would be more fruitful to feed one once-returner than a hundred of those accomplished in view.

9 It would be more fruitful to feed one non-returner than a hundred once-returners.

10 It would be more fruitful to feed one perfected one than a hundred non-returners.

11 It would be more fruitful to feed one independent Buddha than a hundred perfected ones.

12 It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred independent Buddhas.

13 It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.

14 It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.

15 It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.

16 It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

17 It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow's udder—than to undertake the training rules.

18 It would be more fruitful to develop the perception of impermanence —even as long as a finger-snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow's udder."

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9.21 — IN THREE PARTICULARS

✦

1 "The humans of the land north of Kuru surpass the gods of the thirty-three and the humans of the Black Plum Tree Land in three particulars. What three? They're selfless and not possessive. They have a fixed lifespan. They have a distinctive nature. The humans of the land north of Kuru surpass the gods of the thirty-three and the humans of the Black Plum Tree Land in these three particulars.

2 The gods of the thirty-three surpass the humans of the land north of Kuru and the Black Plum Tree Land in three particulars. What three? Heavenly lifespan, beauty, and happiness. The gods of the thirty-three surpass the humans of the land north of Kuru and the Black Plum Tree Land in these three particulars.

3 The humans of the Black Plum Tree Land surpass the humans of the land north of Kuru and the gods of the thirty-three in three particulars. What three? Bravery, mindfulness, and the spiritual life is lived here. The humans of the Black Plum Tree Land surpass the humans of the land north of Kuru and the gods of the thirty-three in these three particulars."

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9.22 — A WILD COLT

✦

1 "Mendicants, I will teach you about three wild colts and three wild people; three excellent horses and three excellent people; and three fine thoroughbred horses and three fine thoroughbred people. Listen and apply your mind well, I will speak.

2 And what are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned. These are the three wild colts.

3 And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

4 And how is a wild person fast, but not beautiful or well proportioned? It's when a mendicant truly understands: 'This is suffering' ... 'This is the origin of suffering' ...

4.2 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'. This is how they're fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they're not beautiful, I say. And they don't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

4.3 This is how they're not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

5 And how is a wild person fast and beautiful, but not well proportioned? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ …

5.2 ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. But they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

6 And how is a wild person fast, beautiful, and well proportioned? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ …

6.2 ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re well proportioned, I say.

6.3 This is how a wild person is fast, beautiful, and well proportioned. These are the three wild people.

7 And what are the three excellent horses? One excellent horse … is fast, beautiful, and well proportioned. These are the three excellent horses.

8 What are the three excellent people? One excellent person … is fast, beautiful, and well proportioned.

9 And how is an excellent person … fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering.

9.2 This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person is fast, beautiful, and well proportioned. These are the three excellent people.

10 And what are the three fine thoroughbred horses? One fine thoroughbred horse … is fast, beautiful, and well proportioned. These are the three fine thoroughbred horses.

11 And what are the three fine thoroughbred people? One fine thoroughbred person … is fast, beautiful, and well proportioned.

12 And how is a fine thoroughbred person … fast, beautiful, and well proportioned? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements. This is how they're fast, I say.

12.2 When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how

they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned. These are the three fine thoroughbred people."

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9.23 — ROOTED IN CRAVING

✦

1 “Mendicants, I will teach you about nine things rooted in craving. And what are the nine things rooted in craving? Craving gives rise to searching. Searching gives rise to gaining material things. Gaining material things gives rise to evaluation. Evaluation gives rise to desire and lust. Desire and lust gives rise to attachment. Attachment gives rise to ownership. Ownership gives rise to stinginess. Stinginess gives rise to safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, backbiting, and lies. These are the nine things rooted in craving.”

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9.24 — ABODES OF SENTIENT BEINGS

✦

1 “Mendicants, there are nine abodes of sentient beings. What nine?

2 There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

3 There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in the Divinity’s host through the first absorption. This is the second abode of sentient beings.

4 There are sentient beings that are unified in body and diverse in perception, such as the gods of sublime luminosity. This is the third abode of sentient beings.

5 There are sentient beings that are unified in body and unified in perception, such as the gods of universal beauty. This is the fourth abode of sentient beings.

6 There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

7 There are sentient beings that have gone totally beyond perceptions of form. With the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have

been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

8 There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

9 There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

10 There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

11 These are the nine abodes of sentient beings.”

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9.25 — CONSOLIDATED BY WISDOM

✦

1 "Mendicants, when a mendicant's mind has been well consolidated with wisdom it's appropriate for them to say: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."'

2 And how is a mendicant's mind well consolidated with wisdom? The mind is well consolidated with wisdom when they know: 'My mind is without greed.' … 'My mind is without hate.' …

2.2 'My mind is without delusion.' … 'My mind is not liable to become greedy.' … 'My mind is not liable to become hateful.' … 'My mind is not liable to become deluded.' …

2.3 'My mind is not liable to return to rebirth in the sensual realm.' … 'My mind is not liable to return to rebirth in the realm of luminous form.' … 'My mind is not liable to return to rebirth in the formless realm.'

2.4 When a mendicant's mind has been well consolidated with wisdom it's appropriate for them to say: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."'"

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9.26 — THE SIMILE OF THE STONE POST

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 There Venerable Candikāputta addressed the mendicants, "Reverends, Devadatta teaches the mendicants like this: 'When a mendicant's mind is solidified by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"'"

3 When he said this, Venerable Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'"'"

4 For a second time ...

5 And for a third time Venerable Candikāputta addressed the mendicants ...

6 And for a third time, Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate

for them to say: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

7 And how is a mendicant’s mind well consolidated by heart? The mind is well consolidated by heart when they know: ‘My mind is without greed.’ … ‘My mind is without hate.’ …

7.2 ‘My mind is without delusion.’ … ‘My mind is not liable to become greedy.’ … ‘My mind is not liable to become hateful.’ … ‘My mind is not liable to become deluded.’ …

7.3 ‘My mind is not liable to return to rebirth in the sensual realm.’ … ‘My mind is not liable to return to rebirth in the realm of luminous form.’ … ‘My mind is not liable to return to rebirth in the formless realm.’

8 When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t occupy their mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

9 Suppose there was a stone post, sixteen feet long. Eight feet were buried underground, and eight above ground. And violent storms were to blow up out of the east, the west, the north, and the south. They couldn’t make it tremor and tremble and quake. Why is that? It’s because that stone post is firmly embedded, with deep foundations.

9.2 In the same way, when a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t occupy their mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance.

10 If even compelling sounds … smells … tastes … touches … and ideas come into the range of the mind they don't occupy the mind. Their mind is quite untainted. It is steady, imperturbable, observing disappearance."

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9.27 — FEARS AND ENMITIES (1ST)

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, when a noble disciple has quelled five fears and enmities, and possesses the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

3 What are the five fears and enmities they have quelled? Anyone who kills living creatures brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures does not brim with fear and enmity either in this life or in lives to come, and doesn't experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from killing living creatures.

4 Anyone who steals …

5 Anyone who commits sexual misconduct …

6 Anyone who lies …

7 Anyone who consumes beer, wine, and liquor intoxicants brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from beer, wine, and liquor intoxi-

cants does not brim with fear and enmity either in this life or in lives to come, and doesn't experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants.

8 These are the five fears and enmities they have quelled.

9 What are the four factors of stream-entry that they possess? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

10 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

11 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

12 And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they possess.

13 When a noble disciple has quelled these five fears and enmities, and possesses these four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’”

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9.28 — FEARS AND ENMITIES (2ND)

✦

1 “Mendicants, when a noble disciple has quelled five fears and enmities, and possesses the four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’

2 What are the five fears and enmities they have quelled? Anyone who kills living creatures brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures does not brim with fear and enmity either in this life or in lives to come, and doesn’t experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from killing living creatures.

3 Anyone who steals … commits sexual misconduct … lies … Anyone who consumes beer, wine, and liquor intoxicants brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness.

3.2 Anyone who refrains from beer, wine, and liquor intoxicants does not brim with fear and enmity either in this life or in lives to come, and doesn’t experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants. These are the five fears and enmities they have quelled.

[4] What are the four factors of stream-entry that they possess? When a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they possess.

[5] When a noble disciple has quelled these five fears and enmities, and possesses these four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'"

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9.29 — GROUNDS FOR RESENTMENT

✦

1 “Mendicants, there are nine grounds for resentment. What nine? Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong to someone I love’ … ‘They are doing wrong to someone I love’ … ‘They will do wrong to someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment. These are the nine grounds for resentment.”

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9.30 — GETTING RID OF RESENTMENT

✦

1 “Mendicants, there are these nine ways to get rid of resentment. What nine? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me …’ … ‘They will harm me …’ … ‘They harmed someone I love …’ … ‘They are harming someone I love …’ … ‘They will harm someone I love …’ … ‘They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. These are the nine ways to get rid of resentment.”

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9.31 — PROGRESSIVE CESSATIONS

✦

1 “Mendicants, there are these nine progressive cessations. What nine?

2 For someone who has attained the first absorption, sensual perceptions have ceased.

3 For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

4 For someone who has attained the third absorption, rapture has ceased.

5 For someone who has attained the fourth absorption, breathing has ceased.

6 For someone who has attained the dimension of infinite space, the perception of form has ceased.

7 For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

8 For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

9 For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

10 For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

11 These are the nine progressive cessations.”

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9.32 — PROGRESSIVE MEDITATIONS

✦

1 “Mendicants, there are these nine progressive meditations. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. These are the nine progressive meditations.”

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9.33 — THE NINE PROGRESSIVE MEDITATIVE ATTAINMENTS

✦

1 “Mendicants, I will teach you the nine progressive meditative attainments … And what are the nine progressive meditative attainments?

2 Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’

2.2 If someone should say, ‘I do not know or see where sensual pleasures cease’, they should be told: ‘Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

2.3 That’s where sensual pleasures cease.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with cupped palms.

3 Where the placing of the mind and keeping it connected cease, and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: ‘Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.’

3.2 If someone should say, ‘I do not know or see where the placing of the mind and keeping it connected cease’, they should be told: ‘It’s when a mendicant, as the placing of the mind and keeping it connected are stilled,

enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

3.3 That's where the placing of the mind and keeping it connected cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

4 Where rapture ceases, and those who have thoroughly ended rapture meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

4.2 If someone should say, 'I do not know or see where rapture ceases', they should be told: 'It's when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss".

4.3 That's where rapture ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

5 Where bliss with equanimity ceases, and those who have thoroughly ended bliss with equanimity meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

5.2 If someone should say, 'I do not know or see where bliss with equanimity ceases', they should be told: 'It's when a mendicant, with the giving up of pleasure and pain and the disappearance of former happiness

and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where bliss with equanimity ceases.'

5.3 Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

6 Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

6.2 If someone should say, 'I do not know or see where perceptions of form ceases', they should be told: 'It's when a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enters and remains in the dimension of infinite space.

6.3 That's where perceptions of form cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

7 Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the dimension of infinite space meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

7.2 If someone should say, 'I do not know or see where the perception of the dimension of infinite space ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enters and remains in the dimension of infinite consciousness.

7.3 That's where the perception of the dimension of infinite space ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

8 Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

8.2 If someone should say, 'I do not know or see where the perception of the dimension of infinite consciousness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enters and remains in the dimension of nothingness.

8.3 That's where the perception of the dimension of infinite consciousness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

9 Where the perception of the dimension of nothingness ceases, and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

9.2 If someone should say, 'I do not know or see where the perception of the dimension of nothingness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That's where the perception of the dimension of nothingness ceases.'

9.3 Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

10 Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: 'Clearly those venerables are desireless, quenched, crossed over, and gone beyond in that respect.'

10.2 If someone should say, 'I do not know or see where the perception of the dimension of neither perception nor non-perception ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

10.3 That's where the perception of the dimension of neither perception nor non-perception ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with cupped palms.

11 These are the nine progressive meditative attainments."

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9.34 — EXTINGUISHMENT IS BLISS

✦

1 At one time Venerable Sāriputta was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 There he addressed the mendicants: "Reverends, extinguishment is bliss! Extinguishment is bliss!"

3 When he said this, Venerable Udāyī said to him, "But Reverend Sāriputta, what's blissful about it, since nothing is felt?"

4 "The fact that nothing is felt is precisely what's blissful about it.

5 Reverend, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

6 First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by sensual pleasures beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them.

6.2 In the same way, should perception and focus accompanied by sensual pleasures beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That's the way to understand how extinguishment is bliss.

7 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by placing of the mind beset them, that's an affliction for them.

7.2 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by placing of the mind beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

8 Furthermore, take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. While a mendicant is practicing such a meditation, if perception and focus accompanied by rapture beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them.

8.2 In the same way, should perception and focus accompanied by rapture beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

9 Furthermore, take a mendicant who, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, enters and remains in the fourth absorption. While a mendicant is practicing such a

meditation, if perception and focus accompanied by bliss with equanimity beset them, that's an affliction for them.

9.2 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by bliss with equanimity beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

10 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

10.2 While a mendicant is practicing such a meditation, if perception and focus accompanied by form beset them, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by form beset them, that's an affliction for them.

10.3 And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

11 Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. While a mendicant is practicing such a meditation, if perception and focus accompanied by the dimension of infinite space beset them, that's an affliction for them.

11.2 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by the dimension of infinite space beset them, that's an affliction

for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

12 Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. While a mendicant is practicing such a meditation, if perception and focus accompanied by the dimension of infinite consciousness beset them, that's an affliction for them.

12.2 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by the dimension of infinite consciousness beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

13 Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. While a mendicant is practicing such a meditation, if perception and focus accompanied by the dimension of nothingness beset them, that's an affliction for them.

13.2 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perception and focus accompanied by the dimension of nothingness beset them, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

14 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

15 That too is a way to understand how extinguishment is bliss.”

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9.35 — THE SIMILE OF THE COW

✦

1 “Mendicants, suppose there was a mountain cow who was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains. She might think, ‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’ She’d take a step with a fore-hoof; but before it was properly set down, she’d lift up a hind-hoof.

1.2 She wouldn’t go somewhere she’d never been before, or eat grass and drink water that she’d never tried before. And she’d never return safely to the place she had started from. Why is that? Because that mountain cow was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.

2 In the same way, some foolish, incompetent, unskillful mendicant, lacking common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But they don’t cultivate, develop, and make much of that basis; they don’t ensure it is properly stabilized.

3 They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.’ But they’re not able to enter and remain in the second absorption.

3.2 They think, ‘Why don’t I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ But they’re not able to enter and remain in the first absorption.

3.3 This is called a mendicant who has slipped and fallen from both sides. They’re like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.

4 Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains. She might think, ‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’ She’d take a step with a forehoof; and after it was properly set down, she’d lift up a hind-hoof.

4.2 She’d go somewhere she’d never been before, and eat grass and drink water that she’d never tried before. And she’d return safely to the place she had started from. Why is that? Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains.

4.3 In the same way, some astute, competent, skillful mendicant, using common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

5 They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.’

5.2 Without charging at the second absorption, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

6 They think, ‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’ Without charging at the third absorption, with the fading away of rapture, they enter and remain in the third absorption. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

7 They think, ‘Why don’t I, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’ Without charging at the fourth absorption, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption. They cultivate, develop, and make much of that basis, ensuring that it’s properly stabilized.

8 They think, ‘Why don’t I, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in

the dimension of infinite space.' Without charging at the dimension of infinite space, with the fading away of rapture, they enter and remain in the dimension of infinite space. They cultivate, develop, and make much of that basis, ensuring that it's properly stabilized.

9 They think, 'Why don't I, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enter and remain in the dimension of infinite consciousness.' Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness. They cultivate, develop, and make much of that basis, ensuring that it's properly stabilized.

10 They think, 'Why don't I, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enter and remain in the dimension of nothingness.' Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness. They cultivate, develop, and make much of that basis, ensuring that it's properly stabilized.

11 They think, 'Why don't I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.' Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception. They cultivate, develop, and make much of that basis, ensuring that it's properly stabilized.

12 They think, 'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.' Without charging at the cessation of perception

and feeling, they enter and remain in the cessation of perception and feeling.

13 When a mendicant enters and emerges from any one of these attainments, their mind becomes pliable and workable. With a pliable and workable mind, their immersion becomes limitless and well developed. They extend the mind to realize by insight each and every thing that can be realized by insight; and they are capable of realizing those things, since each and every one is within range.

14 They might wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the realm of divinity.' They are capable of realizing it, since each and every one is within range.

15 They might wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and heavenly, whether near or far.' They are capable of realizing it, since each and every one is within range.

16 They might wish: 'May I understand the minds of other beings and individuals, having encompassed them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi

… mind not immersed in samādhi … freed mind … and unfreed mind as "unfreed mind".' They are capable of realizing it, since each and every one is within range.

17 They might wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food.

17.2 This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.' They're capable of realizing it, since each and every one is within range.

18 They might wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings pass on according to their deeds.' They're capable of realizing it, since each and every one is within range.

19 They might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ They’re capable of realizing it, since each and every one is within range.”

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9.36 — DEPENDING ON ABSORPTION

✦

1 “Mendicants, I say that the first absorption is a basis for ending the defilements. The second absorption is also a basis for ending the defilements. The third absorption is also a basis for ending the defilements. The fourth absorption is also a basis for ending the defilements. The dimension of infinite space is also a basis for ending the defilements. The dimension of infinite consciousness is also a basis for ending the defilements. The dimension of nothingness is also a basis for ending the defilements. The dimension of neither perception nor non-perception is also a basis for ending the defilements. The cessation of perception and feeling is also a basis for ending the defilements.

2 ‘The first absorption is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption.

2.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

2.3 They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fad-

ing away, cessation, extinguishment.' Abiding in that they attain the ending of defilements.

2.4 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

3 It's like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way a noble disciple, quite secluded from sensual pleasures, enters and remains in the first absorption.

3.2 They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

3.3 They turn their mind away from those things, and apply it to freedom from death: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements.

3.4 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

3.5 'The first absorption is a basis for ending the defilements.' That's what I said, and this is why I said it.

4 ‘The second absorption is also a basis for ending the defilements.’ …

5 ‘The third absorption is also a basis for ending the defilements.’ …

6 ‘The fourth absorption is also a basis for ending the defilements.’ …

8 ‘The dimension of infinite space is also a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

8.2 They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

8.3 They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements.

8.4 If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

9 It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant

who enters and remains in the dimension of infinite space. … ‘The dimension of infinite space is a basis for ending the defilements.’ That’s what I said, and this is why I said it.

10 ‘The dimension of infinite consciousness is a basis for ending the defilements.’ …

11 ‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

11.2 They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

11.3 They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements.

11.4 If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

12 It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant

who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness.

12.2 They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as gloom, as an affliction, as alien, as breaking apart, as empty, as not-self.

12.3 They turn their mind away from those things, and apply it to freedom from death: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements.

12.4 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

12.5 'The dimension of nothingness is a basis for ending the defilements.' That's what I said, and this is why I said it.

13 And so, mendicants, penetration to enlightenment extends as far as attainments with perception. But the two dimensions that depend on these — the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by meditators who are skilled in these attainments and skilled in emerging from them, after they've entered them and emerged from them."

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9.37 — BY ĀNANDA

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Ānanda said this:

3 "It's incredible, reverends, it's amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opening amid confinement. It's in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

4 The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field. The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field. The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field.

4.2 The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field. The body itself is actually present, and so are those touches. Yet one will not experience that sense-field."

5 When he said this, Venerable Udāyī said to Venerable Ānanda:

6 "Reverend Ānanda, is one who doesn't experience that sense-field actually percipient or not?"

7 “Reverend, one who doesn’t experience that sense-field is actually percipient, not non-percipient.”

8 “But what does one who doesn’t experience that sense-field perceive?”

9 “It’s when a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. One who doesn’t experience that sense-field perceives in this way.

10 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. One who doesn’t experience that sense-field perceives in this way.

11 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. One who doesn’t experience that sense-field perceives in this way.

12 Reverend, this one time I was staying near Sāketa in the deer park in Añjana Wood. Then the nun Jaṭilagāhikā came up to me, bowed, stood to one side, and said to me: ‘Honorable Ānanda, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious. What did the Buddha say was the fruit of this immersion?’

13 When she said this, I said to her: ‘Sister, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious. The Buddha said that the fruit of this immersion is enlightenment.’ One who doesn’t experience that sense-field perceives in this way, too.”

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9.38 — BRAHMIN COSMOLOGISTS

✦

1 Then two brahmin cosmologists went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to the Buddha:

2 "Worthy Gotama, Pūraṇa Kassapa claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He says: 'With infinite knowledge I know and see that the cosmos is infinite.' And the Jain ascetic of the Ñātika clan also claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' He says: 'With infinite knowledge I know and see that the cosmos is finite.'

2.2 These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?"

3 "Enough, brahmins, let that be. I will teach you the Dhamma. Listen and apply your mind well, I will speak."

4 "Yes, worthy sir," those brahmins replied. The Buddha said this:

5 "Suppose there were four men standing in the four quarters. Each of them was extremely fast, with an extremely mighty stride. They're as fast as a light arrow easily shot across the shadow of a palm tree by a well-

trained expert archer with a strong bow. Their stride was such that it spanned from the eastern ocean to the western ocean.

5.2 Then the man standing in the east would say: 'I will reach the end of the world by traveling.' Though he'd travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he'd die along the way, never reaching the end of the world. Then the man standing in the west ... Then the man standing in the north ...

5.3 Then the man standing in the south would say: 'I will reach the end of the world by traveling.' Though he'd travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he'd die along the way, never reaching the end of the world. Why is that?

5.4 I say it's not possible to know or see or reach the end of the world by running like this. But I also say there's no making an end of suffering without reaching the end of the world.

6 These five kinds of sensual stimulation are called the world in the training of the Noble One. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These five kinds of sensual stimulation are called the world in the training of the Noble One.

7 Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and

keeping it connected. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

8 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption ... third absorption ... fourth absorption. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

9 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world.

9.2 Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

10 Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness. ... the dimension of nothingness ... the dimension of neither perception nor non-perception. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

11 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they've crossed over clinging to the world."

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9.39 — THE WAR BETWEEN THE GODS AND THE TITANS

✦

1 “Once upon a time, mendicants, a battle was fought between the gods and the titans. In that battle the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.

2 Then the gods thought, ‘The titans are still in pursuit. Why don’t we engage them in battle a second time?’ And so a second battle was fought between the gods and the titans. And for a second time the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.

3 Then the gods thought, ‘The titans are still in pursuit. Why don’t we engage them in battle a third time?’ And so a third battle was fought between the gods and the titans. And for a third time the titans won and the gods lost. Defeated and terrified, the gods fled right into the castle of the gods.

4 When they had entered their castle, they thought, ‘Now we’re in a secure location and the titans can’t do anything to us.’ The titans also thought, ‘Now the gods are in a secure location and we can’t do anything to them.’

5 Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit.

6 Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a second time?’ And so a second battle was fought between the gods and the titans. And for a second time the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit.

7 Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a third time?’ And so a third battle was fought between the gods and the titans. And for a third time the gods won and the titans lost. Defeated and terrified, the titans fled right into the citadel of the titans.

8 When they had entered their citadel, they thought, ‘Now we’re in a secure location and the gods can’t do anything to us.’ And the gods also thought, ‘Now the titans are in a secure location and we can’t do anything to them.’

9 In the same way, there’s a time when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time the mendicant thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’ And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’

10 There’s a time when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. At that time the mendicant

thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’ And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’

11 There’s a time when a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

12 There’s a time when a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. … Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. … Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. …

13 Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

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9.40 — THE SIMILE OF THE BULL ELEPHANT IN THE FOREST

✦

1 “Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that. When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that.

1.2 When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.

2 At that time the wild bull elephant thinks: ‘These days I live crowded by other males, females, younglings, and cubs. I eat the grass they’ve trampled, and they eat the broken branches I’ve dragged down. I drink muddy water, and after my bath the female elephants bump into me. Why don’t I live alone, withdrawn from the herd?’

2.2 After some time he lives alone, withdrawn from the herd, and he eats untrampled grass, and other elephants don’t eat the broken branches he has dragged down. He doesn’t drink muddy water, and the female elephants don’t bump into him after his bath.

3 At that time the wild bull elephant thinks: ‘Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they’d trampled, and they ate the broken branches I’d dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Now I live alone, and I’m free of all these things.’ He breaks off a branch and scratches his body, happily relieving his itches.

4 In the same way, when a mendicant lives crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and by monastics of other religions and their disciples, they think: ‘These days I live crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Why don’t I live alone, withdrawn from the group?’

4.2 They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, set their body straight, and bring mindfulness to the present.

5 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

5.2 Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse.

5.3 Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom.

5.4 Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They happily relieve their itches.

5.5 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. They happily relieve their itches.

6 Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. They happily relieve their itches.

6.2 Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. … Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. …

6.3 Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. … Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They happily relieve their itches."

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9.41 — WITH THE HOUSEHOLDER TAPUSSA

✦

1 At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Uruvelakappa for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Ānanda, you stay right here, while I plunge deep into the Great Wood for the day's meditation."

3 "Yes, sir," Ānanda replied. Then the Buddha plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

4 The householder Tapussa went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

5 "Honorable Ānanda, we are laypeople who enjoy sensual pleasures. We like sensual pleasures, we love them and take joy in them. But renunciation seems like an abyss. I have heard that in this teaching and training there are very young mendicants whose minds leap forth, gain confidence, settle down, and become decided in renunciation. They see it as peaceful. Renunciation is the dividing line between the multitude and the mendicants in this teaching and training."

6 "Householder, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it."

7 "Yes, sir," replied Tapussa. Then Ānanda together with Tapussa went to the Buddha, bowed, and sat down to one side. Ānanda told him what had happened.

9 "That's so true, Ānanda! That's so true! Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Renunciation is good! Seclusion is good!' But my mind did not leap forth, gain confidence, settle down, and become decided in renunciation. I didn't see it as peaceful.

9.2 Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in renunciation? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of sensual pleasures, and so I haven't cultivated that. I haven't realized the benefits of renunciation, and so I haven't developed that.

9.3 That's why my mind does not leap forth, gain confidence, settle down, and become decided in renunciation. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in renunciation.

9.4 And I would see it as peaceful.' And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in renunciation. I saw it as peaceful.

9.5 And so, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. While I was in that meditation, perception and focus accompanied by sensual pleasures beset me, and that was an affliction for me.

9.6 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by sensual pleasures beset me, that was an affliction for me.

10 Then I thought, 'Why don't I, as the placing of the mind and keeping it connected are stilled … enter and remain in the second absorption?' But my mind did not leap forth, gain confidence, settle down, and become decided in not placing the mind. I didn't see it as peaceful.

10.2 Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in not placing the mind? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of placing the mind, and so I haven't cultivated that.

10.3 I haven't realized the benefits of not placing the mind, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in not placing the mind. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in not placing the mind.

10.4 And I would see it as peaceful.' And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in not placing the mind. I saw it as peaceful.

10.5 And so, as the placing of the mind and keeping it connected were stilled … I entered and remained in the second absorption. While I was in that meditation, perception and focus accompanied by placing the mind beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them.

10.6 In the same way, when perception and focus accompanied by placing the mind and keeping it connected beset me, that was an affliction for me.

11 Then I thought, 'Why don't I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss"?'

11.2 But my mind did not leap forth, gain confidence, settle down, and become decided in freedom from rapture. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in freedom from rapture? Why don't I see it as peaceful?'

11.3 Then I thought, 'I haven't seen the drawbacks of rapture, and so I haven't cultivated that. I haven't realized the benefits of freedom from rapture, and so I haven't developed that. That's why my mind does not

leap forth, gain confidence, settle down, and become decided in freedom from rapture. And it's why I don't see it as peaceful.'

11.4 Then I thought, 'Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in being free from rapture. And I would see it as peaceful.'

11.5 And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in freedom from rapture. I saw it as peaceful. And so, with the fading away of rapture … I entered and remained in the third absorption.

11.6 While I was in that meditation, perception and focus accompanied by rapture beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by rapture beset me, that was an affliction for me.

12 Then I thought, 'Why don't I, with the giving up of pleasure and pain, and the disappearance of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?' But my mind did not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. I didn't see it as peaceful.

12.2 Then I thought, ‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of bliss with equanimity, and so I haven’t cultivated that.

12.3 I haven’t realized the benefits of being without pleasure and pain, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. And it’s why I don’t see it as peaceful.’ Then I thought, ‘Suppose that, seeing the drawbacks of bliss with equanimity, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It’s possible that my mind would leap forth, gain confidence, settle down, and become decided in being without pleasure and pain.

12.4 And I would see it as peaceful.’ And so, after some time, I saw the drawbacks of bliss with equanimity and cultivated that, and I realized the benefits of being without pleasure and pain and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in being without pleasure and pain. I saw it as peaceful.

12.5 And so, giving up pleasure and pain … I entered and remained in the fourth absorption. While I was in that meditation, perception and focus accompanied by bliss with equanimity beset me, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them.

12.6 In the same way, when perception and focus accompanied by bliss with equanimity beset me, that was an affliction for me.

13 Then I thought, ‘Why don’t I, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space?’ But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space.

13.2 I didn’t see it as peaceful. Then I thought, ‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of forms, and so I haven’t cultivated that.

13.3 I haven’t realized the benefits of the dimension of infinite space, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite space. And it’s why I don’t see it as peaceful.’ Then I thought, ‘Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to develop that. It’s possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of infinite space.

13.4 And I would see it as peaceful.’ And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of infinite space. I saw it as peaceful.

13.5 And so, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. While I was in that meditation, perception and focus accompanied by forms beset me, and that was an affliction for me.

13.6 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by forms beset me, that was an affliction for me.

14 Then I thought, ‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness?’ But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness. I didn’t see it as peaceful.

14.2 Then I thought, ‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of the dimension of infinite space, and so I haven’t cultivated that.

14.3 I haven’t realized the benefits of the dimension of infinite consciousness, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness. And it’s why I don’t see it as peaceful.’

14.4 Then I thought, ‘Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop

that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of infinite consciousness.

14.5 And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of infinite consciousness. I saw it as peaceful.

14.6 And so, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I entered and remained in the dimension of infinite consciousness. While I was in that meditation, perception and focus accompanied by the dimension of infinite space beset me, and that was an affliction for me.

14.7 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of infinite space beset me, that was an affliction for me.

15 Then I thought, 'Why don't I, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enter and remain in the dimension of nothingness?' But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness. I didn't see it as peaceful.

15.2 Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness? Why don't I see it as peaceful?'

Then I thought, ‘I haven’t seen the drawbacks of the dimension of infinite consciousness, and so I haven’t cultivated that.

15.3 I haven’t realized the benefits of the dimension of nothingness, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of nothingness. And it’s why I don’t see it as peaceful.’

15.4 Then I thought, ‘Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It’s possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of nothingness. And I would see it as peaceful.’

15.5 And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of nothingness. I saw it as peaceful.

15.6 And so, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. While I was in that meditation, perception and focus accompanied by the dimension of infinite consciousness beset me, and that was an affliction for me.

15.7 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of infinite consciousness beset me, that was an affliction for me.

16 Then I thought, ‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?’ But my mind did not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception. I didn’t see it as peaceful.

16.2 Then I thought, ‘What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception? Why don’t I see it as peaceful?’ Then I thought, ‘I haven’t seen the drawbacks of the dimension of nothingness, and so I haven’t cultivated that.

16.3 I haven’t realized the benefits of the dimension of neither perception nor non-perception, and so I haven’t developed that. That’s why my mind does not leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception. And it’s why I don’t see it as peaceful.’

16.4 Then I thought, ‘Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It’s possible that my mind would leap forth, gain confidence, settle down, and become decided in the dimension of neither perception nor non-perception.

16.5 And I would see it as peaceful.’ And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that. Then my mind leapt forth, gained confidence, settled down, and became decided in the dimension of neither perception nor non-perception.

16.6 I saw it as peaceful. And so, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. While I was in that meditation, perception and focus accompanied by the dimension of nothingness beset me, and that was an affliction for me.

16.7 Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perception and focus accompanied by the dimension of nothingness beset me, that was an affliction for me.

17 Then I thought, 'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling?' But my mind did not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. I didn't see it as peaceful.

17.2 Then I thought, 'What is the cause, what is the reason why my mind does not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven't cultivated that.

17.3 I haven't realized the benefits of the cessation of perception and feeling, and so I haven't developed that. That's why my mind does not leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling. And it's why I don't see it as peaceful.'

17.4 Then I thought, 'Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And suppose that, realizing the benefits of the cessation of perception and

feeling, I were to develop that. It's possible that my mind would leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling.

17.5 And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that. Then my mind did leap forth, gain confidence, settle down, and become decided in the cessation of perception and feeling.

17.6 I saw it as peaceful. And so, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.

18 As long as I hadn't entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

19 But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

20 Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

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9.42 — CRAMPED

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then Venerable Udāyī went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Reverend, this was said by the godling Pañcālacaṇḍa:

2 'The opening amid confinement
was discovered by the Buddha of vast intelligence,
who awakened to absorption,
the sage, the solitary boss bull.'

3 But what is confinement, and what is the opening amid confinement that the Buddha spoke of?"

4 "Reverend, these five kinds of sensual stimulation are called 'confinement' by the Buddha. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that are called 'confinement' by the Buddha.

5 Now, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still con-

fined. Confined by what? Whatever placing of the mind and keeping it connected has not ceased is the confinement there.

6 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever rapture has not ceased is the confinement there.

7 Furthermore, take a mendicant who, with the fading away of rapture … enters and remains in the third absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever bliss with equanimity has not ceased is the confinement there.

8 Furthermore, take a mendicant who, giving up pleasure and pain … enters and remains in the fourth absorption. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of form has not ceased is the confinement there.

9 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite space has not ceased is the confinement there.

10 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite consciousness has not ceased is the confinement there.

11 Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of nothingness has not ceased is the confinement there.

12 Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. To this extent the Buddha spoke of an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of neither perception nor non-perception has not ceased is the confinement there.

13 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of an opening amid confinement in a definitive sense.”

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9.43 — A DIRECT WITNESS

✦

1 “Reverend, they speak of the ‘direct witness’. What is the direct witness that the Buddha spoke of?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense.

3 Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense.

4 Furthermore, take a mendicant who, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They meditate directly experiencing that dimension in every way.

4.2 To this extent the Buddha spoke of the direct witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception …

[5] Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a definitive sense."

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9.44 — FREED BY WISDOM

✦

1 “Reverend, they speak of one ‘freed by wisdom’. What is the one freed by wisdom that the Buddha spoke of?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a definitive sense.”

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9.45 — FREED BOTH WAYS

✦

1 “Reverend, they speak of one ‘freed both ways’. What is the one freed both ways that the Buddha spoke of?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. And they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. And they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a definitive sense.”

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9.46 — IN THE PRESENT LIFE

✦

1 “Reverend, they speak of ‘a teaching apparent in the present life’. In what way did the Buddha speak of a teaching apparent in the present life?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of the teaching apparent in the present life in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of the teaching apparent in the present life in a definitive sense.”

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9.47 — EXTINGUISHMENT IS APPARENT IN THE PRESENT LIFE

✦

1 “Reverend, they say that ‘extinguishment is apparent in the present life’. In what way did the Buddha say extinguishment is apparent in the present life?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha said that extinguishment is apparent in the present life in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha said that extinguishment is apparent in the present life in a definitive sense.”

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9.48 — EXTINGUISHMENT

✦

1 “Reverend, they speak of ‘extinguishment’. …”

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9.49 — FULL EXTINGUISHMENT

✦

1 “Reverend, they speak of ‘full extinguishment’. …”

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9.50 — EXTINGUISHMENT IN A CERTAIN RESPECT

✦

1 “Reverend, they speak of ‘extinguishment in a certain respect’. …”

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9.51 — EXTINGUISHMENT IN THIS LIFE

✦

1 “Reverend, they speak of ‘extinguishment in this life’. In what way did the Buddha speak of extinguishment in this life?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of extinguishment in this life in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of extinguishment in this life in a definitive sense.”

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9.52 — A SAFE PLACE

✦

1 “Reverend, they speak of ‘a safe place’. In what way did the Buddha speak of a safe place?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of a safe place in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of a safe place in a definitive sense.”

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9.53 — REACHING A SAFE PLACE

✦

1 “Reverend, they speak of ‘reaching a safe place’. …”

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9.54 — FREEDOM FROM DEATH

✦

1 “Reverend, they speak of ‘freedom from death’. …”

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9.55 — REACHING FREEDOM FROM DEATH

✦

1 “Reverend, they speak of ‘reaching freedom from death’. ...”

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9.56 — A PLACE WITHOUT FEAR

✦

1 “Reverend, they speak of ‘a place without fear’. …”

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9.57 — REACHING A PLACE WITHOUT FEAR

✦

1 “Reverend, they speak of ‘reaching a place without fear’. …”

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9.58 — TRANQUILITY

✦

1 “Reverend, they speak of ‘tranquility’. …”

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9.59 — PROGRESSIVE TRANQUILITY

✦

1 “Reverend, they speak of ‘progressive tranquility’. …”

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9.60 — CESSATION

✦

1 “Reverend, they speak of ‘cessation’. …”

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9.61 — PROGRESSIVE CESSATION

✦

1 “Reverend, they speak of ‘progressive cessation’. What is the progressive cessation that the Buddha spoke of?”

2 “First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of progressive cessation in a qualified sense. …

3 Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of progressive cessation in a definitive sense.”

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9.62 — IMPOSSIBLE

✦

1 “Mendicants, without giving up nine things you can’t realize perfection. What nine? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, and stinginess. Without giving up these nine things you can’t realize perfection.

2 After giving up nine things you can realize perfection. What nine? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, and stinginess. After giving up these nine things you can realize the fruit of perfection.”

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9.63 — WEAKNESSES IN TRAINING AND MINDFULNESS MEDITATION

✦

1 "Mendicants, there are these five weaknesses when you're training. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. These are the five weaknesses when you're training.

2 To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind …

2.2 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation."

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9.64 — HINDRANCES

✦

1 “Mendicants, there are these five hindrances. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.

2 To give up these five hindrances you should develop the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind …

2.2 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up those five hindrances you should develop these four kinds of mindfulness meditation.”

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9.65 — KINDS OF SENSUAL STIMULATION

✦

1 “Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

2 To give up these five kinds of sensual stimulation you should develop the four kinds of mindfulness meditation. …”

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9.66 — GRASPING AGGREGATES

✦

1 “Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates.

2 To give up these five grasping aggregates you should develop the four kinds of mindfulness meditation. …”

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9.67 — LOWER FETTERS

✦

1 “Mendicants, there are five lower fetters. What five? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

2 To give up these five lower fetters you should develop the four kinds of mindfulness meditation. …”

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9.68 — PLACES OF REBIRTH

✦

1 “Mendicants, there are five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods. These are the five destinations.

2 To give up these five destinations you should develop the four kinds of mindfulness meditation. …”

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9.69 — STINGINESS

✦

1 “Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material things, praise, and the teaching. These are the five kinds of stinginess.

2 To give up these five kinds of stinginess you should develop the four kinds of mindfulness meditation. …”

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9.70 — HIGHER FETTERS

✦

1 “Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

2 To give up these five higher fetters you should develop the four kinds of mindfulness meditation. …”

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9.71 — HARD-HEARTEDNESS

✦

1 “Mendicants, there are five kinds of hard-heartedness. What five? Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness.

2 Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness.

3 To give up these five kinds of hard-heartedness you should develop the four kinds of mindfulness meditation. …”

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9.72 — SHACKLES OF THE HEART

✦

1 "Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart.

2 Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

2.2 They lead the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart. These are the five shackles of the heart.

3 To give up these five shackles of the heart you should develop the four kinds of mindfulness meditation. What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind …

3.2 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up these five shackles of the heart you should develop these four kinds of mindfulness meditation."

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9.73 — WEAKNESSES IN TRAINING AND EFFORT

✦

1 "Mendicants, there are these five weaknesses when you're training. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. These are the five weaknesses when you're training.

2 To give up these five weaknesses in your training you should develop the four right efforts. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

2.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

2.3 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. To give up these five weaknesses in your training you should develop these four right efforts."

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9.74–81 — HINDRANCES, ETC.

✦

> Note
>
> *(Tell in full as in the chapter on mindfulness meditation.)*

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9.82 — SHACKLES OF THE HEART

✦

1 "Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. … These are the five shackles of the heart.

2 To give up these five shackles of the heart you should develop the four right efforts. What four? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. … so that unskillful qualities are given up … so that skillful qualities arise …

2.2 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. To give up these five shackles of the hearts you should develop these four right efforts."

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9.83 — WEAKNESSES IN TRAINING AND THE BASES OF PSYCHIC POWER

✦

1 "Mendicants, there are these five weaknesses when you're training. What five? Killing living creatures, stealing, sexual misconduct, lying, and intoxicants of beer, wine, and liquor. These are the five weaknesses when you're training.

2 To give up these five weaknesses in your training you should develop the four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort.

2.2 They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five weaknesses in your training you should develop these four bases of psychic power."

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9.84–91 — HINDRANCES, ETC.

✦

> Note
>
> *(Tell in full as in the chapter on mindfulness meditation.)*

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9.92 — SHACKLES OF THE HEART

✦

1 "Mendicants, there are these five shackles of the heart. What five? Firstly, a mendicant isn't free of greed for sensual pleasures. … These are the five shackles of the heart.

2 To give up these five shackles of the heart you should develop the four bases of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort.

2.2 They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five shackles of the heart you should develop these four bases of psychic power."

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9.93 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “For insight into greed, nine things should be developed. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. For insight into greed, these nine things should be developed.”

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9.94 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 “For insight into greed, nine things should be developed. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. For insight into greed, these nine things should be developed.”

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9.95–112 — UNTITLED DISCOURSES ON GREED

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed … these nine things should be developed.”

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9.113–432 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 “For insight into hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity …

2 For insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … ceasing … giving away … For the letting go of negligence … these nine things should be developed.”

The Book of the Nines is finished.

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10.1 — WHAT'S THE GOAL?

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the goal and benefit of skillful ethics?"

3 "Ānanda, having no regrets is the goal and benefit of skillful ethics."

4 "But what is the goal and benefit of having no regrets?"

5 "Joy is the goal and benefit of having no regrets."

6 "But what is the goal and benefit of joy?"

7 "Rapture …"

8 "But what is the goal and benefit of rapture?"

9 "Tranquility …"

10 "But what is the goal and benefit of tranquility?"

11 "Bliss …"

12 "But what is the goal and benefit of bliss?"

13 "Immersion …"

14 "But what is the goal and benefit of immersion?"

15 "Truly knowing and seeing …"

16 "But what is the goal and benefit of truly knowing and seeing?"

17 “Disillusionment and dispassion …”

18 “But what is the goal and benefit of disillusionment and dispassion?”

19 “Knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion.

20 So, Ānanda, the goal and benefit of skillful ethics is not having regrets. Joy is the goal and benefit of not having regrets. Rapture is the goal and benefit of joy. Tranquility is the goal and benefit of rapture. Bliss is the goal and benefit of tranquility. Immersion is the goal and benefit of bliss. Truly knowing and seeing is the goal and benefit of immersion.

20.2 Disillusionment and dispassion is the goal and benefit of truly knowing and seeing. Knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion. So, Ānanda, skillful ethics progressively lead up to the highest.”

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10.2 — MAKING A WISH

✦

1 “Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets. When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets. When you feel joy you need not make a wish: ‘May I experience rapture!’

1.2 It’s only natural that rapture arises when you’re joyful. When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture. When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil.

1.3 When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to be immersed in samādhi when you feel bliss. When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi.

1.4 When you truly know and see you need not make a wish: ‘May I become disillusioned and dispassionate!’ It’s only natural to become disillusioned and dispassionate when you truly know and see. When you’re disillusioned and dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’

1.5 It's only natural to realize the knowledge and vision of freedom when you're disillusioned and dispassionate.

2 And so, mendicants, the knowledge and vision of freedom is the goal and benefit of disillusionment and dispassion. Disillusionment and dispassion is the goal and benefit of truly knowing and seeing. Truly knowing and seeing is the goal and benefit of immersion. Immersion is the goal and benefit of bliss. Bliss is the goal and benefit of tranquility.

2.2 Tranquility is the goal and benefit of rapture. Rapture is the goal and benefit of joy. Joy is the goal and benefit of not having regrets. Not having regrets is the goal and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore."

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10.3 — VITAL CONDITIONS (1ST)

✦

1 "Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

1.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

4.2 When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

4.3 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

4.4 When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

6 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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10.4 — VITAL CONDITIONS (2ND)

✦

1 There Venerable Sāriputta addressed the mendicants … “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom. Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness. In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets.

1.2 When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

2.2 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. …

2.3 One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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10.5 — VITAL CONDITIONS (3RD)

✦

1 There Venerable Ānanda addressed the mendicants … “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

1.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

4.2 When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

4.3 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion.

4.4 When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

6 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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10.6 — IMMERSION

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

3 "It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

3.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

3.3 And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

4 "But how could this be, sir?"

5 "Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

6 That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

6.2 And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

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10.7 — SĀRIPUTTA

✦

1 Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

2 "Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 And they wouldn't perceive this world in this world, or the other world in the other world. And yet they would still perceive."

3 "It could be, Reverend Ānanda."

4 "But how could this be?"

5 "Reverend Ānanda, this one time I was staying right here at Sāvatthī in the Dark Forest. There I gained a state of immersion like this. I didn't perceive earth in earth, water in water, fire in fire, or air in air.

5.2 And I didn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the di-

mension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

5.3 And I didn't perceive this world in this world, or the other world in the other world. And yet I still perceived."

6 "But at that time what did Reverend Sāriputta perceive?"

7 "One perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.' Suppose there was a burning pile of twigs. One flame would arise and another would cease. In the same way, one perception arose in me and another perception ceased: 'The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.' At that time I perceived that the cessation of continued existence is extinguishment."

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10.8 — INSPIRING ALL AROUND: THE ABSORPTIONS

✦

1 “Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

2 A mendicant is faithful and ethical, but not learned. … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they’re not an expert in the monastic law … they don’t stay in the wilderness, in remote lodgings … they don’t get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty … they don’t realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

[3] When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who possesses these ten qualities is impressive all around, and is complete in every respect."

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10.9 — INSPIRING ALL AROUND: THE PEACEFUL LIBERATIONS

✦

1 "A mendicant is faithful, but not ethical. … they're not learned. … they're not a Dhamma speaker … they don't frequent assemblies … they don't teach Dhamma to the assembly with assurance … they're not an expert in the training … they don't stay in the wilderness, in remote lodgings … they don't have direct meditative experience of the peaceful liberations that are formless, transcending form … they don't realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they're incomplete in that respect, and should fulfill it, thinking: 'How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements?'

2 When they're faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the monastic law, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives

having realized the ending of defilements, they're complete in that respect. A mendicant who possesses these ten qualities is impressive all around, and is complete in every respect."

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10.10 — INSPIRING ALL AROUND: THE THREE KNOWLEDGES

✦

1 “A mendicant is faithful, but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

2 A mendicant is faithful and ethical, but not learned … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they’re not an expert in the monastic law … they don’t recollect their many kinds of past lives … they don’t, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … they don’t realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?’

3 When they are faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements, they're complete in that respect. A mendicant who possesses these ten qualities is impressive all around, and is complete in every respect."

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10.11 — LODGINGS

✦

1 "Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom. And they will live having realized it with their own insight in this very life due to the ending of defilements.

2 And how does a mendicant have five factors? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell.

2.2 Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities.

2.3 They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a mendicant has five factors.

3 And how does a lodging have five factors? It's when a lodging is neither too far nor too near, but convenient for coming and going. It's not bothered by people by day, and at night it's quiet and still. There's little disturbance from flies, mosquitoes, wind, sun, and reptiles.

3.2 While staying in that lodging the necessities of life—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. And in that lodging there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines.

3.3 From time to time they go up to those mendicants and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a lodging has five factors.

3.4 A mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom. And they will live having realized it with their own insight in this very life due to the ending of defilements."

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10.12 — FIVE FACTORS

✦

1 “Mendicants, in this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

2 And how has a mendicant given up five factors? It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That’s how a mendicant has given up five factors.

3 And how does a mendicant have five factors? It’s when a mendicant has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. That’s how a mendicant has five factors.

4 In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

5 Sensual desire, ill will,
dullness and drowsiness,
restlessness, and doubt
are not found in a mendicant at all.

6 That sort are accomplished
in an adept’s ethics,
an adept’s immersion,
and freedom and knowledge.

[7] Possessing these five factors,
and rid of five factors,
in this teaching and training
they're called 'consummate'."

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10.13 — FETTERS

✦

1 “Mendicants, there are ten fetters. What ten? The five lower fetters and the five higher fetters. What are the five lower fetters? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

2 What are the five higher fetters? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. These are the ten fetters.”

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10.14 — HARD-HEARTEDNESS

✦

1 “Mendicants, a monk or nun who has not given up five kinds of hard-heartedness and has not severed five shackles of the heart can expect decline, not growth, in skillful qualities, whether by day or by night.

2 What are the five kinds of hard-heartedness they haven’t given up?

3 Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they haven’t given up.

4 Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they haven’t given up. These are the five kinds of hard-heartedness they haven’t given up.

5 What are the five shackles of the heart they haven’t severed? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they haven’t severed.

6 Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

6.2 They lead the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they haven't severed. These are the five shackles of the heart they haven't severed.

7 A monk or nun who has not given up these five kinds of hard-heartedness and has not severed these five shackles of the heart can expect decline, not growth, in skillful qualities, whether by day or by night.

8 It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, a monk or nun who has not given up these five kinds of hard-heartedness and has not severed these five shackles of the heart can expect decline, not growth, in skillful qualities, whether by day or by night.

9 A monk or nun who has given up five kinds of hard-heartedness and has severed five shackles of the heart can expect growth, not decline, in skillful qualities, whether by day or by night.

10 What are the five kinds of hard-heartedness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward

keenness, commitment, persistence, and striving. This is the first kind of hard-heartedness they've given up.

11 Furthermore, a mendicant has no doubts about the teaching … the Saṅgha … the training … A mendicant is not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of hard-heartedness they've given up. These are the five kinds of hard-heartedness they've given up.

12 What are the five shackles of the heart they've severed? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first shackle of the heart they've severed.

13 Furthermore, a mendicant is rid of greed for the body … They're rid of greed for form … They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

13.2 They don't lead the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or fervent austerity or spiritual practice, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth shackle of the heart they've severed. These are the five shackles of the heart they've severed.

14 A monk or nun who has given up these five kinds of hard-heartedness and has severed these five shackles of the heart can expect growth, not decline, in skillful qualities, whether by day or by night.

15 It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, a monk or nun who has given up these five kinds of hard-heartedness and has severed these five shackles of the heart can expect growth, not decline, in skillful qualities, whether by day or by night."

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10.15 — DILIGENCE

✦

1 “Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

2 The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

3 The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

4 Of all kinds of fragrant root, spikenard is said to be the best. In the same way …

5 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way …

6 Of all kinds of fragrant flower, jasmine is said to be the best. In the same way …

7 All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way …

8 The radiance of all the stars is not worth a sixteenth part of the moon's radiance, so the moon's radiance is said to be the best of them all. In the same way …

9 In the autumn the heavens are sunny and cloudless. And as the sun is rising to the firmament, having dispelled all the darkness of space, it shines and glows and dazzles. In the same way …

10 All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant, slope, and incline toward the ocean, and the ocean is said to be the greatest of them. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them."

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10.16 — WORTHY OF OFFERINGS DEDICATED TO THE GODS

✦

1 "Mendicants, these ten individuals are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world. What ten? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; one freed both ways; one freed by wisdom; a direct witness; one attained to view; one freed by faith; a follower by faith; a follower of teachings; a lamb of the flock.

1.2 These are the ten individuals who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and are the supreme field of merit for the world."

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10.17 — A PROTECTOR (1ST)

✦

1 “Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is a quality that serves as protector.

2 Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. This too is a quality that serves as protector.

3 Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

4 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully. This too is a quality that serves as protector.

5 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

6 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

7 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

8 Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

9 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

10 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

11 You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector."

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10.18 — A PROTECTOR (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

3.2 Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This is a quality that serves as protector.

4 Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure.

4.2 They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and penetrating them theoretically. Knowing this, the mendicants—whether senior, mid-

dle, or junior—think that mendicant is worth advising and instructing.

4.3 Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

5 Furthermore, a mendicant has good friends, companions, and associates. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

6 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

7 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

8 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

9 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing.

9.2 Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

10 Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

11 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated

with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

12 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

13 You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector."

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

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10.19 — ABODES OF THE NOBLE ONES (1ST)

✦

1 “There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide.”

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10.20 — ABODES OF THE NOBLE ONES (2ND)

✦

1 At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants:

2 "There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has cast aside idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

3 And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

4 And how does a mendicant possess six factors? It's when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

5 Encountering a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

6 And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

7 And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and dispels some things. That's how a mendicant has four supports.

8 And how has a mendicant cast aside idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth.

8.2 For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are one and the same, or the soul is one thing, the body another; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.

8.3 A mendicant has cast out, cast aside, thrown out, discarded, let go of, given up, and relinquished all these. That's how a mendicant has cast aside idiosyncratic interpretations of the truth.

9 And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual life. That's how a mendicant has totally given up searching.

10 And how does a mendicant have unsullied intentions? It's when a mendicant has given up intentions of sensuality, malice, and cruelty. That's how a mendicant has unsullied intentions.

11 And how has a mendicant stilled the physical process? It's when, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

12 And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

13 And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

14 Mendicants, whether in the past, future, or present, all noble ones abide in these same ten abodes of the noble ones. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide."

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10.21 — THE LION'S ROAR

✦

1 "Mendicants, toward evening the lion, king of beasts, emerges from his den, yawns, surveys the four quarters, and roars his lion's roar three times. Then he sets out on the hunt. Why is that? 'May I not injure any little creatures on unclear ground.'

2 'Lion' is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion's roar.

3 The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

4 Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

5 Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. …

6 Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. …

7 Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. …

8 Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. …

9 Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. …

10 Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

10.2 He remembers: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I

looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

10.3 Thus he recollects his many past lives, with features and details. Since he truly understands this, this is a power of the Realized One. ...

11 Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds.

11.2 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

11.3 And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

12 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. ...

13 These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

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10.22 — HYPOTHESES

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Ānanda, I claim to be self-assured regarding the teachings that lead to realizing by insight the various different hypotheses. So I am able to teach the Dhamma in appropriate ways to different people. Practicing accordingly, when something exists they'll know it exists. When it doesn't exist they'll know it doesn't exist. When something is inferior they'll know it's inferior.

2.2 When it's superior they'll know it's superior. When something is not supreme they'll know it's not supreme. When it is supreme they'll know it's supreme. And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible. But this is the unsurpassable knowledge, that is: truly knowing each and every case. And Ānanda, I say that there is no other knowledge better or finer than this.

3 The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

4 Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

5 Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. …

6 Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. …

7 Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. …

8 Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after encompassing them with his mind. Since he truly understands this, this is a power of the Realized One. …

9 Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. …

10 Furthermore, the Realized One recollects many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. …

11 Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds. Since he truly understands this, this is a power of the Realized One. ...

12 Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. ...

13 These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

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10.23 — BODY

✦

1 “Mendicants, there are things that should be given up by the body, not by speech. There are things that should be given up by speech, not by the body. There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

2 And what are the things that should be given up by the body, not by speech? It’s when a mendicant has committed a certain unskillful offense by way of body. After examination, sensible spiritual companions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of body. Please give up that bad bodily conduct and develop good bodily conduct.’

2.2 When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct. These are the things that should be given up by the body, not by speech.

3 And what are the things that should be given up by speech, not by the body? It’s when a mendicant has committed a certain unskillful offense by way of speech. After examination, sensible spiritual companions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of speech. Please give up that bad verbal conduct and develop good verbal conduct.’

3.2 When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct. These are the things that should be given up by speech, not by the body.

4 And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom? Greed … hate … delusion … anger … acrimony … disdain … contempt … and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

5 Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what is nasty jealousy? It's when a householder or their child is prospering in money, grain, silver, or gold. And a bondservant or dependent thinks: 'Oh, may that householder or their child not prosper in money, grain, silver, or gold!'

5.2 Or an ascetic or brahmin receives robes, almsfood, lodgings, and medicines and supplies for the sick. And some other ascetic or brahmin thinks: 'Oh, may that venerable not receive robes, almsfood, lodgings, and medicines and supplies for the sick.' This is called nasty jealousy.

6 Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what are corrupt wishes? It's when a faithless person wishes to be known as faithful. An unethical person wishes to be known as ethical. An unlearned person wishes to be known as learned. A lover of company wishes to be known as secluded.

6.2 A lazy person wishes to be known as energetic. An unmindful person wishes to be known as mindful. A person without immersion wishes to be known as having immersion. A witless person wishes to be known as wise. Someone who has not ended the defilements wishes to be known as having ended the defilements. These are called corrupt wishes.

6.3 Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

7 Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master them and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

8 Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going.

8.2 They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

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10.24 — BY MAHĀCUNDA

✦

1 At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Venerable Mahācunda said this:

3 “Reverends, a mendicant who makes a declaration of knowledge says: ‘I know this teaching, I see this teaching.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going.

3.2 They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

4 A mendicant who makes a declaration of development says: ‘I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going.

4.2 You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delu-

sion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

5 A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going.

5.2 Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

6 Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy. But when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold. They would know of them: 'This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and needy.' Why is that? Because when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.

7 In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going.

7.2 Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

8 A mendicant who makes a declaration of knowledge says: ‘I know this teaching, I see this teaching.’ Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don’t master that mendicant and keep going.

8.2 You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don’t master them and keep going.’

9 A mendicant who makes a declaration of development says: ‘I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don’t master that mendicant and keep going.

9.2 You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate … delusion … anger … acri-

mony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

10 A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going.

10.2 Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

10.3 They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

11 Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy. And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold. They would know of them: 'This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.' Why is that? Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

12 In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going.

12.2 Or that hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going.

12.3 They have the understanding that eliminates hate … delusion … anger … acrimony … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'"

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10.25 — MEDITATION ON UNIVERSALS

✦

1 “Mendicants, there are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.”

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10.26 — WITH KĀḶĪ

✦

1 At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

2 Then the laywoman Kāḷī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, "Sir, this was said by the Buddha in 'The Maidens' Questions':

3 'I've reached the goal, peace of heart.
Having conquered the army <j>of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That's why I don't get too close to people,
and no one gets too close to me.'

4 How should we see the detailed meaning of the Buddha's brief statement?"

5 "Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking 'this is the goal', they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of what is the path and what is not the path. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of what is the path and what is not the path, he knew that he had reached the goal, peace of heart.

6 Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking 'this is the goal', they are reborn. … Some ascetics and brahmins regard the attainment of the meditation on universal fire … universal air … universal blue … universal yellow … universal red … universal white … universal space … universal consciousness to be the ultimate.

6.2 Thinking 'this is the goal', they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of what is the path and what is not the path.

6.3 Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of what is the path and what is not the path, he knew that he had reached the goal, peace of heart.

7 So, sister, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Maidens' Questions':

8 'I've reached the goal, peace of heart.
Having conquered the army <j>of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That's why I don't get too close to people,
and no one gets too close to me.'"

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10.27 — THE GREAT QUESTIONS (1ST)

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't we visit the monastery for the wanderers of other religions?"

3 Then they went to the monastery for the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

4 "Reverends, the ascetic Gotama teaches his disciples like this: 'Please, mendicants, directly know all things. Meditate having directly known all things.' We too teach our disciples: 'Please, reverends, directly know all things. Live having directly known all things.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

5 Those mendicants neither approved nor rejected that statement of the wanderers of other religions. They rose from their seats, thinking, "We will learn the meaning of this statement from the Buddha himself."

6 Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

10 "Mendicants, when wanderers of other religions say this, you should say to them: 'One thing: question, summary recital, and answer. Two … Three … Four … Five … Six … Seven … Eight … Nine … Ten things: question, summary recital, and answer.' Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element.

10.2 I don't see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except the Realized One or his disciple or someone who has heard it from them.

11 'One thing: question, summary recital, and answer.' That's what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing?

11.2 'All sentient beings are sustained by food.' Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.

11.3 'One thing: question, summary recital, and answer.' That's what I said, and this is why I said it.

12 What two? Name and form. …

13 What three? Three feelings. …

14 What four? The four foods. …

15 What five? The five grasping aggregates. …

16 What six? The six interior sense fields. …

17 What seven? The seven planes of consciousness. …

18 What eight? The eight worldly conditions. …

19 What nine? The nine abodes of sentient beings. …

20 ‘Ten things: question, summary recital, and answer.’ That’s what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing unskillful deeds.

20.2 Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

20.3 ‘Ten things: question, summary recital, and answer.’ That’s what I said, and this is why I said it.”

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10.28 — THE GREAT QUESTIONS (2ND)

✦

1 At one time the Buddha was staying near Kajaṅgalā in a bamboo grove. Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one side, and said to her:

2 "Ma'am, this was said by the Buddha in 'The Great Questions': 'One thing: question, summary recital, and answer. Two … Three … Four … Five … Six … Seven … Eight … Nine … Ten things: question, summary recital, and answer.' How should we see the detailed meaning of the Buddha's brief statement?"

3 "Respectable sirs, I haven't heard and learned this in the presence of the Buddha or from esteemed mendicants. But as to how it seems to me, listen and apply your mind well, I will speak."

4 "Yes, ma'am," replied the lay followers. The nun Kajaṅgalikā said this:

5 "'One thing: question, summary recital, and answer.' That's what the Buddha said, but why did he say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing?

5.2 'All sentient beings are sustained by food.' Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life.

5.3 ‘One thing: question, summary recital, and answer.’ That’s what the Buddha said, and this is why he said it.

6 What two? Name and form. … What three? Three feelings. …

7 With a mind well developed in four things—seeing their limits and fully comprehending their meaning—a mendicant makes an end of suffering in this very life. What four? The four kinds of mindfulness meditation. … With a mind well developed in these four things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. …

8 What five? The five faculties. … What six? The six elements of escape. … What seven? The seven awakening factors. … What eight? The noble eightfold path. …

9 Becoming completely disillusioned, dispassionate, and freed regarding nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What nine? The nine abodes of sentient beings. Becoming completely disillusioned, dispassionate, and freed regarding these nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

10 ‘Ten things: question, summary recital, and answer.’ That’s what the Buddha said, but why did he say it? Becoming well developed in ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing skillful deeds.

10.2 With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. ‘Ten things: question, summary recital, and answer.’ That’s what the Buddha said, and this is why he said it.

11 That’s how I understand the detailed meaning of what the Buddha said in brief in ‘The Great Questions’. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

12 “Yes, ma’am,” replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they rose from their seats, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

13 “Good, good, householders. The nun Kajaṅgalikā is astute, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā. That is what it means, and that’s how you should remember it.”

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10.29 — KOSALA (1ST)

✦

1 "As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost. But even King Pasenadi decays and perishes.

2 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

3 A galaxy extends a thousand times as far as the moon and sun revolve and the dazzling ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Black Plum Tree Lands, a thousand lands west of Godāvarī, a thousand lands north of Kuru, a thousand lands east of Videha, four thousand oceans, four thousand great kings, a thousand realms of the gods of the four great kings, a thousand realms of the gods of the thirty-three, of the gods of Yama, of the joyful gods, of the gods who love to create, of the gods who control what is created by others, and a thousand realms of divinity.

3.2 As far as the galaxy extends, the Great Divinity is said to be the foremost. But even the Great Divinity decays and perishes.

4 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

5 There comes a time when this cosmos contracts. As it contracts, most sentient beings migrate to the realm of sublime luminosity. There they are mind-made, feeding on rapture, self-radiant, wandering in midair, steadily

glorious, and they remain like that for a very long time. When the cosmos is contracting, the gods of sublime luminosity are said to be the foremost. But even the gods of sublime luminosity decay and perish.

6 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

7 There are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

7.2 They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space …

7.3 They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.

8 The best of these ten universal dimensions of meditation is when someone perceives the meditation on universal consciousness above, below, across, undivided and limitless. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

9 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

10 There are these eight dimensions of mastery. What eight? Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first di-

mension of mastery.

11 Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

12 Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

13 Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

14 Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

15 Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance.

15.2 In the same way, not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of

mastery.

16 Not perceiving form internally, someone sees forms externally, red, with red color and red appearance. They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi that's smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally, red, with red color and red appearance. Mastering them, they perceive: 'I know and see.' This is the seventh dimension of mastery.

17 Not perceiving form internally, someone sees forms externally, white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance.

17.2 In the same way, not perceiving form internally, someone sees forms externally, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery. These are the eight dimensions of mastery.

18 The best of these dimensions of mastery is when someone, not perceiving form internally, sees forms externally, white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

19 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

20 There are four ways of practice. What four?

21 Painful practice with slow insight,

22 painful practice with swift insight,

23 pleasant practice with slow insight, and

24 pleasant practice with swift insight.

25 These are the four ways of practice.

26 The best of these four ways of practice is the pleasant practice with swift insight. Some sentient beings practice like this. But even the sentient beings who practice like this decay and perish.

27 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

28 There are these four perceptions. What four?

29 One individual perceives the limited.

30 One individual perceives the expansive.

31 One individual perceives the limitless.

32 One individual, aware that 'there is nothing at all', perceives the dimension of nothingness.

33 These are the four perceptions.

34 The best of these four perceptions is when someone, aware that 'there is nothing at all', perceives the dimension of nothingness. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

35 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

36 This is the best of the convictions of outsiders, that is: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' When someone has such a view, you can expect that they will not be attracted to continued existence, and they will not be repulsed by the cessation of continued existence. Some sentient beings have such a view. But even the sentient beings who have views like this decay and perish.

37 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

38 There are some ascetics and brahmins who advocate the ultimate purity of the spirit. This is the best of the advocates of the ultimate purity of the spirit, that is, when someone, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. They teach Dhamma in order to directly know and realize this. Some sentient beings have such a doctrine. But even the sentient beings who have such a doctrine decay and perish.

39 Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

40 There are some ascetics and brahmins who advocate ultimate extinguishment in this very life. This is the best of those who advocate extinguishment in this very life, that is, liberation by not grasping after truly understanding the origin, disappearance, gratification, drawback, and escape of the six fields of contact.

40.2 Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: 'The ascetic Gotama doesn't advocate the complete understanding of sensual pleasures, forms, or feelings.' But I do advocate the complete understanding of sensual pleasures, forms, and feelings.

40.3 And I advocate complete extinguishment with no fuel for grasping in this very life, wishless, quenched, and cooled."

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10.30 — KOSALA (2ND)

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time King Pasenadi of Kosala returned from combat after winning a battle and succeeding in his strategy. Then King Pasenadi of Kosala went to the monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

3 At that time several mendicants were walking mindfully in the open air. Then King Pasenadi of Kosala went up to them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see the Buddha."

4 "Great king, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock on the door-panel. The Buddha will open the door."

5 So the king approached the Buddha's dwelling, cleared his throat and knocked on the door-panel, and the Buddha opened the door. Then King Pasenadi entered the Buddha's dwelling. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

6 "But, Great King, for what reason do you act with such utmost deference for this body, conveying your manifest love?"

7 “Sir, it’s because of my gratitude and thanks for the Buddha that I act with such utmost deference, conveying my manifest love.

8 The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble system, that is, the principles of goodness and skillfulness. This is a reason that I act with such utmost deference for the Buddha, conveying my manifest love.

9 Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

10 Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

11 Furthermore, the Buddha is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

12 Furthermore, the Buddha is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

13 Furthermore, the Buddha gets to take part in talk about self-effacement that helps open the heart, when he wants, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness,

arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

14 Furthermore, the Buddha gets the four absorptions—blissful meditations in this life that belong to the higher mind—when he wants, without trouble or difficulty. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

15 Furthermore, the Buddha recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

15.2 He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

15.3 And so he recollects his many kinds of past lives, with features and details. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

16 Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings pass on according to their deeds.

16.2 ‘These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.’

16.3 He understands how sentient beings pass on according to their deeds. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

17 Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with his own insight in this very life due to the ending of defilements. This is another reason that I act with such utmost deference for the Buddha, conveying my manifest love.

18 Well, now, sir, I must go. I have many duties, and much to do.”

19 “Please, Great King, go at your convenience.” Then King Pasenadi rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

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10.31 — WITH UPĀLI

✦

1 Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?"

3 "Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons. What ten? For the well-being of the Saṅgha and for the comfort of the Saṅgha. For keeping difficult individuals in check and for the comfort of good-hearted mendicants. For restraining defilements that affect this life and protecting against defilements that affect lives to come. For inspiring confidence in those without it, and increasing confidence in those who have it. For the continuation of the true teaching and the support of the training.

3.2 The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons."

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10.32 — SUSPENDING THE RECITATION OF THE MONASTIC CODE

✦

1 "Sir, how many grounds are there to suspend the recitation of the monastic code?"

2 "Upāli, there are ten grounds to suspend the recitation of the monastic code. What ten? A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. Someone who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has resigned the training is sitting in the assembly. A discussion about whether someone has resigned the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished.

2.2 A raper of nuns is sitting in the assembly. A discussion about whether or not someone is a raper of nuns is unfinished. These are the ten grounds to suspend the recitation of the monastic code."

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10.33 — A JUDGE

✦

1 “Sir, how many qualities should a mendicant have to be deemed a judge?”

2 “Upāli, a mendicant should have ten qualities to be deemed a judge. What ten? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They’re very learned, remembering and keeping what they’ve learned.

2.2 These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

2.3 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They’re firm and unfaltering in the training. When there are opposing parties, they’re able to persuade, advocate, and convince them, make them see the other side and trust each other.

2.4 They're skilled in the instigation and settlement of disciplinary issues. They know what a disciplinary issue is. They know how a disciplinary issue originates. They know how a disciplinary issue ceases. They know the practical way leading to the cessation of a disciplinary issue. A mendicant should possess these ten qualities to be deemed a judge."

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10.34 — ORDINATION

✦

1 "Sir, how many qualities should a mendicant have to give ordination?"

2 "Upāli, a mendicant should have ten qualities to give ordination. What ten? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They're very learned, remembering and keeping what they've learned.

2.2 These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

2.3 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're able to care for the sick or get someone else to do so. They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up.

2.4 They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should possess these ten qualities to give ordination."

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10.35 — DEPENDENCE

✦

1 "Sir, how many qualities should a mendicant have to give dependence?"

2 "Upāli, a mendicant should have ten qualities to give dependence. What ten? It's when a mendicant is ethical … They're learned … Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're able to care for the sick or get someone else to do so.

2.2 They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should possess these ten qualities to give dependence."

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10.36 — A NOVICE

✦

1 "Sir, how many qualities should a mendicant have to be attended on by a novice?"

2 "Upāli, a mendicant should have ten qualities to be attended on by a novice. What ten? It's when a mendicant is ethical … They're learned … Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They're able to care for the sick or get someone else to do so.

2.2 They're able to settle dissatisfaction or get someone else to do so. They're able to dispel remorse when it has come up. They're able to rationally dissuade someone from misconceptions that come up. They're able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should possess these ten qualities to be attended on by a novice."

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10.37 — SCHISM IN THE SAṄGHA

✦

1 "Sir, they speak of 'schism in the Saṅgha'. How is schism in the Saṅgha defined?"

2 "Upāli, it's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training.

2.2 They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One.

2.3 They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined."

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10.38 — HARMONY IN THE SAṄGHA

✦

1 “Sir, they speak of ‘harmony in the Saṅgha’. How is harmony in the Saṅgha defined?”

2 “Upāli, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training.

2.2 They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One.

2.3 They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined.”

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10.39 — WITH ĀNANDA (1ST)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of ‘schism in the Saṅgha’. How is schism in the Saṅgha defined?”

3 “Ānanda, it’s when a mendicant explains what is not the teaching as the teaching … and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined.”

4 “But sir, what does someone who has split a harmonious Saṅgha brim with?”

5 “They brim with sin that lasts for an eon.”

6 “But sir, what is the sin that lasts for an eon?”

7 “They burn in hell for an eon, Ānanda.

8 A schismatic remains for the eon
in a place of loss, in hell.
Taking a stand against the teaching,

favoring factions, they ruin their sanctuary.
After causing schism in a harmonious Saṅgha,
they burn in hell for an eon.”

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10.40 — WITH ĀNANDA (2ND)

✦

1 “Sir, they speak of ‘harmony in the Saṅgha’. How is harmony in the Saṅgha defined?”

2 “Ānanda, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training.

2.2 They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One.

2.3 They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined.”

3 “But sir, what does someone who has forged harmony in a schismatic Saṅgha brim with?”

4 “They brim with divine merit.”

5 “But what is divine merit?”

6 “They rejoice in heaven for an eon, Ānanda.

7 A Saṅgha in harmony is happy,
as is support for those in harmony.
Taking a stand on the teaching,
favoring harmony, they ruin no sanctuary.
After forging harmony in the Saṅgha,
they rejoice in heaven for an eon.”

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10.41 — DISPUTE

✦

1 Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason, why fights, quarrels, arguments, and disputes arise in the Saṅgha, and the mendicants don't live happily?"

3 "Upāli, it's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training.

3.2 They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One.

3.3 They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. This is the cause, this is the reason why fights, quarrels, arguments, and disputes arise in the Saṅgha, and the mendicants don't live happily."

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10.42 — ROOTS OF DISPUTE (1ST)

✦

1 "Sir, how many roots of dispute are there?"

2 "Upāli, there are ten roots of dispute. What ten? It's when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training.

2.2 They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One.

2.3 They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. These are the ten roots of dispute."

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10.43 — ROOTS OF DISPUTE (2ND)

✦

1 “Sir, how many roots of dispute are there?”

2 “Upāli, there are ten roots of disputes. What ten? It’s when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a heavy offense, and a heavy offense as a light offense. They explain a grave offense as a minor offense, and a minor offense as a grave offense.

2.2 They explain a curable offense as an incurable offense, and an incurable offense as a curable offense. They explain an offense requiring amends as an offense not requiring amends, and an offense not requiring amends as an offense requiring amends. These are the ten roots of dispute.”

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10.44 — AT KUSINĀRĀ

✦

1 At one time the Buddha was staying near Kusinārā in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

2 “Venerable sir,” they replied. The Buddha said this:

3 “Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves. What five things should they check in themselves? A mendicant who wants to accuse another should check this: ‘Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there’ll be some who say: ‘Come on, venerable, train your own bodily behavior first.’

4 Furthermore, a mendicant who wants to accuse another should check this: ‘Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, train your own verbal behavior first.’

5 Furthermore, a mendicant who wants to accuse another should check this: ‘Is my heart established in love for my spiritual companions, without resentment? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, establish your heart in love for your spiritual companions first.’

6 Furthermore, a mendicant who wants to accuse another should check this: 'Am I very learned, remembering and keeping what I've learned? These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure.

6.2 Am I very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically? Is this thing found in me or not?' If it's not, there will be people who say: 'Come on, venerable, memorize the scriptures first.'

7 Furthermore, a mendicant who wants to accuse another should check this: 'Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well evaluated in both the rules and accompanying material? Is this thing found in me or not?' If it's not, and if they are unable to respond when asked "Venerable, where was this spoken by the Buddha?" there will be people who say: 'Come on, venerable, train in the monastic code first.' These are the five things they should check in themselves.

8 What five things should they establish in themselves? 'I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate.' These are the five things they should establish in themselves. A mendicant who wants to accuse another should first check these five things in themselves and establish these five things in themselves."

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10.45 — ENTERING A ROYAL COMPOUND

✦

1 “Mendicants, there are ten drawbacks to entering a royal compound. What ten?

2 Firstly, a king is sitting with his chief queen when a monk enters. When the queen sees the monk she smiles, or when the monk sees the queen he smiles. So the king thinks: ‘They’ve done it for sure, or they will do it.’ This is the first drawback of entering a royal compound.

3 Furthermore, a king has many duties, and much to do. He has sex with one of the women but doesn’t remember. She gets pregnant from that. So the king thinks: ‘No-one else has entered here, except that monk. Could this be the monk’s doing?’ This is the second drawback of entering a royal compound.

4 Furthermore, a gem is lost somewhere in the royal compound. So the king thinks: ‘No-one else has entered here, except that monk. Could this be the monk’s doing?’ This is the third drawback of entering a royal compound.

5 Furthermore, secret deliberations in the royal compound are leaked outside. So the king thinks: ‘No-one else has entered here, except that monk. Could this be the monk’s doing?’ This is the fourth drawback of entering a royal compound.

6 Furthermore, in a royal compound, a father longs for their son, or a son longs for his father. They think: ‘No-one else has entered here, except that monk. Could this be the monk’s doing?’ This is the fifth drawback of entering a royal compound.

7 Furthermore, the king promotes someone to a higher position. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the sixth drawback of entering a royal compound.

8 Furthermore, the king demotes someone to a lower position. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the seventh drawback of entering a royal compound.

9 Furthermore, the king dispatches the army at the wrong time. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the eighth drawback of entering a royal compound.

10 Furthermore, the king dispatches the army at the right time, but orders it to turn back while still on the road. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the ninth drawback of entering a royal compound.

11 Furthermore, in the royal compound there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk. This is the tenth drawback of entering a royal compound.

12 These are the ten drawbacks of entering a royal compound.”

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10.46 — WITH THE SAKYANS

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then on the sabbath several Sakyan lay followers went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

2 "Sakyans, do you observe the sabbath with its eight factors?"

3 "Sir, sometimes we do, sometimes we don't."

4 "That's your loss, Sakyans, it's your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don't.

5 What do you think, Sakyans? Take a man who earns half a dollar for an honest day's work. Is this enough to call him a deft and industrious man?"

6 "Yes, sir."

7 "What do you think, Sakyans? Take a man who earns a dollar for an honest day's work. Is this enough to call him a deft and industrious man?"

8 "Yes, sir."

9 "What do you think, Sakyans? Take a man who, for an honest day's work, earns two dollars … three dollars … four dollars … five dollars … six dollars … seven dollars … eight dollars … nine dollars … ten dollars … twenty dollars … thirty dollars … forty dollars … fifty dollars … a hundred dollars. Is this enough to call him a deft and industrious man?"

10 “Yes, sir.”

11 “What do you think, Sakyans? Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he lived for a hundred years, would he not accumulate a large mass of wealth?”

12 “Yes, sir.”

13 “What do you think, Sakyans? Would that man, on account of that wealth, experience absolute happiness for a single day or night, or even half a day or night?”

14 “No, sir.”

15 “Why is that?”

16 “Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive.”

17 “But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience absolute happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or, as a sure bet, a stream-enterer.

17.2 Let alone ten years, take one of my disciples who lives diligent, keen, and resolute for nine years … eight years … seven years … six years … five years … four years … three years … two years … one year … ten months … nine months … eight months … seven months … six months … five months … four months … three months … two months … one month … a fortnight … ten days … nine days … eight days … seven days … six days … five days … four days … three days … two days …

18 Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience absolute happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or, as a sure bet, a stream-enterer. It's your loss, Sakyans, it's your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don't."

19 "Well, sir, from this day forth we will observe the sabbath with its eight factors."

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10.47 — WITH MAHĀLI

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?"

3 "Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds. Hate is a cause of bad deeds … Delusion is a cause of bad deeds … Irrational application of mind is the cause of bad deeds … A wrongly directed mind is a cause of bad deeds … This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds."

4 "What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?"

5 "Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds. Love is a cause of good deeds … Understanding is a cause of good deeds … Rational application of mind is the cause of good deeds … A rightly directed mind is a cause of good deeds … This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds. If these ten things were not found in the world, we wouldn't see either unprincipled and immoral conduct, or principled and moral conduct.

5.2 But since these ten things are found in the world, we see both unprincipled and immoral conduct, and principled and moral conduct."

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10.48 — TEN REGULAR REFLECTIONS FOR A RENUNCIATE

✦

1 “Mendicants, one who has gone forth should often review these ten things. What ten?

2 One who has gone forth should often review this: ‘I have secured freedom from class.’

3 ‘My livelihood is tied up with others.’

4 ‘My behavior should be different.’

5 ‘I hope there’s no reason to blame myself when it comes to ethical conduct?’

6 ‘I hope that, after examination, sensible spiritual companions don’t reproach any aspect of my ethics?’

7 ‘I must be parted and separated from all I hold dear and beloved.’

8 ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

9 I shall be the heir of whatever deeds I do, whether good or bad.’

10 ‘As the days and nights pass by, what sort of person am I becoming?’

11 ‘Do I love to stay in empty huts?’

12 ‘Do I have any superhuman distinctions in knowledge and vision worthy of the noble ones, so that when my spiritual companions question me on my deathbed I will not be embarrassed?’

13 One who has gone forth should often review these ten things.”

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10.49 — EXISTING BECAUSE OF THE BODY

✦

1 “Mendicants, these ten things exist because of the body. What ten? Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and livelihood, and the will to live that leads to future lives. These ten things exist because of the body.”

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10.50 — FIGHTS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They were fighting, quarreling, and disputing, wounding each other with barbed words.

2 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

3 "Sir, after the meal, on return from almsround, we sat together in the assembly hall, fighting, quarreling, and disputing, wounding each other with barbed words."

4 "Mendicants, this is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness.

5 There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When a mendicant is ethical, this warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without dispute.

6 Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. ...

7 Furthermore, a mendicant has good friends, companions, and associates. ...

8 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. ...

9 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. ...

10 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. ...

11 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ...

12 Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. ...

13 Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ...

14 Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. When a mendicant is wise, this warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling.

15 These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without dispute."

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10.51 — YOUR OWN MIND

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, if a mendicant isn't skilled in encompassing another's mind, then they should train themselves: 'I will be skilled in encompassing my own mind.'

4 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

4.2 But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities.

4.3 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

5 Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, corrupted in mind, disturbed in body, lazy, and not immersed in samādhi.’

5.2 In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

5.3 In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm …

6 But suppose that, upon checking, a mendicant knows this: ‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

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10.52 — WITH SĀRIPUTTA

✦

1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “Reverends, if a mendicant isn’t skilled in encompassing another’s mind, then they should train themselves: ‘I will be skilled in encompassing my own mind.’

4 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’

5 In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’

6 Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in

samādhi.'

6.2 In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

6.3 In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm ...

7 But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

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10.53 — STAGNATION

✦

1 “Mendicants, I don’t praise stagnation in skillful qualities, let alone decline. I praise growth in skillful qualities, not stagnation or decline.

2 And how is there decline in skillful qualities, not stagnation or growth? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them. I call this decline in skillful qualities, not stagnation or growth. This is how there’s decline in skillful qualities, not stagnation or growth.

3 And how is there stagnation in skillful qualities, not decline or growth? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them. I call this stagnation in skillful qualities, not decline or growth. This is how there’s stagnation in skillful qualities, not decline or growth.

4 And how is there growth in skillful qualities, not stagnation or decline? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them. I call this growth in skillful qualities, not stagnation or decline. This is how there’s growth in skillful qualities, not stagnation or decline.

5 If a mendicant isn’t skilled in encompassing another’s mind, then they should train themselves: ‘I will be skilled in encompassing my own mind.’

6 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

6.2 But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities.

6.3 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

7 Suppose that, upon checking, a mendicant knows this: 'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, corrupted in mind, disturbed in body, lazy, and not immersed in samādhi.'

7.2 In order to give up those bad, unskillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

7.3 In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply extraordinary enthusiasm …

8 But suppose that, upon checking, a mendicant knows this: ‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

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10.54 — SERENITY

✦

1 "Mendicants, if a mendicant isn't skilled in encompassing another's mind, then they should train themselves: 'I will be skilled in encompassing my own mind.'

2 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it.

2.2 But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities.

2.3 'Do I have internal serenity of heart or not? Do I have the higher wisdom of discernment of principles or not?'

3 Suppose that, upon checking, a mendicant knows this: 'I have serenity but not discernment.' Grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

4 But suppose that, upon checking, a mendicant knows this: 'I have discernment but not serenity.' Grounded on discernment, they should practice meditation to get serenity. After some time they have both serenity and discernment.

5 But suppose that, upon checking, a mendicant knows this: 'I have neither serenity nor discernment.' In order to get those skillful qualities, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire.

5.2 In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that mendicant should apply extraordinary enthusiasm ... After some time they have both serenity and discernment.

6 But suppose that, upon checking, a mendicant knows this: 'I have both serenity and discernment.' Grounded on those skillful qualities, they should practice meditation further to end the defilements.

7 I say that there are two kinds of robes: those you should wear, and those you shouldn't wear. I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat. I say that there are two kinds of lodging: those you should frequent, and those you shouldn't frequent.

7.2 I say that there are two kinds of village or town: those you should frequent, and those you shouldn't frequent. I say that there are two kinds of country: those you should frequent, and those you shouldn't frequent. I say that there are two kinds of individual: those you should frequent, and those you shouldn't frequent.

8 'I say that there are two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, but why did I say it? Well, should you know of a robe: 'When I wear this robe, unskillful qualities grow, and

skillful qualities decline.' You should not wear that kind of robe.

8.2 Whereas, should you know of a robe: 'When I wear this robe, unskillful qualities decline, and skillful qualities grow.' You should wear that kind of robe. 'I say that there are two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, and this is why I said it.

9 'I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, but why did I say it? Well, should you know of almsfood: 'When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.' You should not eat that kind of almsfood.

9.2 Whereas, should you know of almsfood: 'When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.' You should eat that kind of almsfood.

9.3 'I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, and this is why I said it.

10 'I say that there are two kinds of lodging: those you should frequent, and those you shouldn't frequent.' That's what I said, but why did I say it? Well, should you know of a lodging: 'When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of lodging.

10.2 Whereas, should you know of a lodging: 'When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.' You should frequent that kind of lodging.

10.3 ‘I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

11 ‘I say that there are two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of village or town.

11.2 Whereas, should you know of a village or town: ‘When I frequent this village or town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of village or town.

11.3 ‘I say that there are two kinds of village or town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

12 ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a country: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country.

12.2 Whereas, should you know of a country: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country.

12.3 ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

13 ‘I say that there are two two kinds of individual: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of an individual: ‘When I frequent this individual, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of individual.

13.2 Whereas, should you know of an individual: ‘When I frequent this individual, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of individual.

13.3 ‘I say that there are two kinds of individual: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

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10.55 — DECLINE

✦

1 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Sāriputta said this:

3 “Reverends, they speak of an individual liable to decline, and one not liable to decline. But how did the Buddha define an individual liable to decline, and one not liable to decline?”

4 “Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”

5 “Then listen and apply your mind well, I will speak.”

6 “Yes, reverend,” they replied. Sāriputta said this:

7 “How did the Buddha define an individual liable to decline? It’s when a mendicant doesn’t get to hear a teaching they haven’t heard before. They forget those teachings they have heard. They don’t keep exercising the teachings with which they are already familiar. And they don’t come to understand what they haven’t understood before. That’s how the Buddha defined an individual liable to decline.

8 And how did the Buddha define an individual not liable to decline? It’s when a mendicant gets to hear a teaching they haven’t heard before. They remember those teachings they have heard. They keep exercising the

teachings with which they are already familiar. And they come to understand what they haven't understood before. That's how the Buddha defined an individual not liable to decline.

9 If a mendicant isn't skilled in encompassing another's mind, then they should train themselves: 'I will be skilled in encompassing my own mind.'

10 And how is a mendicant skilled in encompassing their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!'

11 In the same way, checking is very helpful for a mendicant's skillful qualities. 'Is contentment often found in me or not? Is good will often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?'

12 Suppose a mendicant, while checking, doesn't see any of these skillful qualities in themselves. In order to get them they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to ex-

tinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, they should apply extraordinary enthusiasm to get those skillful qualities ...

13 Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn't see others. Grounded on the skillful qualities they see, they should apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don't see. Suppose your clothes or head were on fire.

13.2 In order to extinguish it, you'd apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, grounded on the skillful qualities they see, they should apply extraordinary enthusiasm to get those skillful qualities they don't see.

14 But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements."

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10.56 — PERCEPTIONS (1ST)

✦

1 “Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

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10.57 — PERCEPTIONS (2ND)

✦

1 “Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination. What ten? The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They have freedom from death as their objective and culmination.”

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10.58 — ROOTED

✦

1 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their objective? What is their culmination?’ How would you answer them?”

2 “Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

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

4 “Yes, sir,” they replied. The Buddha said this:

5 “Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their objective? What is their culmination?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. Their objective is freedom from death.

5.2 And extinguishment is their culmination.' When questioned by wanderers of other religions, that's how you should answer them."

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10.59 — GOING FORTH

✦

1 "So you should train like this: 'Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds. Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is fair and unfair in the world, our minds will be consolidated in that perception. Knowing existence and nonexistence in the world, our minds will be consolidated in that perception. Knowing the origin and disappearance of the world, our minds will be consolidated in that perception.

1.2 Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.' That's how you should train.

2 When your minds are consolidated in these ten perceptions, you can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

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10.60 — WITH GIRIMĀNANDA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Girimānanda was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, Venerable Girimānanda is sick, suffering, gravely ill. Sir, please go to Venerable Girimānanda out of sympathy."

3 "Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.

4 What ten? The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

5 And what is the perception of impermanence? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'Form, feeling, perception, choices, and consciousness are impermanent.' And so they meditate observing impermanence in the five grasping aggregates. This is called the perception of impermanence.

6 And what is the perception of not-self? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'The eye and sights, ear and sounds, nose and smells, tongue and

tastes, body and touches, and mind and ideas are not-self.' And so they meditate observing not-self in the six interior and exterior sense fields. This is called the perception of not-self.

7 And what is the perception of ugliness? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

7.2 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' And so they meditate observing ugliness in this body. This is called the perception of ugliness.

8 And what is the perception of drawbacks? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following. Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting, dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers.

8.2 Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by exertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.' And so they meditate observing drawbacks in this body. This is called the perception of drawbacks.

9 And what is the perception of giving up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. This is called the perception of giving up.

10 And what is the perception of fading away? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.' This is called the perception of fading away.

11 And what is the perception of cessation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' This is called the perception of cessation.

12 And what is the perception of dissatisfaction with the whole world? It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies. This is called the perception of dissatisfaction with the whole world.

13 And what is the perception of the impermanence of all conditions? It's when a mendicant is horrified, repelled, and disgusted with all conditions. This is called the perception of the impermanence of all conditions.

14 And what is mindfulness of breathing? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and brings mindfulness to the present. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.'

14.2 Breathing out heavily they know: 'I'm breathing out heavily.' Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

14.3 They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.'

14.4 They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.' They practice like this: 'I'll breathe out experiencing the mental process.' They practice like this: 'I'll breathe in stilling the mental process.' They practice like this: 'I'll breathe out stilling the mental process.'

14.5 They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.'

14.6 They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

14.7 They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’

14.8 They practice like this: ‘I’ll breathe out observing letting go.’ This is called mindfulness of breathing.

15 If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

16 Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them. Then after Girimānanda heard these ten perceptions his illness died down on the spot. And that’s how he recovered from that illness.

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10.61 — IGNORANCE

✦

1 “Mendicants, it is said that no prior point of ignorance is found, before which there was no ignorance, and afterwards it came to be. And yet it is evident that there is a specific condition for ignorance.

2 I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’ I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’

2.2 I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense restraint.’ I say that lack of sense restraint is fueled by something, it’s not unfueled. And what is the fuel for lack of sense restraint? You should say: ‘Lack of mindfulness and situational awareness.’

2.3 I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: ‘Irrational application of mind.’ I say that irrational application of mind is fueled by something, it’s not unfueled. And what is the fuel for irrational application of mind?

2.4 You should say: ‘Lack of faith.’ I say that lack of faith is fueled by something, it’s not unfueled. And what is the fuel for lack of faith? You should say: ‘Listening to an untrue teaching.’ I say that listening to an un-

true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to an untrue teaching? You should say: 'Associating with untrue persons.'

3 In this way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint … the three kinds of misconduct … the five hindrances.

3.2 When the five hindrances are fulfilled, they fulfill ignorance. That's the fuel for ignorance, and that's how it's fulfilled.

4 It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

5 In the same way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint … the three kinds of misconduct … the five hindrances.

5.2 When the five hindrances are fulfilled, they fulfill ignorance. That's the fuel for ignorance, and that's how it's fulfilled.

6 I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.' I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.'

6.2 I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.' I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct?

6.3 You should say: 'Sense restraint.' I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.' I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness?

6.4 You should say: 'Rational application of mind.' I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.' I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.'

6.5 I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

7 In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint … the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors.

7.2 When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

8 It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

9 In the same way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint … the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors.

9.2 When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

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10.62 — CRAVING

✦

1 “Mendicants, it is said that no prior point of craving for continued existence is found, before which there was no craving for continued existence, and afterwards it came to be. And yet it is evident that there is a specific condition for craving for continued existence.

2 I say that craving for continued existence is fueled by something, it’s not unfueled. And what is the fuel for craving for continued existence? You should say: ‘Ignorance.’

3 I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’

4 I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’

5 I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense restraint.’

6 I say that lack of sense restraint is fueled by something, it’s not unfueled. And what is the fuel for lack of sense restraint? You should say: ‘Lack of mindfulness and situational awareness.’

7 I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: ‘Irrational application of

mind.'

8 I say that irrational application of mind is fueled by something, it's not unfueled. And what is the fuel for irrational application of mind? You should say: 'Lack of faith.'

9 I say that lack of faith is fueled by something, it's not unfueled. And what is the fuel for lack of faith? You should say: 'Listening to an untrue teaching.'

10 I say that listening to an untrue teaching is fueled by something, it's not unfueled. And what is the fuel for listening to an untrue teaching? You should say: 'Associating with untrue persons.'

11 In this way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith ... irrational application of mind ... lack of mindfulness and situational awareness ... lack of sense restraint ... the three kinds of misconduct ... the five hindrances ... ignorance.

11.2 When ignorance is fulfilled, it fulfills craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

12 It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

13 In the same way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint … the three kinds of misconduct … the five hindrances … ignorance.

13.2 When ignorance is fulfilled, it fulfills craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

14 I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.'

15 I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.'

16 I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.'

17 I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.'

18 I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.'

19 I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Rational application of mind.'

20 I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.'

21 I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.'

22 I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

23 In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint … the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors.

23.2 When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

24 It's like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

24.2 That's the fuel for the ocean, and that's how it's filled up. In the same way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching.

24.3 When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

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10.63 — COME TO A CONCLUSION

✦

1 "Mendicants, all those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in this very life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind?

1.2 The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind."

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10.64 — EXPERIENTIAL CONFIDENCE

✦

1 "Mendicants, all those who have experiential confidence in me have entered the stream. Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in this very life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind?

1.2 The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have experiential confidence in me have entered the stream. Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind."

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10.65 — HAPPINESS (1ST)

✦

1 At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side, and said to Sāriputta:

2 "Reverend Sāriputta, what is happiness and what is suffering?"

3 "Rebirth is suffering, reverend, no rebirth is happiness. When there is rebirth, you can expect this kind of suffering. Cold, heat, hunger, thirst, defecation, and urination. Contact with fire, clubs, and knives. And relatives and friends get together and annoy you. When there is rebirth, this is the kind of suffering you can expect. When there is no rebirth, you can expect this kind of happiness. No cold, heat, hunger, thirst, defecation, or urination. No contact with fire, clubs, or knives. And relatives and friends don't get together and annoy you. When there is no rebirth, this is the kind of happiness you can expect."

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10.66 — HAPPINESS (2ND)

✦

1 At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side and said to Sāriputta:

2 "Reverend Sāriputta, in this teaching and training, what is happiness and what is suffering?"

3 "Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness. When you're dissatisfied, you can expect this kind of suffering. You find no happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you're dissatisfied, this is the kind of suffering you can expect.

4 When you're satisfied, you can expect this kind of happiness. You find happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you're satisfied, this is the kind of happiness you can expect."

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10.67 — AT NAḶAKAPĀNA (1ST)

✦

1 At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of monks when he arrived at a town of the Kosalans named Naḷakapāna. There the Buddha stayed near Naḷakapāna in the grove of flame-of-the-forest trees. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

1.2 The Buddha spent much of the night educating, encouraging, firing up, and inspiring the monks with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta:

2 "Sāriputta, the Saṅgha of monks is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

3 "Yes, sir," Sāriputta replied.

4 And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. There Sāriputta addressed the monks: "Reverends, monks!"

5 "Reverend," they replied. Sāriputta said this:

6 "Reverends, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the

waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline.

6.2 In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

7 A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An irritable individual is in decline. An acrimonious individual is in decline. An individual with corrupt wishes is in decline. An individual with bad friends is in decline. An individual with wrong view is in decline.

8 Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow.

8.2 In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

9 A faithful individual doesn't decline. An individual with a conscience doesn't decline. A prudent individual doesn't decline. An energetic individual doesn't decline. A wise individual doesn't decline. A loving individual doesn't decline. A kind individual doesn't decline. An individual with few desires doesn't decline. An individual with good friends doesn't decline. An individual with right view doesn't decline."

10 Then the Buddha got up and said to Venerable Sāriputta:

11 "Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline.

11.2 In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

12 A faithless individual is in decline. An individual with no conscience … imprudent … lazy … witless … irritable … acrimonious … with corrupt wishes … bad friends … An individual with wrong view is in decline.

13 Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow.

13.2 In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

14 A faithful individual doesn't decline. A conscientious individual … prudent … energetic … wise … loving … kind … with few desires … good friends … An individual with right view doesn't decline."

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10.68 — AT NAḶAKAPĀNA (2ND)

✦

1 At one time the Buddha stayed near Naḷakapāna in the grove of flame-of-the-forest trees.

2 Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the monks with a Dhamma talk. Then he looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of monks is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

3 "Yes, sir," Sāriputta replied.

4 And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

5 There Sāriputta addressed the monks: "Reverends, monks!"

6 "Reverend," they replied. Sāriputta said this:

7 "Reverends, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight.

7.2 Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

8 Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight.

8.2 Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

9 Then the Buddha got up and said to Venerable Sāriputta:

10 "Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight.

10.2 Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only decline. In the same way, whoever has no faith … and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

11 Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight.

11.2 Whether by day or by night, its beauty, roundness, luminosity, and diameter and circumference only grow. In the same way, whoever has faith … and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

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10.69 — TOPICS OF DISCUSSION (1ST)

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1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall.

1.2 They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that place.

2 Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

3 And they told him what had happened.

4 "Mendicants, it is not appropriate for you gentlemen who have gone forth out of faith from the lay life to homelessness to engage in these kinds of low talk.

5 There are, mendicants, these ten topics of discussion. What ten? Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision

of freedom. These are the ten topics of discussion.

6 Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers of other religions."

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10.70 — TOPICS OF DISCUSSION (2ND)

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They engaged in all kinds of low talk, such as talk about kings, bandits, and chief ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; talk at the street market and the place for water pots; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

3 "Mendicants, there are ten grounds for praise. What ten? It's when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes. This is a ground for praise.

4 A mendicant personally is content, and speaks to the mendicants on contentment. This is a ground for praise.

5 A mendicant personally is secluded, and speaks to the mendicants on seclusion. This is a ground for praise.

6 A mendicant personally doesn't mix closely with others, and speaks to the mendicants on not mixing closely with others. This is a ground for praise.

7 A mendicant personally is energetic, and speaks to the mendicants on rousing energy. This is a ground for praise.

8 A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics. This is a ground for praise.

9 A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion. This is a ground for praise.

10 A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom. This is a ground for praise.

11 A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom. This is a ground for praise.

12 A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accomplished in the knowledge and vision of freedom. This is a ground for praise.

13 These are the ten grounds for praise."

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10.71 — ONE MIGHT WISH

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

4 A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

5 A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

6 A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts …

7 A mendicant might wish: ‘When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.’ So let them fulfill their precepts …

8 A mendicant might wish: ‘May I be content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.’ So let them fulfill their precepts …

9 A mendicant might wish: ‘May I endure cold, heat, hunger, and thirst. May I endure the touch of flies, mosquitoes, wind, sun, and reptiles. May I endure rude and unwelcome criticism. And may I put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’ So let them fulfill their precepts …

10 A mendicant might wish: ‘May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they have arisen.’ So let them fulfill their precepts …

11 A mendicant might wish: ‘May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arise.’ So let them fulfill their precepts …

12 A mendicant might wish: ‘May I get the four absorptions—blissful meditations in this life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts …

13 A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with my own insight in this very life due to the ending of defilements.’ So let them fulfill their

precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

14 'Live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.' That's what I said, and this is why I said it."

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10.72 — THORNS

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples. They included the venerables Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga, and other well-known senior disciples.

2 Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a colossal racket. Then those venerables thought:

3 "These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they're making a colossal racket. But the Buddha has said that sound is a thorn to absorption. Let's go to the Gosiṅga Sal Wood. There we can meditate comfortably, free of noise and crowds." Then those venerables went to the Gosiṅga Sal Wood, where they meditated comfortably, free of noise and crowds.

4 Then the Buddha said to the mendicants:

5 "Mendicants, where are Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga? Where have these senior disciples gone?"

6 And the mendicants told him what had happened.

7 "Good, good, mendicants! It's just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.

8 Mendicants, there are these ten thorns. What ten? Relishing company is a thorn for someone who loves seclusion. Focusing on the feature of beauty is a thorn for someone pursuing the meditation on the feature of ugliness. Seeing shows is a thorn to someone restraining the senses. Lingering in the neighborhood of females is a thorn to chastity.

8.2 Sound is a thorn to the first absorption. Placing the mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption. Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.

9 Mendicants, live free of thorns! Live rid of thorns! Mendicants, live free of thorns and rid of thorns! The perfected ones live free of thorns, rid of thorns, free and rid of thorns."

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10.73 — LIKABLE

✦

1 "Mendicants, these ten likable, desirable, and agreeable things are rare in the world. What ten? Wealth, beauty, health, ethical conduct, the spiritual life, friends, learning, wisdom, good qualities, and heaven are likable, desirable, and agreeable things that are rare in the world.

2 Ten things are roadblocks for these ten likable, desirable, and agreeable things that are rare in the world. Sloth and lack of initiative are a roadblock for wealth. Lack of adornment and decoration are a roadblock for beauty. Unsuitable activity is a roadblock for health. Bad friendship is a roadblock for ethical conduct.

2.2 Lack of sense restraint is a roadblock for the spiritual life. Dishonesty is a roadblock for friends. Not rehearsing is a roadblock for learning. Not wanting to listen and ask questions are roadblocks for wisdom. Lack of commitment and reviewing are roadblocks for good qualities. Wrong practice hinders heaven.

2.3 These ten things are roadblocks for these ten likable, desirable, and agreeable things that are rare in the world.

3 Ten things nourish these ten likable, desirable, and agreeable things that are rare in the world. Application and initiative nourish wealth. Adornment and decoration nourish beauty. Suitable activity nourishes health. Good friendship nourishes ethical conduct. Sense restraint nourishes the spiritual life. Honesty nourishes friends. Rehearsing nourishes learning.

3.2 Eagerness to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven. These ten things nourish these ten likable, desirable, and agreeable things that are rare in the world."

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10.74 — GROWTH

✦

1 “Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life. What ten? He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom. A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

2 Someone who grows in money and grain,
in wives, children, and livestock,
is wealthy, famous, and respected
by relatives and friends, and even by royals.

3 When someone grows in faith and ethics,
wisdom, and both generosity and learning—
a good man such as he sees clearly,
and in this very life he grows in both ways.”

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10.75 — WITH MIGASĀLĀ

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat down on the seat spread out. Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him:

2 "Honorable Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life? My father Purāṇa was chaste, set apart, refraining from the vulgar act of sex. When he passed away the Buddha declared that, since he was a once-returner, he was reborn in the host of joyful gods. But my uncle Isidatta was not chaste; he lived content with his wife. When he passed away the Buddha declared that, since he too was a once-returner, he was reborn in the host of joyful gods.

3 How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?"

4 "You're right, sister, but that's how the Buddha declared it."

5 Then Ānanda, after receiving almsfood at Migasālā's home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him

what had happened.

9 "Ānanda, who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individual persons?

10 These ten individuals are found in the world. What ten? Take a certain individual who is unethical. And they don't truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

11 Take a certain individual who is unethical. But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

12 Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

13 In this case, the individual who is unethical, but truly understands the freedom of heart ... and has listened and learned and penetrated theoretically and found at least temporary freedom is better and finer than the

other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

13.2 So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on people.

14 Take a certain individual who is ethical. But they don't truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

15 Take a certain individual who is ethical. And they truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

16 Judgmental people compare them … I, or someone like me, may pass judgment on individuals.

17 Take a certain individual who is very lustful. And they don't truly understand the freedom of heart and freedom by wisdom where that lust ceases without remainder. And they've not listened or learned or pene-

trated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

18 Take a certain individual who is very lustful. But they truly understand the freedom of heart and freedom by wisdom where that lust ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

19 Judgmental people compare them … I, or someone like me, may pass judgment on individuals.

20 Take a certain individual who is irritable. And they don't truly understand the freedom of heart and freedom by wisdom where that anger ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

21 Take a certain individual who is irritable. But they truly understand the freedom of heart and freedom by wisdom where that anger ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

22 Judgmental people compare them … I, or someone like me, may pass judgment on individuals.

23 Take a certain individual who is restless. And they don't truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without remainder. And they've not listened or learned or penetrated theoretically or found even temporary freedom. When their body breaks up, after death, they depart for a lower place, not a higher. They're going to a lower place, not a higher.

24 Take a certain individual who is restless. But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without remainder. And they've listened and learned and penetrated theoretically and found at least temporary freedom. When their body breaks up, after death, they depart for a higher place, not a lower. They're going to a higher place, not a lower.

25 Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

26 In this case, the individual who is restless, but truly understands the freedom of heart ... and has listened and learned and penetrated theoretically and found at least temporary freedom is better and finer than the other individual. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

26.2 So, Ānanda, don't be judgmental about individuals. Don't pass judgment on individuals. Those who pass judgment on individuals harm themselves. I, or someone like me, may pass judgment on individuals.

27 Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individual persons? These ten individuals are found in the world.

28 If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

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10.76 — THREE THINGS

✦

1 "Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. What three? Rebirth, old age, and death. If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world.

1.2 But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.

2 Without giving up three things you can't give up rebirth, old age, and death. What three? Greed, hate, and delusion. Without giving up these three things you can't give up rebirth, old age, and death.

3 Without giving up three things you can't give up greed, hate, and delusion. What three? Substantialist view, doubt, and misapprehension of precepts and observances. Without giving up these three things you can't give up greed, hate, and delusion.

4 Without giving up three things you can't give up substantialist view, doubt, and misapprehension of precepts and observances. What three? Irrational application of mind, following a wrong path, and mental sluggishness. Without giving up these three things you can't give up substantialist view, doubt, and misapprehension of precepts and observances.

5 Without giving up three things you can't give up irrational application of mind, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and scattered mind. Without giving up these three things you can't give up irrational application of mind, following a wrong path, and mental sluggishness.

6 Without giving up three things you can't give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. Without giving up these three things you can't give up unmindfulness, lack of situational awareness, and scattered mind.

7 Without giving up three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. Without giving up these three things you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

8 Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.

9 Without giving up three things you can't give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.

10 Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.

11 Mendicants, someone who lacks conscience and prudence is negligent. When you're negligent you can't give up disregard, being hard to admonish, and having bad friends. When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness. When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct.

11.2 When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a scattered mind.

11.3 When your mind is scattered you can't give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind is sluggish you can't give up substantialist view, doubt, and misapprehension of precepts and observances. When you have doubts you can't give up greed, hate, and delusion. Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

12 After giving up three things you can give up rebirth, old age, and death. What three? Greed, hate, and delusion. After giving up these three things you can give up rebirth, old age, and death.

13 After giving up three things you can give up greed, hate, and delusion. What three? Substantialist view, doubt, and misapprehension of precepts and observances. After giving up these three things you can give up greed, hate, and delusion.

14 After giving up three things you can give up substantialist view, doubt, and misapprehension of precepts and observances. What three? Irrational application of mind, following a wrong path, and mental sluggishness. After giving up these three things you can give up substantialist view, doubt, and misapprehension of precepts and observances.

15 After giving up three things you can give up irrational application of mind, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and a scattered mind. After giving up these three things you can give up irrational application of mind, following a wrong path, and mental sluggishness.

16 After giving up three things you can give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. After giving up these three things you can give up unmindfulness, lack of situational awareness, and scattered mind.

17 After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

18 After giving up three things you can give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.

19 After giving up three things you can give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. After giving up these three things you can give up faithlessness, uncharitableness, and laziness.

20 After giving up three things you can give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.

21 Mendicants, someone who has conscience and prudence is diligent. When you're diligent you can give up disregard, being hard to admonish, and having bad friends. When you've got good friends you can give up faithlessness, uncharitableness, and laziness. When you're energetic you can give up restlessness, lack of restraint, and unethical conduct.

21.2 When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a scattered mind.

21.3 When your mind isn't scattered you can give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind isn't sluggish you can give up substantialist view, doubt, and misapprehension of precepts and observances. When you have no doubts you can give up greed, hate, and delusion. After giving up greed, hate, and delusion you can give up rebirth, old age, and death."

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10.77 — A CROW

✦

1 “Mendicants, a crow possesses ten bad qualities. What ten? They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A crow possesses these ten bad qualities. In the same way, a bad mendicant possesses these ten bad qualities. What ten? They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A bad mendicant possesses these ten bad qualities.”

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10.78 — JAINS

✦

1 “Mendicants, Jain ascetics possess ten bad qualities. What ten? They’re faithless and unethical, without conscience or prudence, and devoted to untrue persons. They glorify themselves and put others down. They’re attached to their own views, holding them tight, and refusing to let go. They’re deceptive, with corrupt wishes and bad friends. Jain ascetics possess these ten bad qualities.”

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10.79 — GROUNDS FOR RESENTMENT

✦

1 “Mendicants, there are ten grounds for resentment. What ten? Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone I love’ … ‘They will do wrong by someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment. You get angry for no reason. These are the ten grounds for resentment.”

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10.80 — GETTING RID OF RESENTMENT

✦

1 “Mendicants, there are these ten ways to get rid of resentment. What ten? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me …’ … ‘They will harm me …’ … ‘They harmed someone I love …’ … ‘They are harming someone I love …’ ‘They will harm someone I love …’ … They helped someone I dislike …’ …

1.2 ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. And you don’t get angry for no reason. These are the ten ways of getting rid of resentment.”

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10.81 — WITH BĀHUNA

✦

1 At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Then Venerable Bāhuna went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, how many things has the Realized One escaped from, so that he lives detached, liberated, with mind free of boundaries?"

3 "Bāhuna, the Realized One has escaped from ten things, so that he lives detached, liberated, with mind free of boundaries. What ten? Form … feeling … perception … choices … consciousness … rebirth … old age … death … suffering … defilements … Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, the Realized One has escaped from ten things, so that he lives detached, liberated, with mind free of boundaries."

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10.82 — WITH ĀNANDA

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Ānanda, it is quite impossible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.

3 It is quite impossible for a mendicant who is unethical …

4 unlearned …

5 hard to admonish …

6 with bad friends …

7 lazy …

8 unmindful …

9 lacking contentment …

10 of corrupt wishes …

11 of wrong view to achieve growth, improvement, or maturity in this teaching and training.

12 It is quite impossible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.

13 It is quite possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.

14 It is quite possible for a mendicant who is ethical …

15 a learned memorizer …

16 easy to admonish …

17 with good friends …

18 energetic …

19 mindful …

20 contented …

21 of few desires …

22 of right view to achieve growth, improvement, or maturity in this teaching and training.

23 It is quite possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.”

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10.83 — WITH PUṆṆIYA

✦

1 Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?"

3 "Puṇṇiya, when a mendicant has faith but doesn't approach, the Realized One doesn't feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach.

4 When a mendicant has faith and approaches, but doesn't pay homage … they pay homage, but don't ask questions … they ask questions, but don't actively listen to the teaching … they actively listen to the teaching, but don't remember the teaching they've heard … they remember the teaching they've heard, but don't examine the meaning of the teachings they've remembered … they examine the meaning of the teachings they've remembered, but, not having understood the meaning and the teaching, they don't practice in line with the principle of the teaching … they practice in line with the teaching, but they're not a good speaker and do not enunciate well.

4.2 Their voice is not polished, clear, articulate, and doesn't express the meaning … They're a good speaker who enunciates well, but they don't educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn't feel inspired to teach.

5 But when a mendicant has faith, approaches, pays homage, asks questions, actively listens to the teachings, remembers the teachings, examines the meaning, practices in line with the principle of the teaching, has a good voice, and encourages their spiritual companions, the Realized One feels inspired to teach. When someone possesses these ten qualities, the Realized One feels totally inspired to teach."

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10.84 — DECLARATION

✦

1 There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Venerable Mahāmoggallāna said this:

3 “Take a mendicant who declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.”’ They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who is a meditator skilled in attainments, in the minds of others, and in encompassing another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

4 The Realized One or one of his disciples encompasses their mind and investigates: ‘Why does this venerable declare enlightenment, saying:

5 “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place’”?’

6 They understand:

7 ‘This venerable gets irritable, and often lives with a heart full of anger. But being full of anger means decline in the teaching and training proclaimed by the Realized One.

8 This venerable is acrimonious …

[9] prone to disdain …

[10] contemptuous …

[11] jealous …

[12] stingy …

[13] devious …

[14] deceitful …

[15] This venerable has corrupt wishes, and often lives with a heart full of desire. But being full of desire means decline in the teaching and training proclaimed by the Realized One.

[16] When there is still more to be done, this venerable stopped half-way after achieving some trifling distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

[17] It is quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

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10.85 — A BOASTER

✦

1 At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

2 “Reverend,” they replied. Venerable Mahācunda said this:

3 “Take a mendicant who boasts and brags about their achievements: ‘I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.’

4 They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in encompassing another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

5 The Realized One or one of his disciples encompasses their mind and investigates: ‘Why does this venerable boast and brag about their achievements, saying, “I enter and emerge from the first absorption … and the cessation of perception and feeling.”’

6 They understand, ‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

7 This venerable is unfaithful, and lack of faith means decline ...

8 This venerable is unlearned and unpracticed, and lack of learning means decline ...

9 This venerable is hard to admonish, and being hard to admonish means decline ...

10 This venerable has bad friends, and bad friends mean decline ...

11 This venerable is lazy, and laziness means decline ...

12 This venerable is unmindful, and unmindfulness means decline ...

13 This venerable is deceptive, and deceitfulness means decline ...

14 This venerable is burdensome, and being burdensome means decline ...

15 This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

16 Suppose one friend was to say to another: 'My dear, when you need money for some payment, just ask me and I'll give it.' Then when some payment falls due, that friend says to their friend: 'I need some money, my dear. Give me some.' They'd say: 'Well then, my dear, dig here.' So they dig there, but don't find anything.

16.2 They'd say: 'You lied to me, my dear, you spoke hollow words when you told me to dig here.' They'd say: 'My dear, I didn't lie or speak hollow words. Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear, you spoke hollow words when you said dig here.' They'd say: 'My dear, I didn't lie or speak hollow words.

16.3 Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear, you spoke hollow words when you said dig here.' They'd say: 'My dear, I didn't lie or speak hollow words. But I had gone mad, I was out of my mind.'

17 In the same way, take a mendicant who boasts and brags about their achievements: 'I enter and emerge from the first absorption ... and the cessation of perception and feeling.'

18 They're pursued, pressed, and grilled by the Realized One, or by one of his disciples ... Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

19 The Realized One or one of his disciples encompasses their mind and investigates: 'Why does this venerable boast and brag about their achievements, saying, "I enter and emerge from the first absorption ... and the cessation of perception and feeling."'

20 They understand, 'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

21 This venerable is unfaithful ...

22 unlearned and unpracticed ...

23 hard to admonish ...

24 with bad friends ...

25 lazy ...

[26] unmindful …

[27] deceptive …

[28] burdensome …

[29] This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.’

[30] It is quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”

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10.86 — OVERESTIMATION

✦

1 At one time Venerable Mahākassapa was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There he addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Venerable Mahākassapa said this:

3 "Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place."' They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in encompassing another's mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

4 The Realized One or one of his disciples encompasses their mind and investigates: 'Why does this venerable declare enlightenment, saying, "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place'"?'

5 They understand, 'This venerable overestimates themselves and takes that to be the truth. They perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved. And they declare enlightenment out of overestimation:

6 “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

7 The Realized One or one of his disciples encompasses their mind and investigates: ‘Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they’ve attained what they haven’t attained, done what they haven’t done, and achieved what they haven’t achieved? And why do they declare enlightenment out of overestimation:

8 “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

9 They understand, ‘This venerable is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. Therefore this venerable overestimates themselves and takes that to be the truth. …’

10 They understand, ‘This venerable is covetous, and often lives with a heart full of covetousness. But being full of covetousness means decline in the teaching and training proclaimed by the Realized One.

11 This venerable has ill will …

12 dullness and drowsiness …

13 restlessness …

14 doubt …

15 This venerable relishes work. They love it and like to relish it …

16 This venerable relishes talk …

17 sleep …

18 company …

19 When there is still more to be done, this venerable stopped half-way after achieving some trifling distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

20 It is quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

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10.87 — DISCIPLINARY ISSUES

✦

1 There the Buddha addressed the mendicants concerning the mendicant Kalandaka:

2 “Mendicants!”

3 “Venerable sir,” they replied. The Buddha said this:

4 “Firstly, a mendicant raises disciplinary issues and doesn’t praise the settling of disciplinary issues. This quality doesn’t conduce to fondness, respect, esteem, harmony, and unity.

5 Furthermore, a mendicant is not eager to train, and doesn’t praise taking up the training. …

6 Furthermore, a mendicant has corrupt wishes, and doesn’t praise getting rid of wishes. …

7 Furthermore, a mendicant is irritable, and doesn’t praise getting rid of anger. …

8 Furthermore, a mendicant denigrates others, and doesn’t praise getting rid of denigration. …

9 Furthermore, a mendicant is devious, and doesn’t praise getting rid of deviousness. …

10 Furthermore, a mendicant is deceitful, and doesn’t praise getting rid of deceitfulness. …

11 Furthermore, a mendicant doesn't pay attention to the teachings, and doesn't praise attending to the teachings. …

12 Furthermore, a mendicant is not in retreat, and doesn't praise retreat. …

13 Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn't praise hospitality. This quality doesn't conduce to fondness, respect, esteem, harmony, and unity.

14 Even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

15 Suppose a wild colt was to wish: 'If only the humans would put me in a thoroughbred's place, feed me a thoroughbred's food, and give me a thoroughbred's grooming.' Still the humans wouldn't put them in a thoroughbred's place, feed them a thoroughbred's food, or give them a thoroughbred's grooming. Why is that?

15.2 Because sensible humans see that they haven't given up their tricks, bluffs, ruses, and feints. In the same way, even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that?

15.3 Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

16 Next, a mendicant doesn't raise disciplinary issues and praises the settling of disciplinary issues. This quality conduces to fondness, respect, esteem, harmony, and unity.

17 Furthermore, a mendicant is eager to train, and praises taking up the training. ...

18 Furthermore, a mendicant has few desires, and praises getting rid of desires. ...

19 Furthermore, a mendicant is not irritable, and praises getting rid of anger. ...

20 Furthermore, a mendicant doesn't denigrate others, and praises getting rid of denigration. ...

21 Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. ...

22 Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. ...

23 Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. ...

24 Furthermore, a mendicant is in retreat, and praises retreat. ...

25 Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality. This quality conduces to fondness, respect, esteem, harmony, and unity.

26 Even though a mendicant such as this might never wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.

27 Suppose a fine thoroughbred never wished: ‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans would put them in a thoroughbred’s place, feed them a thoroughbred’s food, and give them a thoroughbred’s grooming. Why is that? Because sensible humans see that they’ve given up their tricks, bluffs, ruses, and feints.

28 In the same way, even though a mendicant such as this might never wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they’ve given up those bad unskillful qualities.”

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10.88 — AN ABUSER

✦

1 "Mendicants, any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these ten disasters. What ten? They don't achieve the unachieved. What they have achieved falls away. They don't refine their good qualities. They overestimate their good qualities.

1.2 Or they lead the spiritual life dissatisfied. Or they commit a corrupt offense. Or they contract a severe illness. Or they go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

1.3 Any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these ten disasters."

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10.89 — WITH KOKĀLIKA

✦

1 Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

2 “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

3 For a second time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

4 “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

5 For a third time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

6 “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

7 Then Kokālika rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes,

then myrobalans, then unripe wood-apples, then ripe wood-apples. Finally they burst open, and pus and blood oozed out. He just laid down on banana leaves like a poisoned fish.

8 Then Tudu the independent divinity went to Kokālika, and standing in the air he said to him, "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks."

9 "Who are you, reverend?"

10 "I am Tudu the independent divinity."

11 "Didn't the Buddha declare you a non-returner? So what then are you doing back here? See how far you have strayed!"

12 Then Tudu addressed Kokālika in verse:

13 "A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

14 When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose a losing hand with your own mouth:
you'll never find happiness that way.

15 A losing hand at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's a really terrible hand
is to hate the holy ones.

16 For a hundred thousand times a hundred million
times five hundred and thirty-six times <j>a thousand times ten million years
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

17 Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

18 Then, late at night, the glorious divinity Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna."

19 That is what the divinity Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

20 Then, when the night had passed, the Buddha told the mendicants all that had happened.

22 When he said this, one of the mendicants said to the Buddha, "Sir, how long is the lifespan in the Pink Lotus hell?"

23 "It's long, mendicant. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts."

24 "But sir, is it possible to give a simile?"

25 "It's possible," said the Buddha.

26 “Suppose there was a Kosalan load of twenty packs of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan load of twenty packs of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.

26.2 Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Fragrant Water Lily hell. Twenty lifetimes in the Fragrant Water Lily hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

27 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

28 “A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

29 When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose a losing hand with your own mouth:

you'll never find happiness that way.

30 A losing hand at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's a really terrible hand
is to hate the holy ones.

31 For a hundred thousand times a hundred million,
times five hundred and thirty-six times <j>a thousand times ten million years
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

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10.90 — THE POWERS OF ONE WHO HAS ENDED DEFILEMENTS

✦

1 Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: ‘My defilements have ended.’”

3 “Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim: ‘My defilements have ended.’ What ten? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

4 Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

5 Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and have totally eliminated defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

6 Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

7 Furthermore, a mendicant with defilements ended has well developed the four right efforts. … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

8 A mendicant who has ended the defilements possesses these ten powers that qualify them to claim: ‘My defilements have ended.’”

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10.91 — PLEASURE SEEKERS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

2 "These ten pleasure seekers are found in the world. What ten? First, a pleasure seeker seeks wealth using illegitimate, coercive means. They don't make themselves happy and pleased, nor share it and make merit.

3 Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit.

4 Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

5 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, nor share it and make merit.

6 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, but don't share it and make merit.

7 Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

8 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, nor share it and make merit.

9 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit.

10 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

11 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

12 Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be criticized on three grounds. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased.

12.2 This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

13 Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be criticized on two grounds, and praised on one. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased.

13.2 This is the one ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be criticized on these two grounds, and praised on this one.

14 Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased.

14.2 This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

15 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise.

15.2 They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make

merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

16 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

16.2 They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

17 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise.

17.2 They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. This pleasure seeker may be praised on these three grounds, and criticized on this one.

18 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criti-

cized on two. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They don't make themselves happy and pleased.

18.2 This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

19 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased.

19.2 This is the second ground for praise. They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

20 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one.

20.2 They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

20.3 This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

21 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds. They seek for wealth using legitimate, non-coercive means.

21.2 This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

22 These are the ten pleasure seekers found in the world. The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten.

22.2 From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

23 In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unat-

tached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten."

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10.92 — DANGERS

✦

1 Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Householder, when a noble disciple has quelled five fears and enmities, possesses the four factors of stream-entry, and has clearly seen and penetrated the noble system with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am assured, destined for awakening.'

3 What are the five fears and enmities they have quelled? Anyone who kills living creatures brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures does not brim with fear and enmity either in this life or in lives to come, and doesn't experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from killing living creatures.

4 Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies … Anyone who consumes beer, wine, and liquor intoxicants brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness.

4.2 Anyone who refrains from beer, wine, and liquor intoxicants does not brim with fear and enmity either in this life or in lives to come, and doesn't experience mental pain and sadness. So that fear and enmity is quelled for anyone who refrains from beer, wine, and liquor intoxicants. These are the five fears and enmities they have quelled.

5 What are the four factors of stream-entry that they possess? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

5.2 They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

5.3 They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

5.4 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.'

5.5 And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they possess.

6 And what is the noble system that they have clearly seen and penetrated with wisdom? It's when a noble disciple reflects: 'So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: Ignorance is a requirement for choices.

6.2 Choices are a requirement for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. Grasping is a requirement for continued existence.

6.3 Continued existence is a requirement for rebirth. Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease, consciousness ceases.

6.4 When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases.

6.5 When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' This is the noble system that they have clearly seen and penetrated with wisdom.

[7] When a noble disciple has quelled five fears and enmities, possesses the four factors of stream-entry, and has clearly seen and penetrated the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’”

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10.93 — WHAT IS YOUR VIEW?

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then the householder Anāthapiṇḍika left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the monastery for the wanderers of other religions?"

3 Then he went to the monastery for the wanderers of other religions. Now at that time, the wanderers of other religions had come together, making an uproar, a colossal racket as they sat and talked about all kinds of low topics.

4 They saw Anāthapiṇḍika coming off in the distance, and stopped each other, saying, "Be quiet, good fellows, don't make a sound. The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach."

5 Then those wanderers of other religions fell silent. Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers. When the greetings and polite conversation were over, he sat down to one side.

The wanderers said to him, “Tell us, householder, what is the view of the ascetic Gotama?”

6 “Sirs, I don’t know all his views.”

7 “Well then, since it seems you don’t know all the views of the ascetic Gotama, tell us, what are the views of the mendicants?”

8 “Sirs, I don’t know all the mendicants’ views.”

9 “Well then, since it seems you don’t know all the views of the ascetic Gotama or of the mendicants, tell us, householder, what is your view?”

10 “Sirs, it’s not hard for me to explain what my views are. But please, let the venerables explain their own convictions first. Afterwards it won’t be hard for me to explain my views.”

11 When he said this, one of the wanderers said to him, “The cosmos is eternal. This is the only truth, anything else is futile. That’s my view, householder.”

12 Another wanderer said, “The cosmos is not eternal. This is the only truth, anything else is futile. That’s my view, householder.”

13 Another wanderer said, “The cosmos is finite …” … “The cosmos is infinite …” … “The soul and the body are one and the same …” … “The soul is one thing, the body another …” … “A realized one still exists after death …” … “A realized one no longer exists after death …” … “A realized one both still exists and no longer exists after death …” … “A Realized One neither still exists nor no longer exists after death. This is the only truth, anything else is futile. That’s my view, householder.”

14 When this was said, Anāthapiṇḍika said this, "Sirs, regarding the venerable who said this: 'The cosmos is eternal. This is the only truth, anything else is futile. That's my view, householder.' This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says.

14.2 But that view is created, conditioned, chosen, dependently originated. Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering.

15 Regarding the venerable who said this: 'The cosmos is not eternal. This is the only truth, anything else is futile. That's my view, householder.' This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering.

16 Regarding the venerable who said this: 'The cosmos is finite …' … 'The cosmos is infinite …' … 'The soul and the body are one and the same …' … 'The soul is one thing, the body another …' …

16.2 'A realized one still exists after death …' … 'A realized one no longer exists after death …' … 'A realized one both still exists and no longer exists after death …' …

16.3 'A Realized One neither still exists nor no longer exists after death. This is the only truth, anything else is futile. That's my view, householder.' This view of his has either arisen from his own irrational applica-

tion of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated.

16.4 Whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What he clings to and holds to is just suffering."

17 When he said this the wanderers said to him, "Householder, we've each explained our own convictions. Tell us, householder, what is your view?"

18 "Sirs, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. And what's suffering is not mine, I am not this, this is not my self. That's my view, sirs."

19 "Householder, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. What you cling to and hold to is just suffering."

20 "Sirs, whatever is created, conditioned, chosen, and dependently originated is impermanent. And what's impermanent is suffering. And I've truly seen clearly with right wisdom that what's suffering is not mine, I am not this, it's not my self. And I truly understand the escape beyond that."

21 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Anāthapiṇḍika rose from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

22 "Good, good, householder! That's how you should legitimately and completely refute those futile men from time to time."

23 Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk, after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

24 Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants: “Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Anāthapiṇḍika did.”

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10.94 — WITH VAJJIYAMĀHITA

✦

1 At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

2 Then the householder Vajjiyamāhita left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the monastery for the wanderers of other religions?"

3 Then he went to the monastery for the wanderers of other religions. Now at that time, the wanderers of other religions had come together, making an uproar, a colossal racket as they sat and talked about all kinds of low topics.

4 They saw Vajjiyamāhita coming off in the distance, and stopped each other, saying, "Be quiet, good fellows, don't make a sound. The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Campā. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach."

5 Then those wanderers of other religions fell silent. Then Vajjiyamāhita went up to them, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

6 “Is it really true, householder? Does the ascetic Gotama criticize all forms of mortification? Does he categorically condemn and denounce those fervent mortifiers who live rough?”

7 “No, sirs, the Buddha does not criticize all forms of mortification. Nor does he categorically condemn and denounce those fervent mortifiers who live rough. The Buddha criticizes where it is due, and praises where it is due. In doing so he is one who speaks after analyzing the question, and is not one-sided on this point.”

8 When he said this, one of the wanderers said to him, “Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains from making statements.”

9 “On this point, also, I reasonably respond to the venerables. The Buddha has stated ‘This is skillful’ and ‘This is unskillful’. So when it comes to what is skillful and unskillful the Buddha makes a statement. He is not an exterminator who refrains from making statements.”

10 When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Vajjiyamāhita rose from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

11 “Good, good, householder! That’s how you should legitimately and completely refute those futile men from time to time. Householder, I don’t say that all mortifications should be undergone. But I don’t say that no mortifications should be undergone. I don’t say that all observances should be undertaken. But I don’t say that no observances should be undertaken.

11.2 I don't say that all efforts should be tried. But I don't say that no efforts should be tried. I don't say that everything should be given up. But I don't say that nothing should be given up. I don't say that you should be liberated with all kinds of freedom. But I don't say that you should not be liberated with any kind of freedom.

12 When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn't undergo those mortifications. When undergoing certain mortifications, unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.

13 When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn't undertake those observances. When undertaking certain observances, unskillful qualities decline while skillful qualities grow. I say that you should undertake those observances.

14 When trying certain efforts, unskillful qualities grow while skillful qualities decline. I say that you shouldn't try those efforts. When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.

15 When giving up certain things, unskillful qualities grow while skillful qualities decline. I say that you shouldn't give up those things. When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.

16 When being liberated with certain kinds of freedom, unskillful qualities grow while skillful qualities decline. I say that you shouldn't be liberated with those kinds of freedom. When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom."

17 After Vajjiyamāhita had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

18 Then, not long after Vajjiyamāhita had left, the Buddha addressed the mendicants: "Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Vajjiyamāhita did."

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10.95 — WITH UTTIYA

✦

1 Then the wanderer Uttiya went up to the Buddha, and exchanged greetings with him.

2 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, is this right: 'The cosmos is eternal. This is the only truth, anything else is futile'?"

3 "This has not been declared by me, Uttiya."

4 "Then is this right: 'The cosmos is not eternal. This is the only truth, anything else is futile'?"

5 "This has not been declared by me, Uttiya."

6 "Then is this right: 'The cosmos is finite …' … 'The cosmos is infinite …' … 'The soul and the body are one and the same …' … 'The soul is one thing, the body another …' … 'A realized one still exists after death …' … 'A realized one no longer exists after death …' … 'A realized one both still exists and no longer exists after death …' … 'A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile'?"

7 "This has not been declared by me, Uttiya."

8 "When asked about all these points, worthy Gotama says that they have not been declared by him.

10 So what then has been declared by Worthy Gotama?"

11 “Uttiya, I teach my disciples from my own insight in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

12 “But when the worthy Gotama teaches in this way, is the whole world saved, or half, or a third?” But when he said this, the Buddha kept silent.

13 Then Venerable Ānanda thought, “The wanderer Uttiya must not get the harmful misconception: ‘When the ascetic Gotama was asked this all-important question he falters without answering. He just can’t do it!’ That would be for his lasting harm and suffering.”

14 Then Ānanda said to the wanderer Uttiya, “Well then, Reverend Uttiya, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent.

14.2 He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out. He doesn’t know how many creatures enter or leave the citadel. But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.

15 In the same way, it’s not the Realized One’s concern whether the whole world is saved by this, or half, or a third. But the Realized One knows that whoever is saved from the world—whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom.

15.2 They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors. That's how they're saved from the world, in the past, future, or present. Uttiya, you were just asking the Buddha the same question as before in a different way. That's why he didn't answer."

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10.96 — WITH KOKANADA

✦

1 At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery. Then Ānanda rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying his limbs. The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe.

2 He saw Ānanda coming off in the distance and said to him, "Who's here, reverend?"

3 "I'm a mendicant, reverend."

4 "Of which mendicants?"

5 "Of the ascetics who follow the Sakyan."

6 "I'd like to ask the venerable about a certain point, if you'd take the time to answer."

7 "Ask, reverend. When I've heard it I'll know."

8 "Is this your view: 'The cosmos is eternal. This is the only truth, anything else is futile'?"

9 "That's not my view, reverend."

10 "Then is this your view: 'The cosmos is not eternal. This is the only truth, anything else is futile'?"

11 "That's not my view, reverend."

12 “Then is this your view: ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are one and the same …’ … ‘The soul is one thing, the body another …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile’?”

13 “That’s not my view, reverend.”

14 “Then, sir, do you neither know nor see?”

15 “That’s not so, reverend. I do know and see.”

16 “When asked about all these points, you say that’s not your view.

19 Yet when asked whether you neither know nor see, you say, ‘That’s not so, reverend. I do know and see.’ How then should we see the meaning of this statement?”

20 “‘The cosmos is eternal. This is the only truth, anything else is futile:’ that’s a misconception. ‘The cosmos is not eternal. This is the only truth, anything else is futile:’ that’s a misconception.

20.2 ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are one and the same …’ … ‘The soul is one thing, the body another …’ … ‘A realized one still exists after death …’ …

20.3 ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is futile:’ that’s a misconception.

21 I know and see the scope of convictions, the scope of grounds for views, fixation on views, obsession with views, the origin of views, and the uprooting of views. Knowing and seeing thus, why should I say: 'I neither know nor see?' I do know and see."

22 "What is the venerable's name? And how are you known among your spiritual companions?"

23 "Reverend, my name is Ānanda. And that's how I'm known among my spiritual companions."

24 "Goodness! I had no idea I was consulting such a great tutor as Venerable Ānanda! If I had known who you were, I wouldn't have said so much. May Venerable Ānanda please forgive me."

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10.97 — WORTHY OF OFFERINGS DEDICATED TO THE GODS

✦

1 "Mendicants, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world. What ten?

2 It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

3 They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically.

4 They have good friends, companions, and associates.

5 They have right view, possessing right perspective.

6 They wield the many kinds of psychic power: multiplying themselves and becoming one again; materializing and dematerializing; going unobstructed through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were

earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the realm of divinity.

7 With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and heavenly, whether near or far.

8 They understand the minds of other beings and individuals, having encompassed them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'.

8.2 They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as 'unfreed mind'.

9 They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

9.2 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' Thus they recollect their many past lives, with features and details.

10 With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

10.2 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

10.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

11 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

12 A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with cupped palms, and is the supreme field of merit for the world."

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10.98 — A SENIOR MENDICANT

✦

1 “Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live. What ten?

2 They are long standing and have long gone forth.

3 They’re ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

4 They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and penetrating them theoretically.

5 Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.

6 They’re skilled in the instigation and settlement of disciplinary issues.

7 They love the teachings and are a delight to converse with, being full of joy in the teaching and training.

8 They’re content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

9 They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.

10 They get the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty.

11 They realize the undefiled freedom of heart and freedom by wisdom. And they live having realized it with their own insight in this very life due to the ending of defilements.

12 A senior mendicant with these ten qualities lives comfortably in whatever region they live."

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10.99 — WITH UPĀLI

✦

1 Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I wish to frequent remote lodgings in the wilderness and the forest.”

2 “Upāli, remote lodgings in the wilderness and the forest are challenging. It’s hard to maintain seclusion and hard to find joy in it. Staying alone, the forests seem to rob the mind of a mendicant who isn’t immersed in samādhi. If someone should say this, ‘Though I don’t have immersion, I’m going to frequent remote lodgings in the wilderness and the forest.’ You can expect that they’ll sink down or float away.

3 Suppose there was a large lake, and along comes a bull elephant that’s three or three and a half meters tall. He’d think, ‘Why don’t I plunge into this lake and play around while washing my ears and back? When I’ve bathed and drunk, I’ll emerge from the water and go wherever I want.’ And that’s just what he does. Why is that? Because his large incarnation finds a footing in the depths.

4 Then along comes a rabbit or a cat. They’d think, ‘What difference is there between me and a bull elephant? Why don’t I plunge into this lake and play around while washing my ears and back? When I’ve bathed and drunk, I’ll emerge from the water and go wherever I want.’ They jump into the lake rashly, without thinking. You can expect that they’ll sink down or float away.

4.2 Why is that? Because their little incarnation finds no footing in the depths. If someone should say this, 'Though I don't have immersion, I'm going to frequent remote lodgings in the wilderness and the forest.' You can expect that they'll sink down or float away.

5 Suppose there was a little baby boy playing in his own urine and feces. What do you think, Upāli? Isn't that a totally foolish game?"

6 "Yes, sir."

7 "After some time that boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows. What do you think, Upāli? Aren't such games better than what he did before?"

8 "Yes, sir."

9 "After some time that boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. What do you think, Upāli? Aren't such games better than what he did before?"

10 "Yes, sir."

11 "Now in this regard, Upāli, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training,

teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

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

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

14 Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

15 They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

16 They give up unchastity. They are chaste, set apart, refraining from the vulgar act of sex.

17 They give up lying. They speak the truth and stick to the truth. They're honest and dependable, and don't trick the world with their words.

18 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

19 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

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

21 They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music. They refrain from attiring and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds.

21.2 They refrain from receiving gold and currency, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.

21.3 They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

22 They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same

way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this spectrum of noble ethics, they experience a blameless happiness inside themselves.

23 When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears …

23.2 When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming.

23.3 For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

24 They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

25 When they have this spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, set their body straight, and bring mindfulness to the present.

26 Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of sympathy for all living beings, cleansing the mind of ill will.

26.2 Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind settled internally, cleansing the mind of restlessness and remorse.

26.3 Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

27 They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

28 "Yes, sir."

29 "When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal.

30 Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

31 "Yes, sir."

32 "When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal.

33 Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' What do you think, Upāli? Isn't this state better than what they had before?"

34 "Yes, sir."

35 "When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their heart's goal.

36 Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. …" …

37 “Furthermore, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, a mendicant enters and remains in the dimension of infinite space. What do you think, Upāli? Isn’t this state better than what they had before?”

38 “Yes, sir.”

39 “When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their heart’s goal.

40 Furthermore, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, a mendicant enters and remains in the dimension of infinite consciousness. …” …

41 “Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …” …

42 “Going totally beyond the dimension of nothingness, aware that ‘this is peaceful, this is sublime’, they enter and remain in the dimension of neither perception nor non-perception. What do you think, Upāli? Isn’t this state better than what they had before?”

43 “Yes, sir.”

44 “When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their heart’s goal.

45 Furthermore, going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. What do you think, Upāli? Isn't this state better than what they had before?"

46 "Yes, sir."

47 "When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. And they have achieved their heart's goal. Come on, Upāli, stay with the Saṅgha. If you stay with the Saṅgha you'll be comfortable."

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10.100 — CANNOT

✦

1 “Mendicants, without giving up ten things you can’t realize perfection. What ten? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, stinginess, and conceit. Without giving up these ten things you can’t realize perfection.

2 After giving up ten things you can realize perfection. What ten? Greed, hate, delusion, anger, acrimony, disdain, contempt, jealousy, stinginess, and conceit. After giving up these ten things you can realize perfection.”

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10.101 — PERCEPTIONS FOR ASCETICS

✦

1 “Mendicants, when these three perceptions for ascetics are developed and cultivated they fulfill seven things. What three? ‘I have secured freedom from class.’ ‘My livelihood is tied up with others.’ ‘My behavior should be different.’ When these three perceptions for ascetics are developed and cultivated they fulfill seven things.

2 What seven? Their deeds and behavior are always consistent with the precepts. They’re content, kind-hearted, and humble. They are eager to train. They use the necessities of life after reflecting on their purpose. They’re energetic. When those three perceptions for ascetics are developed and cultivated they fulfill these seven things.”

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10.102 — AWAKENING FACTORS

✦

1 "Mendicants, when the seven awakening factors are developed and cultivated they fulfill three knowledges. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they fulfill three knowledges. What three? It's when a mendicant recollects their many kinds of past lives.

1.2 That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details.

1.3 With clairvoyance that is purified and surpasses the human, they understand how sentient beings pass on according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom, and live having realized it with their own insight in this very life due to the ending of defilements.

1.4 When those seven awakening factors are developed and cultivated they fulfill these three knowledges."

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10.103 — THE WRONG WAY

✦

1 "Mendicants, relying on the wrong way leads to failure, not success. And how does relying on the wrong way lead to failure, not success? Wrong view produces wrong purpose. Wrong purpose produces wrong speech. Wrong speech produces wrong action. Wrong action produces wrong livelihood. Wrong livelihood produces wrong effort. Wrong effort produces wrong mindfulness. Wrong mindfulness produces wrong immersion. Wrong immersion produces wrong knowledge. Wrong knowledge produces wrong freedom. That's how relying on the wrong way leads to failure, not success.

2 Relying on the right way leads to success, not failure. And how does relying on the right way lead to success, not failure? Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness.

2.2 Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom. That's how relying on the right way leads to success, not failure."

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10.104 — A SEED

✦

1 “Mendicants, consider an individual who has wrong view, purpose, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

2 Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad.

2.2 In the same way, consider an individual who has wrong view, purpose, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

3 Consider an individual who has right view, purpose, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.

4 Suppose a seed of sugarcane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, delectable flavor. Why is that? Because the seed is good. In the same way, consider an individual who has right view, purpose, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom.

4.2 Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good."

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10.105 — KNOWLEDGE

✦

1 “Mendicants, ignorance leads the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, produces wrong view. Wrong view produces wrong purpose. Wrong purpose produces wrong speech. Wrong speech produces wrong action. Wrong action produces wrong livelihood. Wrong livelihood produces wrong effort. Wrong effort produces wrong mindfulness. Wrong mindfulness produces wrong immersion. Wrong immersion produces wrong knowledge. Wrong knowledge produces wrong freedom.

2 Knowledge leads the attainment of skillful qualities, with conscience and prudence following along. A knowing one, firm in knowledge, produces right view. Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom.”

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10.106 — WEARING AWAY

✦

1 “Mendicants, there are these ten grounds for wearing away. What ten?

2 For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed.

3 For one of right purpose, wrong purpose is worn away. And the many bad, unskillful qualities that arise because of wrong purpose are worn away. And because of right purpose, many skillful qualities are fully developed.

4 For one of right speech, wrong speech is worn away. And the many bad, unskillful qualities that arise because of wrong speech are worn away. And because of right speech, many skillful qualities are fully developed.

5 For one of right action, wrong action is worn away. And the many bad, unskillful qualities that arise because of wrong action are worn away. And because of right action, many skillful qualities are fully developed.

6 For one of right livelihood, wrong livelihood is worn away. And the many bad, unskillful qualities that arise because of wrong livelihood are worn away. And because of right livelihood, many skillful qualities are fully developed.

7 For one of right effort, wrong effort is worn away. And the many bad, unskillful qualities that arise because of wrong effort are worn away. And because of right effort, many skillful qualities are fully developed.

8 For one of right mindfulness, wrong mindfulness is worn away. And the many bad, unskillful qualities that arise because of wrong mindfulness are worn away. And because of right mindfulness, many skillful qualities are fully developed.

9 For one of right immersion, wrong immersion is worn away. And the many bad, unskillful qualities that arise because of wrong immersion are worn away. And because of right immersion, many skillful qualities are fully developed.

10 For one of right knowledge, wrong knowledge is worn away. And the many bad, unskillful qualities that arise because of wrong knowledge are worn away. And because of right knowledge, many skillful qualities are fully developed.

11 For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

12 These are the ten grounds for wearing away.”

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10.107 — THE BONE-WASHING CEREMONY

✦

1 “Mendicants, in the southern lands there is a ceremony named ‘bone-washing’. There they have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing, and music. There is such a washing, I don’t deny it. But that washing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on that washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what is that noble washing?

5 For one of right view, wrong view is washed away. And the many bad, unskillful qualities that arise because of wrong view are washed away. And because of right view, many skillful qualities are fully developed.

6 For one of right purpose, wrong purpose is washed away. … For one of right speech, wrong speech is washed away. … For one of right action, wrong action is washed away. … For one of right livelihood, wrong livelihood is washed away. … For one of right effort, wrong effort is washed

away. … For one of right mindfulness, wrong mindfulness is washed away. … For one of right immersion, wrong immersion is washed away. … For one of right knowledge, wrong knowledge is washed away. …

7 For one of right freedom, wrong freedom is washed away. And the many bad, unskillful qualities that arise because of wrong freedom are washed away. And because of right freedom, many skillful qualities are fully developed. This is the noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

7.2 Relying on this washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things."

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10.108 — DOCTORS

✦

1 “Mendicants, doctors prescribe a purgative for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such a purgative, I don’t deny it. But this kind of purgative sometimes works and sometimes fails.

2 I will teach a noble purgative that works without fail. Relying on that purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what is the noble purgative that works without fail?

5 For one of right view, wrong view is purged. And the many bad, unskillful qualities produced by wrong view are purged. And because of right view, many skillful qualities are fully developed.

6 For one of right purpose, wrong purpose is purged. … For one of right speech, wrong speech is purged. … For one of right action, wrong action is purged. … For one of right livelihood, wrong livelihood is purged. … For one of right effort, wrong effort is purged. … For one of right mindfulness, wrong mindfulness is purged. … For one of right immersion, wrong immersion is purged. … For one of right knowledge, wrong knowledge is purged. …

[7] For one of right freedom, wrong freedom is purged. And the many bad, unskillful qualities produced by wrong freedom are purged. And because of right freedom, many skillful qualities are fully developed. This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things."

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10.109 — EMETIC

✦

1 “Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such an emetic, I don’t deny it. But this kind of emetic sometimes works and sometimes fails.

2 I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak. …

3 And what is that noble emetic that works without fail?

4 For one of right view, wrong view is vomited up. And the many bad, unskillful qualities produced by wrong view are vomited up. And because of right view, many skillful qualities are fully developed.

5 For one of right purpose, wrong purpose is vomited up. … For one of right speech, wrong speech is vomited up. … For one of right action, wrong action is vomited up. … For one of right livelihood, wrong livelihood is vomited up. … For one of right effort, wrong effort is vomited up. … For one of right mindfulness, wrong mindfulness is vomited up. … For one of right immersion, wrong immersion is vomited up. … For one of right knowledge, wrong knowledge is vomited up. …

[6] For one of right freedom, wrong freedom is vomited up. And the many bad, unskillful qualities produced by wrong freedom are vomited up. And because of right freedom, many skillful qualities are fully developed. This is the noble emetic that works without fail. Relying on this emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things."

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10.110 — BLOWN AWAY

✦

1 “Mendicants, these ten qualities should be blown away. What ten? For one of right view, wrong view is blown away. And the many bad, unskillful qualities produced by wrong view are blown away. And because of right view, many skillful qualities are fully developed.

2 For one of right purpose, wrong purpose is blown away. … For one of right speech, wrong speech is blown away. … For one of right action, wrong action is blown away. … For one of right livelihood, wrong livelihood is blown away. … For one of right effort, wrong effort is blown away. … For one of right mindfulness, wrong mindfulness is blown away. … For one of right immersion, wrong immersion is blown away. … For one of right knowledge, wrong knowledge is blown away. …

3 For one of right freedom, wrong freedom is blown away. And the many bad, unskillful qualities produced by wrong freedom are blown away. And because of right freedom, many skillful qualities are fully developed. These are the ten qualities that should be blown away.”

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10.111 — AN ADEPT (1ST)

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of the one called ‘an adept’. How is an adept mendicant defined?”

3 “Mendicant, it’s when a mendicant has an adept’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. That’s how a mendicant is an adept.”

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10.112 — AN ADEPT (2ND)

✦

1 “Mendicants, there are ten qualities of an adept. What ten? An adept’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten qualities of an adept.”

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10.113 — BAD PRINCIPLES (1ST)

✦

1 "Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

2 And what are bad principles with bad results? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are called bad principles with bad results.

3 And what are good principles with good results? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are called good principles with good results.

4 'You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

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10.114 — BAD PRINCIPLES (2ND)

✦

1 “Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

2 So what are bad principles? What are good principles? What are bad results? And what are good results?

3 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

4 Wrong purpose is a bad principle. Right purpose is a good principle. And the many bad, unskillful qualities produced by wrong purpose are bad results. And the many skillful qualities fully developed because of right purpose are good results.

5 Wrong speech is a bad principle. Right speech is a good principle. And the many bad, unskillful qualities produced by wrong speech are bad results. And the many skillful qualities fully developed because of right speech are good results.

6 Wrong action is a bad principle. Right action is a good principle. And the many bad, unskillful qualities produced by wrong action are bad results. And the many skillful qualities fully developed because of right action are good results.

7 Wrong livelihood is a bad principle. Right livelihood is a good principle. And the many bad, unskillful qualities produced by wrong livelihood are bad results. And the many skillful qualities fully developed because of right livelihood are good results.

8 Wrong effort is a bad principle. Right effort is a good principle. And the many bad, unskillful qualities produced by wrong effort are bad results. And the many skillful qualities fully developed because of right effort are good results.

9 Wrong mindfulness is a bad principle. Right mindfulness is a good principle. And the many bad, unskillful qualities produced by wrong mindfulness are bad results. And the many skillful qualities fully developed because of right mindfulness are good results.

10 Wrong immersion is a bad principle. Right immersion is a good principle. And the many bad, unskillful qualities produced by wrong immersion are bad results. And the many skillful qualities fully developed because of right immersion are good results.

11 Wrong knowledge is a bad principle. Right knowledge is a good principle. And the many bad, unskillful qualities produced by wrong knowledge are bad results. And the many skillful qualities fully developed because of right knowledge are good results.

12 Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

13 ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

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10.115 — BAD PRINCIPLES (3RD)

✦

1 “Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.”

2 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

3 Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief summary recital given by the Buddha?”

4 Then they considered, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”

5 Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”

6 “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagin-

ing that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables.

6.2 Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity.

6.3 He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

7 "Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer.

7.2 Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it's no trouble."

8 "Then listen and apply your mind well, I will speak."

9 "Yes, reverend," they replied. Ānanda said this:

10 "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles. And you should know bad results and

good results. Knowing these things, your practice should follow the good principles with good results.'

11 So what are bad principles? What are good principles? What are bad results? And what are good results?

12 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

13 Wrong purpose is a bad principle. Right purpose is a good principle. ... Wrong speech is a bad principle. Right speech is a good principle. ... Wrong action is a bad principle. Right action is a good principle. ... Wrong livelihood is a bad principle. Right livelihood is a good principle. ... Wrong effort is a bad principle. Right effort is a good principle. ...

13.2 Wrong mindfulness is a bad principle. Right mindfulness is a good principle. ... Wrong immersion is a bad principle. Right immersion is a good principle. ... Wrong knowledge is a bad principle. Right knowledge is a good principle. ...

14 Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

15 The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.' And this is how I un-

derstand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

16 "Yes, reverend," said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

20 "Sir, we went to Ānanda and asked him about this matter. And Ānanda clearly explained the meaning to us in this manner, with these words and phrases."

21 "Good, good, mendicants! Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

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10.116 — WITH AJITA

✦

1 Then the wanderer Ajita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, we have a spiritual companion called 'Astute'. He has worked out around five hundred arguments by which followers of other religions will know when they've been refuted."

2 Then the Buddha said to the mendicants, "Mendicants, do you remember this Astute's points?"

3 "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak and the mendicants will remember it."

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

5 "Yes, sir," they replied. The Buddha said this:

6 "Mendicants, take a certain someone who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a colossal racket: 'He is truly astute! He is truly astute!'

7 Someone else rebuts and quashes principled statements with unprincipled statements. This delights an unprincipled assembly, who make a colossal racket: 'He is truly astute! He is truly astute!'

8 Someone else rebuts and quashes principled and unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a colossal racket: ‘He is truly astute! He is truly astute!’

9 Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

10 So what are bad principles? What are good principles? What are bad results? And what are good results? Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

11 Wrong purpose is a bad principle. Right purpose is a good principle. … Wrong speech is a bad principle. Right speech is a good principle. … Wrong action is a bad principle. Right action is a good principle. … Wrong livelihood is a bad principle. Right livelihood is a good principle. … Wrong effort is a bad principle. Right effort is a good principle. …

11.2 Wrong mindfulness is a bad principle. Right mindfulness is a good principle. … Wrong immersion is a bad principle. Right immersion is a good principle. … Wrong knowledge is a bad principle. Right knowledge is a good principle. …

12 Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

13 ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

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10.117 — WITH SAṄGĀRAVA

✦

1 Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, what is the near shore? And what is the far shore?"

3 "Wrong view is the near shore, brahmin, and right view is the far shore. Wrong purpose is the near shore, and right purpose is the far shore. Wrong speech is the near shore, and right speech is the far shore. Wrong action is the near shore, and right action is the far shore. Wrong livelihood is the near shore, and right livelihood is the far shore. Wrong effort is the near shore, and right effort is the far shore. Wrong mindfulness is the near shore, and right mindfulness is the far shore. Wrong immersion is the near shore, and right immersion is the far shore. Wrong knowledge is the near shore, and right knowledge is the far shore.

3.2 Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

4 Few are those among humans
who cross to the far shore.
The rest just run around
on the near shore.

5 When the teaching is well explained,
the people who practice accordingly
will cross over

Death's dominion so hard to pass.

6 Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,

7 they'd long for satisfaction there.
Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

8 And those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping—
with defilements ended, brilliant,
they are quenched in this world."

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10.118 — THE NEAR SHORE

✦

1 “Mendicants, I will teach you the near shore and the far shore. Listen and apply your mind well, I will speak.”

2 “Yes, sir,” they replied. The Buddha said this:

3 “And what, mendicants, is the near shore? What is the far shore? Wrong view is the near shore, and right view is the far shore. … Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

4 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

5 When the teaching is well explained,
the people who practice accordingly
will cross over
Death’s dominion so hard to pass.

6 Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,

7 they'd long for satisfaction there.
Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

8 And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are quenched in this world."

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10.119 — THE CEREMONY OF DESCENT (1ST)

✦

1 Now, at that time it was the sabbath. The brahmin Jānussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

2 The Buddha saw him, and said, “Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What’s going on today with the brahmin clan?”

3 “Worthy Gotama, today is the ceremony of descent for the brahmin clan.”

4 “But how do the brahmins observe the ceremony of descent?”

5 “Well, worthy Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with cupped palms: ‘We descend, lord! We descend, lord!’ And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with delicious fresh and cooked foods. That’s how the brahmins observe the ceremony of descent.”

6 “The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.”

7 “But worthy Gotama, how is the ceremony of descent observed in the training of the Noble One? Worthy Gotama, please teach me this.”

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

9 “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:

10 “It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view.

11 ‘Wrong purpose has a bad result in both this life and the next.’ Reflecting like this, they give up wrong purpose, they descend from wrong purpose.

12 ‘Wrong speech has a bad result in both this life and the next.’ Reflecting like this, they give up wrong speech, they descend from wrong speech.

13 ‘Wrong action has a bad result in both this life and the next.’ Reflecting like this, they give up wrong action, they descend from wrong action.

14 ‘Wrong livelihood has a bad result in both this life and the next.’ Reflecting like this, they give up wrong livelihood, they descend from wrong livelihood.

15 ‘Wrong effort has a bad result in both this life and the next.’ Reflecting like this, they give up wrong effort, they descend from wrong effort.

16 ‘Wrong mindfulness has a bad result in both this life and the next.’ Reflecting like this, they give up wrong mindfulness, they descend from wrong mindfulness.

17 ‘Wrong immersion has a bad result in both this life and the next.’ Reflecting like this, they give up wrong immersion, they descend from wrong immersion.

18 ‘Wrong knowledge has a bad result in both this life and the next.’ Reflecting like this, they give up wrong knowledge, they descend from wrong knowledge.

19 ‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is the ceremony of descent in the training of the Noble One.”

20 “The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One. And, worthy Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of a master of the ceremony of descent observed in the training of the Noble One. Excellent, worthy Gotama! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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10.120 — THE CEREMONY OF DESCENT (2ND)

✦

1 “Mendicants, I will teach you the noble descent. Listen and apply your mind well, I will speak. … And what is the noble descent? It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view.

1.2 ‘Wrong purpose has a bad result …’ … ‘Wrong speech …’ … ‘Wrong action …’ … ‘Wrong livelihood …’ … ‘Wrong effort …’ … ‘Wrong mindfulness …’ … ‘Wrong immersion …’ …

1.3 ‘Wrong knowledge …’ … ‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is called the noble descent.”

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10.121 — FORERUNNER

✦

1 “Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way right view is the forerunner and harbinger of skillful qualities. Right view produces right purpose. Right purpose produces right speech. Right speech produces right action. Right action produces right livelihood. Right livelihood produces right effort. Right effort produces right mindfulness. Right mindfulness produces right immersion. Right immersion produces right knowledge. Right knowledge produces right freedom.”

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10.122 — THE ENDING OF DEFILEMENTS

✦

1 “Mendicants, these ten things, when developed and cultivated, lead to the ending of defilements. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things, when developed and cultivated, lead to the ending of defilements.”

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10.123 — FIRST

✦

1 “Mendicants, these ten things are not purified and cleansed apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things are not purified and cleansed apart from the Holy One’s training.”

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10.124 — SECOND

✦

1 “Mendicants, these ten things don’t arise apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t arise apart from the Holy One’s training.”

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10.125 — THIRD

✦

1 “Mendicants, these ten things are not very fruitful and beneficial apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that are not very fruitful and beneficial apart from the Holy One’s training.”

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10.126 — FOURTH

✦

1 “Mendicants, these ten things don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

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10.127 — FIFTH

✦

1 “Mendicants, these ten things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”

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10.128 — SIXTH

✦

1 “Mendicants, these ten things don’t arise to be developed and cultivated apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

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10.129 — SEVENTH

✦

1 “Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.”

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10.130 — EIGHTH

✦

1 “Mendicants, these ten things when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

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10.131 — NINTH

✦

1 "Mendicants, these ten things when developed and cultivated don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

1.2 These are the ten things that when developed and cultivated don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One's training."

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10.132 — TENTH

✦

1 “Mendicants, there are ten wrong ways. What ten? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are the ten wrong ways.”

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10.133 — ELEVENTH

✦

1 “Mendicants, there are ten right ways. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten right ways.”

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10.134 — GOOD

✦

1 “Mendicants, I will teach you what is good and what is not good. Listen and apply your mind well, I will speak.”

2 “Yes, sir,” they replied. The Buddha said this:

3 “And what, mendicants, is not good? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not good. And what is good? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called what is good.”

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10.135 — THE TEACHING OF THE NOBLE ONES

✦

1 “Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. … And what is not the teaching of the noble ones? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching of the noble ones. And what is the teaching of the noble ones? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching of the noble ones.”

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10.136 — UNSKILLFUL

✦

1 “I will teach you the skillful and the unskillful … And what is the unskillful? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the unskillful. And what is the skillful? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the skillful.”

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10.137 — BENEFICIAL

✦

1 “I will teach you the beneficial and the harmful. … And what is the harmful? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the harmful. And what is the beneficial? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the beneficial.”

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10.138 — THE TEACHING

✦

1 “I will teach you what is the teaching and what is not the teaching. … And what is not the teaching? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching. And what is the teaching? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching.”

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10.139 — DEFILED

✦

1 “I will teach you the defiled principle and the undefiled. … And what is the defiled principle? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the defiled principle. And what is the undefiled principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the undefiled principle.”

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10.140 — BLAMEWORTHY

✦

1 "I will teach you the blameworthy principle and the blameless principle. … And what is the blameworthy principle? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the blameworthy principle. And what is the blameless principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the blameless principle."

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10.141 — MORTIFYING

✦

1 “I will teach you the mortifying principle and the unmortifying. … And what is the mortifying principle? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the mortifying principle. And what is the unmortifying principle? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the unmortifying principle.”

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10.142 — ACCUMULATION

✦

1 “I will teach you the principle that leads to accumulation and that which leads to dispersal. … And what is the principle that leads to accumulation? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that leads to accumulation. And what is the principle that leads to dispersal? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that leads to dispersal.”

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10.143 — WITH SUFFERING AS OUTCOME

✦

1 “I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. … And what is the principle whose outcome is suffering? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the principle whose outcome is suffering. And what is the principle whose outcome is happiness? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the principle whose outcome is happiness.”

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10.144 — RESULT IN SUFFERING

✦

1 “I will teach you the principle that results in suffering and that which results in happiness. … And what principle results in suffering? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that results in suffering. And what principle results in happiness? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that results in happiness.”

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10.145 — THE NOBLE PATH

✦

1 “I will teach you the noble path and the ignoble path. … And what is the ignoble path? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the ignoble path. And what is the noble path? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the noble path.”

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10.146 — THE DARK PATH

✦

1 “I will teach you the dark path and the bright path. … And what is the dark path? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the dark path. And what is the bright path? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the bright path.”

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10.147 — THE TRUE TEACHING

✦

1 “I will teach you what is the true teaching and what is not the true teaching. … And what is not the true teaching? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the true teaching. And what is the true teaching? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the true teaching.”

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10.148 — THE TEACHING OF THE TRUE PERSONS

✦

1 “Mendicants, I will teach you the teaching of the true persons and the teaching of the untrue persons. … And what is the teaching of the untrue persons? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the teaching of the untrue persons. And what is the teaching of the true persons? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the teaching of the true persons.”

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10.149 — SHOULD BE ACTIVATED

✦

1 “I will teach you the principle to activate and the principle not to activate. … And what is the principle not to activate? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to activate. And what is the principle to activate? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to activate.”

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10.150 — SHOULD BE CULTIVATED

✦

1 “I will teach you the principle to cultivate and the principle not to cultivate. … And what is the principle not to cultivate? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to cultivate. And what is the principle to cultivate? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to cultivate.”

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10.151 — SHOULD BE DEVELOPED

✦

1 “I will teach you the principle to develop and the principle not to develop. … And what is the principle not to develop? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to develop. And what is the principle to develop? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to develop.”

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10.152 — SHOULD BE MADE MUCH OF

✦

1 “I will teach you the principle to make much of and the principle not to make much of. … And what is the principle not to make much of? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to make much of. And what is the principle to make much of? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to make much of.”

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10.153 — SHOULD BE RECOLLECTED

✦

1 “I will teach you the principle to recollect and the principle not to recollect. … And what is the principle not to recollect? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to recollect. And what is the principle to recollect? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to recollect.”

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10.154 — SHOULD BE REALIZED

✦

1 "I will teach you the principle to realize and the principle not to realize. … And what is the principle not to realize? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to realize. And what is the principle to realize? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to realize."

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10.155 — YOU SHOULD ASSOCIATE

✦

1 “Mendicants, you should not associate with an individual who has ten qualities. What ten? Wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. You should not associate with an individual who has these ten qualities.

2 You should associate with an individual who has ten qualities. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. You should associate with an individual who has these ten qualities.”

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10.156–166 — FREQUENTING, ETC.

✦

1 “Mendicants, you should not frequent an individual who has ten qualities. … you should frequent … you should not pay homage … you should pay homage … you should not venerate … you should venerate … you should not praise … you should praise … you should not respect … you should respect … you should not revere … you should revere … is not a success … is a success … is not pure … is pure … does not win over conceit … wins over conceit … does not grow in wisdom … grows in wisdom …

2 brims with much wickedness … brims with much merit. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. An individual who has these ten qualities brims with much merit.”

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10.167 — THE BRAHMIN CEREMONY OF DESCENT

✦

1 Now, at that time it was the sabbath. The brahmin Jānussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

2 The Buddha saw him, and said, “Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What’s going on today with the brahmin clan?”

3 “Worthy Gotama, today is the ceremony of descent for the brahmin clan.”

4 “But how do the brahmins observe the ceremony of descent?”

5 “Well, worthy Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with cupped palms: ‘We descend, lord! We descend, lord!’ And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with delicious fresh and cooked foods. That’s how the brahmins observe the ceremony of descent.”

6 “The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.”

7 “But worthy Gotama, how is the ceremony of descent observed in the training of the Noble One? Worthy Gotama, please teach me this.”

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

9 “Yes, worthy sir,” Jānussoṇi replied. The Buddha said this:

10 “It’s when a noble disciple reflects: ‘Killing living creatures has a bad result in the present life and in lives to come.’ Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

11 … ‘Stealing has a bad result in the present life and in lives to come.’ Reflecting like this, they give up stealing, they descend from stealing.

12 … ‘Sexual misconduct has a bad result in the present life and in lives to come.’ Reflecting like this, they give up sexual misconduct, they descend from sexual misconduct.

13 … ‘Lying has a bad result in the present life and in lives to come.’ Reflecting like this, they give up lying, they descend from lying.

14 … ‘Backbiting has a bad result in the present life and in lives to come.’ Reflecting like this, they give up backbiting, they descend from backbiting.

15 … ‘Harsh speech has a bad result in the present life and in lives to come.’ Reflecting like this, they give up harsh speech, they descend from harsh speech.

16 … ‘Talking nonsense has a bad result in the present life and in lives to come.’ Reflecting like this, they give up talking nonsense, they descend from talking nonsense.

17 … ‘Covetousness has a bad result in the present life and in lives to come.’ Reflecting like this, they give up covetousness, they descend from covetousness.

18 … ‘Ill will has a bad result in the present life and in lives to come.’ Reflecting like this, they give up ill will, they descend from ill will.

19 ‘Wrong view has a bad result in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is the ceremony of descent in the training of the Noble One.”

20 “The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One. And, worthy Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of the ceremony of descent observed in the training of the Noble One. Excellent, worthy Gotama, excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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10.168 — THE NOBLE DESCENT

✦

1 "Mendicants, I will teach you the noble descent. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "And what, mendicants, is the noble descent? It's when a noble disciple reflects: 'Killing living creatures has a bad result in the present life and in lives to come.' Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

4 ... 'Stealing has a bad result in the present life and in lives to come.' Reflecting like this, they give up stealing, they descend from stealing.

5 ... 'Sexual misconduct has a bad result ...' ... they descend from sexual misconduct.

6 ... 'Lying has a bad result ...' ... they descend from lying.

7 ... 'Backbiting has a bad result ...' ... they descend from backbiting.

8 ... 'Harsh speech has a bad result ...' ... they descend from harsh speech.

9 ... 'Talking nonsense has a bad result ...' ... they descend from talking nonsense.

10 ... 'Covetousness has a bad result ...' ... they descend from covetousness.

11 ... 'Ill will has a bad result ...' ... they descend from ill will.

12 … ‘Wrong view has a bad result both in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is called the noble descent.”

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10.169 — WITH SAṄGĀRAVA

✦

1 Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "Worthy Gotama, what is the near shore? And what is the far shore?"

3 "Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and refraining from sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and refraining from divisive speech is the far shore. Harsh speech is the near shore, and refraining from harsh speech is the far shore. Talking nonsense is the near shore, and refraining from talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore.

3.2 Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

4 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

5 When the teaching is well explained,
the people who practice accordingly
will cross over
Death's dominion so hard to pass.

6 Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,

7 they'd long for satisfaction there.
Forsaking sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

8 And those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping—
with defilements ended, brilliant,
they are quenched in this world."

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10.170 — THE NEAR SHORE

✦

1 “Mendicants, I will teach you the near shore and the far shore. Listen and apply your mind well, I will speak. … And what, mendicants, is the near shore? What is the far shore? Killing living creatures is the near shore, mendicants, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and refraining from sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and refraining from divisive speech is the far shore.

1.2 Harsh speech is the near shore, and refraining from harsh speech is the far shore. Talking nonsense is the near shore, and refraining from talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

2 Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

3 When the teaching is well explained,
the people who practice accordingly
will cross over
Death’s dominion so hard to pass.

4 Rid of dark qualities,
an astute person would develop the bright.
Having left home for homelessness
in seclusion, where joy is hard,

5 they'd long for satisfaction there.
Having given up sensual pleasures, owning nothing,
an astute person would cleanse themselves
of mental corruptions.

6 And those whose minds are rightly developed
in the awakening factors;
who, letting go of attachments,
delight in not grasping—
with defilements ended, brilliant,
they are quenched in this world."

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10.171 — BAD PRINCIPLES (1ST)

✦

1 "Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

2 And what are bad principles with bad results? Killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view. These are called bad principles with bad results.

3 And what are good principles with good results? Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. These are called good principles with good results.

4 'You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.' That's what I said, and this is why I said it."

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10.172 — BAD PRINCIPLES (2ND)

✦

1 “Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.”

2 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

3 Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail. ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ Who can explain in detail the meaning of this brief summary recital given by the Buddha?”

4 Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”

5 Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Mahākaccāna please explain this.”

6 “Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables.

6.2 Though you were face to face with the Buddha, you bypassed him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity.

6.3 He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

7 “Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the preacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer.

7.2 Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary recital given by the Buddha. Please explain this, if it’s no trouble.”

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

9 “Yes, reverend,” they replied. Mahākaccāna said this:

10 “Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: ‘You should know bad principles and good principles … and practice accordingly.’

11 So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

12 Stealing is a bad principle. Not stealing is a good principle. And the many bad, unskillful qualities produced by stealing are bad results. And the many skillful qualities fully developed because of not stealing are good results.

13 Sexual misconduct is a bad principle. Refraining from sexual misconduct is a good principle. And the many bad, unskillful qualities produced by sexual misconduct are bad results. And the many skillful qualities fully developed because of refraining from sexual misconduct are good results.

14 Lying is a bad principle. Not lying is a good principle. And the many bad, unskillful qualities produced by lying are bad results. And the many skillful qualities fully developed because of not lying are good results.

15 Backbiting is a bad principle. Refraining from divisive speech is a good principle. And the many bad, unskillful qualities produced by backbiting are bad results. And the many skillful qualities fully developed because of refraining from divisive speech are good results.

16 Harsh speech is a bad principle. Refraining from harsh speech is a good principle. And the many bad, unskillful qualities produced by harsh speech are bad results. And the many skillful qualities fully developed because of refraining from harsh speech are good results.

17 Talking nonsense is a bad principle. Refraining from talking nonsense is a good principle. And the many bad, unskillful qualities produced by talking nonsense are bad results. And the many skillful qualities fully developed because of refraining from talking nonsense are good results.

18 Covetousness is a bad principle. Contentment is a good principle. And the many bad, unskillful qualities produced by covetousness are bad results. And the many skillful qualities fully developed because of contentment are good results.

19 Ill will is a bad principle. Good will is a good principle. And the many bad, unskillful qualities produced by ill will are bad results. And the many skillful qualities fully developed because of good will are good results.

20 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

21 The Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles ... and practice accordingly.' And this is how I understand the detailed meaning of this summary recital. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

22 “Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

26 “Sir, we went to Mahākaccāna and asked him about this matter. And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

27 “Good, good, mendicants! Mahākaccāna is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that’s how you should remember it.”

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10.173 — BAD PRINCIPLES (3RD)

✦

1 "Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

2 So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Refraining from killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

3 Stealing is a bad principle. Refraining from stealing is a good principle. … Sexual misconduct is a bad principle. Refraining from sexual misconduct is a good principle. … Lying is a bad principle. Refraining from lying is a good principle. … Backbiting is a bad principle. Refraining from divisive speech is a good principle. … Harsh speech is a bad principle.

3.2 Refraining from harsh speech is a good principle. … Talking nonsense is a bad principle. Refraining from talking nonsense is a good principle. … Covetousness is a bad principle. Contentment is a good principle. … Ill will is a bad principle. Good will is a good principle. …

4 Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

5 ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

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10.174 — SOURCES OF DEEDS

✦

1 “Mendicants, I say that killing living creatures is threefold: caused by greed, hate, or delusion.

2 I say that stealing is threefold: caused by greed, hate, or delusion.

3 I say that sexual misconduct is threefold: caused by greed, hate, or delusion.

4 I say that lying is threefold: caused by greed, hate, or delusion.

5 I say that backbiting is threefold: caused by greed, hate, or delusion.

6 I say that harsh speech is threefold: caused by greed, hate, or delusion.

7 I say that talking nonsense is threefold: caused by greed, hate, or delusion.

8 I say that covetousness is threefold: caused by greed, hate, or delusion.

9 I say that ill will is threefold: caused by greed, hate, or delusion.

10 I say that wrong view is threefold: caused by greed, hate, or delusion. And so greed, hate, and delusion are sources and origins for deeds. With the ending of greed, hate, and delusion, the sources of deeds are ended.”

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10.175 — THE BYPASS

✦

1 “Mendicants, this teaching provides a bypass, it doesn’t lack a bypass. And how does this teaching provide a bypass, not lacking a bypass? Not killing living creatures bypasses killing living creatures. Not stealing bypasses stealing. Refraining from sexual misconduct bypasses sexual misconduct. Not lying bypasses lying.

1.2 Refraining from divisive speech bypasses divisive speech. Refraining from harsh speech bypasses harsh speech. Refraining from talking nonsense bypasses talking nonsense. Contentment bypasses covetousness. Good will bypasses ill will. Right view bypasses wrong view. That’s how this teaching provides a bypass, it doesn’t lack a bypass.”

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10.176 — WITH CUNDA

✦

1 So I have heard. At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove. Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Cunda, whose purity do you believe in?"

2 "Sir, I believe in the purity advocated by the western brahmins garlanded with aquatic flowers who carry pitchers, serve the sacred flame, and immerse themselves in water."

3 "But Cunda, what kind of purity do these western brahmins advocate?"

4 "The western brahmins encourage their disciple like this: 'Please, my man, rising early you should stroke the earth from your bed. If you don't stroke the earth, stroke fresh cow dung. If you don't stroke fresh cow dung, stroke green grass. If you don't stroke green grass, serve the sacred flame. If you don't serve the sacred flame, revere the sun with cupped palms.

4.2 If you don't revere the sun with cupped palms, immerse yourself in water three times, including at dusk.' The western brahmins advocate this kind of purity."

5 "The purity advocated by the western brahmins is quite different from that in the training of the Noble One."

6 "But what, sir, is purity in the training of the Noble One? Sir, please teach me this."

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

8 “Yes, sir,” Cunda replied. The Buddha said this:

9 “Cunda, impurity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

10 And how is impurity threefold by way of body? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.

11 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

12 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

13 This is the threefold impurity by way of body.

14 And how is impurity fourfold by way of speech? It’s when someone lies. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, my friend, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

15 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

16 They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

17 They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is the fourfold impurity by way of speech.

18 And how is impurity threefold by way of mind? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

19 They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

20 They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the threefold impurity by way of mind.

21 These are the ten ways of doing unskillful deeds. When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still impure.

22 Whether or not you stroke fresh cow dung, you're still impure.

23 Whether or not you stroke green grass, you're still impure.

24 Whether or not you serve the sacred flame, you're still impure.

25 Whether or not you revere the sun with cupped palms, you're still impure.

26 Whether or not you immerse yourself in water three times, you're still impure. Why is that? These ten ways of doing unskillful deeds are impure and make things impure.

27 It's because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.

28 Cunda, purity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

29 And how is purity threefold by way of body? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

30 They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

31 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

32 This is the threefold purity by way of body.

33 And how is purity fourfold by way of speech? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

34 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

35 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

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

37 This is the fourfold purity by way of speech.

38 And how is purity threefold by way of mind? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

39 They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

40 They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

41 This is the threefold purity by way of mind.

42 These are the ten ways of doing skillful deeds. When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you’re still pure.

43 Whether or not you stroke fresh cow dung, you’re still pure.

44 Whether or not you stroke green grass, you’re still pure.

45 Whether or not you serve the sacred flame, you’re still pure.

46 Whether or not you revere the sun with cupped palms, you’re still pure.

47 Whether or not you immerse yourself in water three times, you’re still pure. Why is that? These ten ways of doing skillful deeds are pure and make things pure.

48 It’s because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found.”

49 When he said this, Cunda the smith said to the Buddha, “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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10.177 — WITH JĀNUSSOṆI

✦

1 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him.

2 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "We who are known as brahmins give gifts and perform memorial rites for the dead: 'May this gift aid my departed relatives and kin. May they partake of this gift.' But does this gift really aid departed relatives and kin? Do they actually partake of it?"

3 "It aids them if the conditions are right, brahmin, but not if the conditions are wrong."

4 "Then, worthy Gotama, what are the right and wrong conditions?"

5 "Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, with wrong view. When their body breaks up, after death, they're reborn in hell. There they survive feeding on the food of the hell beings. The conditions there are wrong, so the gift does not aid the one who lives there.

6 Take someone else who kills living creatures … and has wrong view. When their body breaks up, after death, they're reborn in the animal realm. There they survive feeding on the food of the beings in the animal realm. The conditions there too are wrong, so the gift does not aid the one who lives there.

7 Take someone else who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, backbiting, harsh, or nonsensical. And they're contented, kind-hearted, with right view. When their body breaks up, after death, they're reborn in the human realm. There they survive feeding on human food. The conditions there too are wrong, so the gift does not aid the one who lives there.

8 Take someone else who doesn't kill living creatures … and has right view. When their body breaks up, after death, they're reborn in the company of the gods. There they survive feeding on the food of the gods. The conditions there too are wrong, so the gift does not aid the one who lives there.

9 Take someone else who kills living creatures … and has wrong view. When their body breaks up, after death, they're reborn in the ghost realm. There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here. The conditions there are right, so the gift aids the one who lives there."

10 "But worthy Gotama, who partakes of that gift if the departed relative is not reborn in that place?"

11 "Other departed relatives reborn there will partake of that gift."

12 "But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?"

13 "It's impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time. It's never fruitless for the donor."

14 “Does the worthy Gotama propose this even when the conditions are wrong?”

15 “I propose this even when the conditions are wrong. Take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

15.2 They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. When their body breaks up, after death, they’re reborn in the company of elephants. There they get to have food and drink, garlands and various adornments.

16 Since in this life they killed living creatures … and had wrong view, they were reborn in the company of elephants. Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

17 Take someone else who kills living creatures … and has wrong view. They give to ascetics or brahmins … When their body breaks up, after death, they’re reborn in the company of horses. … cattle … dogs. There they get to have food and drink, garlands and various adornments.

18 Since in this life they killed living creatures … and had wrong view, they were reborn in the company of dogs. Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

19 Take someone else who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. They

give to ascetics or brahmins … When their body breaks up, after death, they're reborn in the human realm. There they get to have the five kinds of human sensual stimulation.

20 Since in this life they didn't kill living creatures … and had right view, they were reborn in the company of humans. Since they gave to ascetics or brahmins … they get to have the five kinds of human sensual stimulation.

21 Take someone else who doesn't kill living creatures … and has right view. They give to ascetics or brahmins … When their body breaks up, after death, they're reborn in the company of the gods. There they get to have the five kinds of heavenly sensual stimulation.

22 Since in this life they didn't kill living creatures … and had right view, they were reborn in the company of the gods. Since they gave to ascetics or brahmins … they get to have the five kinds of heavenly sensual stimulation. It's never fruitless for the donor."

23 "It's incredible, worthy Gotama, it's amazing, This is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."

24 "That's so true, brahmin. It's never fruitless for the donor."

25 "Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life."

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10.178 — GOOD

✦

1 "Mendicants, I will teach you what is good and what is not good. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "And what, mendicants, is not good? Killing living creatures, stealing, and sexual misconduct; speech that's false, backbiting, harsh, or nonsensical; covetousness, ill will, and wrong view. This is called what is not good.

4 And what is good? Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called what is good."

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10.179 — THE TEACHING OF THE NOBLE ONES

✦

1 “Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. Listen and apply your mind well, I will speak. … And what is not the teaching of the noble ones? Killing living creatures … wrong view. This is called what is not the teaching of the noble ones.

2 And what is the teaching of the noble ones? Not killing living creatures … right view. This is called the teaching of the noble ones.”

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10.180 — SKILLFUL

✦

1 “I will teach you the skillful and the unskillful … And what is the unskillful? Killing living creatures … wrong view. This is called the unskillful.

2 And what is the skillful? Not killing living creatures … right view. This is called the skillful.”

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10.181 — BENEFICIAL

✦

1 “I will teach you the beneficial and the harmful. … And what is the harmful? Killing living creatures … wrong view. This is called the harmful.

2 And what is the beneficial? Not killing living creatures … right view. This is called the beneficial.”

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10.182 — THE TEACHING

✦

1 “I will teach you what is the teaching and what is not the teaching. … And what is not the teaching? Killing living creatures … wrong view. This is called what is not the teaching.

2 And what is the teaching? Not killing living creatures … right view. This is called the teaching.”

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10.183 — DEFILED

✦

1 “I will teach you the defiled principle and the undefiled. … And what is the defiled principle? Killing living creatures … wrong view. This is called the defiled principle.

2 And what is the undefiled principle? Not killing living creatures … right view. This is called the undefiled principle.”

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10.184 — BLAMEWORTHY

✦

1 “I will teach you the blameworthy principle and the blameless. … And what is the blameworthy principle? Killing living creatures … wrong view. This is called the blameworthy principle.

2 And what is the blameless principle? Not killing living creatures … right view. This is called the blameless principle.”

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10.185 — MORTIFYING

✦

1 “I will teach you the mortifying principle and the unmortifying. … And what is the mortifying principle? Killing living creatures … wrong view. This is called the mortifying principle.

2 And what is the unmortifying principle? Not killing living creatures … right view. This is called the unmortifying principle.”

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10.186 — LEADING TO ACCUMULATION

✦

1 “I will teach you the principle that leads to accumulation and that which leads to dispersal. … And what is the principle that leads to accumulation? Killing living creatures … wrong view. This is called the principle that leads to accumulation.

2 And what is the principle that leads to dispersal? Not killing living creatures … right view. This is called the principle that leads to dispersal.”

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10.187 — WITH SUFFERING AS OUTCOME

✦

1 "I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. … And what is the principle whose outcome is suffering? Killing living creatures … wrong view. This is the principle whose outcome is suffering.

2 And what is the principle whose outcome is happiness? Not killing living creatures … right view. This is the principle whose outcome is happiness."

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10.188 — RESULT

✦

1 "I will teach you the principle that results in suffering and that which results in happiness. … And what is the principle that results in suffering? Killing living creatures … wrong view. This is called the principle that results in suffering.

2 And what is the principle that results in happiness? Not killing living creatures … right view. This is called the principle that results in happiness."

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10.189 — THE NOBLE PATH

✦

1 “I will teach you the noble path and the ignoble path. … And what is the ignoble path? Killing living creatures … wrong view. This is called the ignoble path.

2 And what is the noble path? Not killing living creatures … right view. This is called the noble path.”

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10.190 — THE DARK PATH

✦

1 “I will teach you the dark path and the bright path. … And what is the dark path? Killing living creatures … wrong view. This is called the dark path.

2 And what is the bright path? Not killing living creatures … right view. This is called the bright path.”

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10.191 — THE TRUE TEACHING

✦

1 "I will teach you what is the true teaching and what is not the true teaching. … And what is not the true teaching? Killing living creatures … wrong view. This is called what is not the true teaching.

2 And what is the true teaching? Not killing living creatures … right view. This is called the true teaching."

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10.192 — THE TEACHING OF THE TRUE PERSONS

✦

1 “Mendicants, I will teach you the teaching of the true persons and the teaching of the untrue persons. And what is the teaching of the untrue persons? Killing living creatures … wrong view. This is the teaching of the untrue persons.

2 And what is the teaching of the true persons? Not killing living creatures … right view. This is the teaching of the true persons.”

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10.193 — PRINCIPLES THAT SHOULD BE ACTIVATED

✦

1 "I will teach you the principle to activate and the principle not to activate. … And what is the principle not to activate? Killing living creatures … wrong view. This is called the principle not to activate.

2 And what is the principle to activate? Not killing living creatures … right view. This is called the principle to activate."

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10.194 — PRINCIPLES THAT SHOULD BE CULTIVATED

✦

1 "I will teach you the principle to cultivate and the principle not to cultivate. … And what is the principle not to cultivate? Killing living creatures … wrong view. This is called the principle not to cultivate.

2 And what is the principle to cultivate? Not killing living creatures … right view. This is called the principle to cultivate."

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10.195 — PRINCIPLES THAT SHOULD BE DEVELOPED

✦

1 "I will teach you the principle to develop and the principle not to develop. … Listen and apply your mind well, I will speak. And what is the principle not to develop? Killing living creatures … wrong view. This is called the principle not to develop.

2 And what is the principle to develop? Not killing living creatures … right view. This is called the principle to develop."

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10.196 — PRINCIPLES THAT SHOULD BE MADE MUCH OF

✦

1 "I will teach you the principle to make much of and the principle not to make much of. … And what is the principle not to make much of? Killing living creatures … wrong view. This is called the principle not to make much of.

2 And what is the principle to make much of? Not killing living creatures … right view. This is called the principle to make much of."

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10.197 — SHOULD BE RECOLLECTED

✦

1 “I will teach you the principle to recollect and the principle not to recollect. … And what is the principle not to recollect? Killing living creatures … wrong view. This is called the principle not to recollect.

2 And what is the principle to recollect? Not killing living creatures … right view. This is called the principle to recollect.”

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10.198 — SHOULD BE REALIZED

✦

1 "I will teach you the principle to realize and the principle not to realize. … And what is the principle not to realize? Killing living creatures … wrong view. This is called the principle not to realize.

2 And what is the principle to realize? Not killing living creatures … right view. This is called the principle to realize."

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10.199–210 — SHOULD NOT ASSOCIATE, ETC.

✦

1 “Mendicants, you should not associate with an individual who possesses ten qualities. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. You should not associate with an individual who possesses these ten qualities.

2 You should associate with an individual who possesses ten qualities. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. You should associate with an individual who possesses these ten qualities.”

3 “Mendicants, you should not frequent an individual who possesses ten qualities … You should frequent …” “You should not pay homage … You should pay homage …” “You should not venerate … You should venerate …”

3.2 “You should not praise … You should praise …” “You should not revere … You should revere …” “You should not defer to … You should defer to …” “Someone is not a success … Someone is a success …”

3.3 “Someone is not pure … Someone is pure …” “Someone does not win over conceit … Someone wins over conceit …” “Someone does not grow in wisdom … Someone grows in wisdom …”

[4] “An individual who possesses these ten qualities brims with much wickedness. … An individual who possesses these ten qualities brims with much merit. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. An individual who possesses these ten qualities brims with much merit.”

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10.211 — HEAVEN AND HELL (1ST)

✦

1 “Someone with ten qualities is placed in hell as if delivered there. What ten? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.

2 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

3 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

4 They lie. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, my man, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

5 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

6 They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

7 They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

8 They're covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

9 They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

10 They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' Someone with these ten qualities is placed in hell as if delivered there.

11 Someone with ten qualities is placed in heaven as if delivered there. What ten? It's when someone gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

12 They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

13 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

14 They give up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

15 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

16 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

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

18 They're content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

19 They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

20 They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

21 Someone with these ten qualities is placed in heaven as if delivered there.”

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10.212 — HEAVEN AND HELL (2ND)

✦

1 “Someone with ten qualities is placed in hell as if delivered there. What ten? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.

2 They steal. … They commit sexual misconduct. … They lie. … They backbite. … They speak harshly. … They talk nonsense. … They’re covetous. … They have cruel intentions. … They have wrong view. … Someone with these ten qualities is placed in hell as if delivered there.

3 Someone with ten qualities is placed in heaven as if delivered there. What ten? It’s when someone gives up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of sympathy for all living beings.

4 They give up stealing. … They give up sexual misconduct. … They give up lying. … They give up backbiting. … They give up harsh speech. … They give up talking nonsense. … They’re content. … They’re kind hearted. … They have right view. … Someone with these ten qualities is placed in heaven as if delivered there.”

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10.213 — A LADY

✦

1 “A lady with ten qualities is placed in hell as if delivered there. What ten? She kills living creatures. … She steals. … She commits sexual misconduct. … She lies. … She backbites. … She speaks harshly. … She indulges in talking nonsense. … She’s covetous. … She has cruel intentions. … She has wrong view. … A lady with these ten qualities is placed in hell as if delivered there.

2 A lady with ten qualities is placed in heaven as if delivered there. What ten? She doesn’t kill living creatures. … She doesn’t steal. … She doesn’t commit sexual misconduct. … She doesn’t lie. … She doesn’t backbite. … She doesn’t speak harshly. … She doesn’t indulge in talking nonsense. … She’s content. … She’s kind hearted. … She has right view. … A lady with these ten qualities is placed in heaven as if delivered there.”

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10.214 — A LAYWOMAN

✦

1 “A laywoman with ten qualities is placed in hell as if delivered there. What ten? She kills living creatures. … She has wrong view. … A laywoman with these ten qualities is placed in hell as if delivered there.

2 A laywoman with ten qualities is placed in heaven as if delivered there. What ten? She doesn’t kill living creatures. … She has right view. … A laywoman with these ten qualities is placed in heaven as if delivered there.”

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10.215 — ASSURED

✦

1 “A laywoman living at home with these ten qualities is not self-assured. What ten? She kills living creatures. … She has wrong view. … A laywoman living at home with these ten qualities is not self-assured.

2 A laywoman living at home with these ten qualities is self-assured. What ten? She doesn’t kill living creatures. … She has right view. … A laywoman living at home with these ten qualities is self-assured.”

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10.216 — CREEPY CREATURES

✦

1 "Mendicants, I will teach you an exposition of the teaching on creepy creatures. Listen and apply your mind well, I will speak."

2 "Yes, sir," they replied. The Buddha said this:

3 "What is the exposition of the teaching on creepy creatures? Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

4 Take a certain someone who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to all living beings. They're creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.

5 Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an absolutely painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being.

5.2 For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

6 Take someone else who steals … commits sexual misconduct … lies … backbites … speaks harshly … indulges in talking nonsense … is covetous … has cruel intentions … has wrong view … They're creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.

7 Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an absolutely painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being.

7.2 For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

8 Take a certain someone who gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings. They're not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

9 Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of absolute happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of

money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

10 Take someone else who gives up stealing … sexual misconduct … lying … backbiting … harsh speech … talking nonsense … They're content … kind hearted … they have right view … They're not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

11 Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of absolute happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

12 Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad. This is the exposition of the teaching on creepy creatures."

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10.217 — INTENTIONAL (1ST)

✦

1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

2 Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

3 And what are the three kinds of corruption and failure of bodily action? It’s when someone kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to all living beings.

4 They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

5 They commit sexual misconduct. They have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

6 These are the three kinds of corruption and failure of bodily action.

7 And what are the four kinds of corruption and failure of verbal action? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my man, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

8 They backbite. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

9 They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

10 They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

11 These are the four kinds of corruption and failure of verbal action.

12 And what are the three kinds of corruption and failure of mental action? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

13 They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

14 They have wrong view. Their perspective is distorted: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’

15 These are the three kinds of corruption and failure of mental action.

16 When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

17 It’s like throwing sure-bet dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

18 I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

19 Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

20 And what are the three kinds of successful bodily action? It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of sympathy for all living beings.

21 They don't steal. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

22 They give up sexual misconduct. They don't have relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

23 These are the three kinds of successful bodily action.

24 And what are the four kinds of successful verbal action? It's when someone gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, my friend, say what you know.' Not knowing, they say 'I don't

know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

25 They give up backbiting. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided and support those who are united, delighting in harmony, loving harmony, speaking words that promote harmony.

26 They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, endearing, going to the heart, polite, and likable and agreeable to the people.

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

28 These are the four kinds of successful verbal action.

29 And what are the three kinds of successful mental action? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

30 They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

31 They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father,

and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

32 These are the three kinds of successful mental action.

33 When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

34 It's like throwing unfaling dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

34.2 I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say."

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10.218 — INTENTIONAL (2ND)

✦

1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

2 Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

3 And what are the three kinds of corruption and failure of bodily action? … These are the three kinds of corruption and failure of bodily action.

4 And what are the four kinds of corruption and failure of verbal action? … These are the four kinds of corruption and failure of verbal action.

5 And what are the three kinds of corruption and failure of mental action? … These are the three kinds of corruption and failure of mental action.

6 When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption

and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

7 I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

8 Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

9 And what are the three kinds of successful bodily action? … These are the three kinds of successful bodily action.

10 And what are the four kinds of successful verbal action? … These are the four kinds of successful verbal action.

11 And what are the three kinds of successful mental action? … These are the three kinds of successful mental action.

12 When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. …”

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10.219 — THE BODY BORN OF DEEDS

✦

1 “Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in this very life, or in the next life, or in some subsequent period. But in any case, there is no making an end of suffering without experiencing intentional deeds that have been performed and accumulated, I say.

2 That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

3 They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

4 What do you think, mendicants? Suppose a child had developed the heart’s release by love from their childhood on. Would they still do any bad deed?”

5 “No, sir.”

6 “Not doing any bad deed, would they still experience any suffering?”

7 “No, sir. For if they don’t do any bad deed, from where would suffering afflict them?”

8 “This heart’s release by love should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.

9 They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

10 They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

11 What do you think, mendicants? Suppose a child had developed the heart’s release by equanimity from their childhood on. Would they still do any bad deed?”

12 “No, sir.”

13 “Not doing any bad deed, would they still experience any suffering?”

14 “No, sir. For if they don’t do any bad deed, from where would suffering afflict them?”

15 “This heart’s release by equanimity should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.”

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10.220 — UNPRINCIPLED CONDUCT

✦

1 Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

2 "What is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?"

3 "Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell."

4 "But what is the cause, worthy Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

5 "Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

6 "I don't understand the detailed meaning of what the worthy Gotama has said in brief. Please, worthy Gotama, teach me this matter so I can understand the detailed meaning."

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

8 "Yes, worthy sir," the brahmin replied. The Buddha said this:

9 “Brahmin, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

10 And how is unprincipled and immoral conduct threefold by way of body? … That’s how unprincipled and immoral conduct is threefold by way of body.

11 And how is unprincipled and immoral conduct fourfold by way of speech? … That’s how unprincipled and immoral conduct is fourfold by way of speech.

12 And how is unprincipled and immoral conduct threefold by way of mind? … That’s how unprincipled and immoral conduct is threefold by way of mind. That’s how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

13 Principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

14 And how is principled and moral conduct threefold by way of body? … That’s how principled and moral conduct is threefold by way of body.

15 And how is principled and moral conduct fourfold by way of speech? … That’s how principled and moral conduct is fourfold by way of speech.

16 And how is principled and moral conduct threefold by way of mind? … That’s how principled and moral conduct is threefold by way of mind. That’s how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

17 “Excellent, worthy Gotama! Excellent! … From this day forth, may the worthy Gotama remember me as a lay follower who has gone for refuge for life.”

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10.221 — UNTITLED DISCOURSE ON TEN QUALITIES

✦

1 “Someone with ten qualities is placed in hell as if delivered there. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Someone with these ten qualities is placed in hell as if delivered there.

2 Someone with ten qualities is placed in heaven as if delivered there. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. Someone with these ten qualities is placed in heaven as if delivered there.”

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10.222 — UNTITLED DISCOURSE ON TWENTY QUALITIES

✦

1 “Someone with twenty qualities is placed in hell as if delivered there. What twenty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. Someone with these twenty qualities is placed in hell as if delivered there.

2 Someone with twenty qualities is placed in heaven as if delivered there. What twenty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. Someone with these twenty qualities is placed in heaven as if delivered there.”

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10.223 — UNTITLED DISCOURSE ON THIRTY QUALITIES

✦

1 “Someone with thirty qualities is placed in hell as if delivered there. What thirty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is placed in hell as if delivered there.

2 Someone with thirty qualities is placed in heaven as if delivered there. What thirty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is placed in heaven as if delivered there.”

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10.224 — UNTITLED DISCOURSE ON FORTY QUALITIES

✦

1 “Someone with forty qualities is placed in hell as if delivered there. What forty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is placed in hell as if delivered there.

2 Someone with forty qualities is placed in heaven as if delivered there. What forty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, backbiting, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is placed in heaven as if delivered there.”

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10.225–228 — UNTITLED DISCOURSES ON TEN TO FORTY QUALITIES (1ST)

✦

1 “Someone with ten qualities keeps themselves broken and damaged … keeps themselves intact and unscathed … twenty … thirty … forty …”

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10.229–232 — UNTITLED DISCOURSES ON TEN TO FORTY QUALITIES (2ND)

✦

1 "When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. … some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm … twenty … thirty … forty …"

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10.233–236 — UNTITLED DISCOURSES ON TEN TO FORTY QUALITIES (3RD)

✦

1 “A fool is known by ten qualities … astute person … twenty … thirty … forty …”

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10.237 — UNTITLED DISCOURSE ON GREED (1ST)

✦

1 “For insight into greed, ten things should be developed. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. For insight into greed, these ten things should be developed.”

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10.238 — UNTITLED DISCOURSE ON GREED (2ND)

✦

1 “For insight into greed, ten things should be developed. What ten? The perceptions of impermanence, not-self, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a festering corpse, a split open corpse, and a bloated corpse. For insight into greed, these ten things should be developed.”

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10.239 — UNTITLED DISCOURSE ON GREED (3RD)

✦

1 “For insight into greed, ten things should be developed. What ten? Right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. For insight into greed, these ten things should be developed.”

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10.240–266 — UNTITLED DISCOURSES ON GREED

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these ten things should be developed.”

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10.267–746 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 "Of hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for the complete understanding of negligence … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence … these ten things should be developed."

The Book of the Tens is finished.

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11.1 — WHAT'S THE GOAL?

✦

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

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, what is the goal and benefit of skillful ethics?"

4 "Ānanda, having no regrets is the goal and benefit of skillful ethics."

5 "But what is the goal and benefit of having no regrets?"

6 "Joy is the goal and benefit of having no regrets."

7 "But what is the goal and benefit of joy?"

8 "Rapture …"

9 "But what is the goal and benefit of rapture?"

10 "Tranquility …"

11 "But what is the goal and benefit of tranquility?"

12 "Bliss …"

13 "But what is the goal and benefit of bliss?"

14 "Immersion …"

15 "But what is the goal and benefit of immersion?"

16 "Truly knowing and seeing …"

17 “But what is the goal and benefit of truly knowing and seeing?”

18 “Disillusionment …”

19 “But what is the goal and benefit of disillusionment?”

20 “Dispassion …”

21 “But what is the goal and benefit of dispassion?”

22 “Knowledge and vision of freedom is the goal and benefit of dispassion.

23 So, Ānanda, the goal and benefit of skillful ethics is not having regrets. Joy is the goal and benefit of not having regrets. Rapture is the goal and benefit of joy. Tranquility is the goal and benefit of rapture. Bliss is the goal and benefit of tranquility. Immersion is the goal and benefit of bliss. Truly knowing and seeing is the goal and benefit of immersion.

23.2 Disillusionment is the goal and benefit of truly knowing and seeing. Dispassion is the goal and benefit of disillusionment. And knowledge and vision of freedom is the goal and benefit of dispassion. So, Ānanda, skillful ethics progressively lead up to the highest.”

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11.2 — MAKING A WISH

✦

1 “Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets.

2 When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets.

3 When you feel joy you need not make a wish: ‘May I experience rapture!’ It’s only natural that rapture arises when you’re joyful.

4 When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture.

5 When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil.

6 When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to become immersed in samādhi when you feel bliss.

7 When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi.

8 When you truly know and see you need not make a wish: ‘May I grow disillusioned!’ It’s only natural to grow disillusioned when you truly know and see.

9 When you're disillusioned you need not make a wish: 'May I become dispassionate!' It's only natural to grow dispassionate when you're disillusioned.

10 When you're dispassionate you need not make a wish: 'May I realize the knowledge and vision of freedom!' It's only natural to realize the knowledge and vision of freedom when you're dispassionate.

11 And so, mendicants, the knowledge and vision of freedom is the goal and benefit of dispassion. Dispassion is the goal and benefit of disillusionment. Disillusionment is the goal and benefit of truly knowing and seeing. Truly knowing and seeing is the goal and benefit of immersion. Immersion is the goal and benefit of bliss. Bliss is the goal and benefit of tranquility.

11.2 Tranquility is the goal and benefit of rapture. Rapture is the goal and benefit of joy. Joy is the goal and benefit of not having regrets. Not having regrets is the goal and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore."

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11.3 — VITAL CONDITIONS (1ST)

✦

1 "Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

1.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

2 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

3 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

4.2 When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

4.3 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

4.4 When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

5 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

6 In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

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11.4 — VITAL CONDITIONS (2ND)

✦

1 There Venerable Sāriputta addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

3.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

4 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

5 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

6 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

6.2 When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

6.3 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

6.4 When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

7 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

[8] In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

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11.5 — VITAL CONDITIONS (3RD)

✦

1 There Venerable Ānanda addressed the mendicants …

2 "An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion.

2.2 When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

3 Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

4 In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispas-

sion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

5 An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture.

5.2 When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion.

5.3 When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment.

5.4 When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

6 Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

[7] In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

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11.6 — DISASTERS

✦

1 “Mendicants, any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these eleven disasters. What eleven?

2 They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit a corrupt offense. Or they resign the training and return to a lesser life. Or they contract a severe illness. Or they go mad or lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

3 Any mendicant who abuses and insults their spiritual companions, denouncing the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

4 Any mendicant who does not abuse and insult their spiritual companions, denouncing the noble ones, will, without a doubt, not fall into one or other of these eleven disasters. What eleven?

5 They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit one of the corrupt offenses. Or they resign the training and return to a lesser life. Or

they contract a severe illness. Or they go mad or lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

6 Any mendicant who does not abuse and insult their spiritual companions, denouncing the noble ones, will, without a doubt, not fall into one or other of these eleven disasters."

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11.7 — PERCIPIENT

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

3 "It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

3.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the

dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

3.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

4 "But how could this be, sir?"

5 "Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

6 That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

6.2 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

7 And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged

greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

8 "Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth … And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

9 "It could be, Reverend Ānanda."

10 "But how could this be?"

11 "Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth … And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

12 "It's incredible, it's amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without conflict when it comes to the chief matter! Just now I went to the Buddha and asked him about this matter. And the Buddha explained it to me in this manner, with these words and phrases, just like Venerable Sāriputta. It's incredible, it's amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without conflict when it comes to the chief matter!"

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11.8 — FOCUS

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Could it be, sir, that a mendicant might gain a state of immersion like this. They wouldn't focus on the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. They wouldn't focus on earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't focus on the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 They wouldn't focus on this world in this world, or the other world in the other world. And they wouldn't focus on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would focus?"

3 "It could be, Ānanda."

4 "But how could this be?"

5 "Ānanda, it's when a mendicant focuses thus: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

6 That's how a mendicant might gain a state of immersion like this. They wouldn't focus on the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. … And they wouldn't focus on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would focus."

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11.9 — WITH SANDHA

✦

1 At one time the Buddha was staying at Ñātika in the brick house.

2 Then Venerable Sandha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3 "Sandha, meditate like a thoroughbred, not like a wild colt.

4 And how does a wild colt meditate? A wild colt, tied up by the feeding trough, meditates: 'Fodder, fodder!' Why is that? Because it doesn't occur to the wild colt tied up by the feeding trough: 'What task will the horse trainer have me do today? How should I respond?' Tied up by the feeding trough they just meditate: 'Fodder, fodder!'

5 In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. Harboring sensual desire within they meditate and concentrate and contemplate and ruminate.

5.2 Their heart is overcome by ill will … dullness and drowsiness … restlessness and remorse … doubt … Harboring doubt within they meditate and concentrate and contemplate and ruminate. They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception.

5.3 They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. That's how a wild colt meditates.

6 And how does a thoroughbred meditate? A fine thoroughbred, tied up by the feeding trough, doesn't meditate: 'Fodder, fodder!' Why is that? Because it occurs to the fine thoroughbred tied up by the feeding trough: 'What task will the horse trainer have me do today? How should I respond?' Tied up by the feeding trough they don't meditate: 'Fodder, fodder!' For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

7 In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. Their heart is not overcome by ill will … dullness and drowsiness … restlessness and remorse … doubt …

7.2 They don't meditate dependent on earth, water, fire, and air. They don't meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don't meditate dependent on this world or the other world.

7.3 They don't meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

8 When a fine thoroughbred meditates like this, the gods together with Indra, the Divinity, and the Progenitor worship them from afar:

9 ‘Homage to you, O thoroughbred!
Homage to you, supreme among men!
We don’t understand
the basis of your absorption.’”

10 When he said this, Venerable Sandha asked the Buddha, “But sir, how does that fine thoroughbred meditate?”

12 “Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water … fire … air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness … nothingness … neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception. The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world.

12.2 And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind has vanished. That’s how that fine thoroughbred person doesn’t meditate dependent on earth, water, fire, and air. They don’t meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception.

12.3 They don’t meditate dependent on this world or the other world. They don’t meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

13 When a fine thoroughbred person meditates like this, the gods together with Indra, the Divinity, and the Progenitor worship them from afar:

14 ‘Homage to you, O thoroughbred!
Homage to you, supreme among men!
We don’t understand
the basis of your absorption.’”

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11.10 — AT THE PEACOCKS' FEEDING GROUND

✦

1 At one time the Buddha was staying near Rājagaha, at the monastery for the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

4 A mendicant with another three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

5 A mendicant with another three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? Right

view, right knowledge, and right freedom. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

6 A mendicant who has two qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What two? Knowledge and conduct. A mendicant with these two qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. The divinity Sanaṅkumāra also spoke this verse:

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

8 Now, that verse spoken by the divinity Sanaṅkumāra is well spoken, not poorly spoken. It’s beneficial, not pointless, and I agree with it. I also say:

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

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11.11 — WITH MAHĀNĀMA (1ST)

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

3 Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

4 "Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

5 "Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless.

6 When you're grounded on these five things, go on to develop six further things.

7 Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

7.2 At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss.

7.3 And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha.

8 Furthermore, you should recollect the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. ...

8.2 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching.

9 Furthermore, you should recollect the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons.

9.2 This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. ...

9.3 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

10 Furthermore, you should recollect your own ethical conduct, which is intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. ...

10.2 This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

11 Furthermore, you should recollect your own generosity: 'I'm so fortunate, so very fortunate. Among people full of the stain of stinginess I live at home with heart rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.'

11.2 When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

12 Furthermore, you should recollect the deities: 'There are the gods of the four great kings, the gods of the thirty-three, the gods of Yama, the joyful gods, the gods who love to create, the gods who control what is created by others, the gods of the Divinity's host, and gods even higher than these.

12.2 When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

12.3 When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching.

12.4 When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the deities."

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11.12 — WITH MAHĀNĀMA (2ND)

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1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time Mahānāma the Sakyan had recently recovered from an illness. At that time several mendicants were making a robe for the Buddha …

2 Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

4 "Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you're grounded on these five things, go on to develop six further things.

5 Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training,

teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion.

5.2 At that time their mind is quite unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss.

5.3 And when they're blissful, the mind becomes immersed in samādhi. You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.

6 Furthermore, you should recollect the teaching … the Saṅgha … your own ethical conduct … your own generosity … the deities … When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is quite unswerving, based on the deities.

6.2 A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi.

6.3 You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children."

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11.13 — WITH NANDIYA

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1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Now at that time the Buddha wanted to commence the rains residence at Sāvatthī.

3 Nandiya the Sakyan heard about this, and thought, "Why don't I also commence the rains residence at Sāvatthī. There I can focus on my work and from time to time get to see the Buddha."

4 So the Buddha commenced the rains residence in Sāvatthī, and so did Nandiya. There he focused on his work and from time to time got to see the Buddha.

5 At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

6 Nandiya the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

7 "Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

8 “Good, good, Nandiya! It’s appropriate that gentlemen such as you come to me and ask: ‘We spend our life in various ways. Which of these should we practice?’ The faithful succeed, not the faithless. The ethical succeed, not the unethical. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you’re grounded on these six things, go on to establish mindfulness on five further things internally.

9 Firstly, you should recollect the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.’ In this way you should establish mindfulness internally based on the Realized One.

10 Furthermore, you should recollect the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ In this way you should establish mindfulness internally based on the teaching.

11 Furthermore, you should recollect your good friends: ‘I’m fortunate, so very fortunate, to have good friends who advise and instruct me out of kindness and sympathy.’ In this way you should establish mindfulness internally based on good friends.

12 Furthermore, you should recollect your own generosity: ‘I’m so fortunate, so very fortunate. Among people full of the stain of stinginess I live at home with heart rid of stinginess, freely generous, open-handed, loving

to let go, committed to charity, loving to give and to share.' In this way you should establish mindfulness internally based on generosity.

13 Furthermore, you should recollect the deities: 'There are deities who, surpassing the company of deities that consume edible food, are reborn in a certain host of mind-made deities. They don't see in themselves anything more to do, or anything that needs improvement.'

13.2 An irreversibly freed mendicant doesn't see in themselves anything more to do, or anything that needs improvement. In the same way, Nandiya, there are deities who, surpassing the company of deities that consume edible food, are reborn in a certain host of mind-made deities. They don't see in themselves anything more to do, or anything that needs improvement. In this way you should establish mindfulness internally based on the deities.

14 A noble disciple who possesses these eleven qualities gives up bad, unskillful qualities and doesn't cling to them. It's like when a pot full of water is tipped over, so the water drains out and doesn't go back in. Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn't turn back over what it has burned. In the same way, a noble disciple who possesses these eleven qualities gives up bad, unskillful qualities and doesn't cling to them."

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11.14 — WITH SUBHŪTI

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1 And then Venerable Subhūti together with the mendicant Saddha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Subhūti, what is the name of this mendicant?”

2 “Sir, the name of this mendicant is Saddha. He is the son of the layman Sudatta, and has gone forth out of faith from the lay life to homelessness.”

3 “Well, I hope this mendicant Saddha exhibits the various evidences of faith.”

4 “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak on the evidence of faith. Now I will find out whether or not this mendicant Saddha exhibits the various evidences of faith.”

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

6 “Yes, sir,” Subhūti replied. The Buddha said this:

7 “Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and resorting for alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. When a mendicant is ethical, this is evidence of faith.

8 Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in

such teachings, remembering them, rehearsing them, mentally scrutinizing them, and penetrating them theoretically. When a mendicant is learned, this is evidence of faith.

9 Furthermore, a mendicant has good friends, companions, and associates. When a mendicant has good friends, this is evidence of faith.

10 Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. When a mendicant is easy to admonish, this is evidence of faith.

11 Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. When a mendicant is deft and tireless in a diverse spectrum of duties, this is evidence of faith.

12 Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. When a mendicant loves the teachings, this is evidence of faith.

13 Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. When a mendicant is energetic, this is evidence of faith.

14 Furthermore, a mendicant gets the four absorptions—blissful meditations in this life that belong to the higher mind—when they want, without trouble or difficulty. When a mendicant gets the four absorptions, this is evidence of faith.

15 Furthermore, a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding.

15.2 They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.'

15.3 And so they recollect their many kinds of past lives, with features and details. When a mendicant recollects many kinds of past lives, this is evidence of faith.

16 Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds.

16.2 'These dear beings did bad things by way of body, speech, and mind. They denounced the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and

mind. They never denounced the noble ones; they had right view; and they chose to act out of that right view. When their body broke up, after death, they were reborn in a good place, a heavenly realm.'

16.3 And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings pass on according to their deeds. When a mendicant has clairvoyance that is purified and superhuman, this is evidence of faith.

17 Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom, and lives having realized it with their own insight in this very life due to the ending of defilements. When a mendicant has ended the defilements, this is evidence of faith."

18 When he said this, Venerable Subhūti said to the Buddha:

19 "Sir, the various evidences of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.

20 This mendicant is ethical ...

21 This mendicant is learned ...

22 This mendicant has good friends ...

23 This mendicant is easy to admonish ...

24 This mendicant is deft and tireless in a diverse spectrum of duties ...

25 This mendicant loves the teachings ...

26 This mendicant is energetic ...

27 This mendicant gets the four absorptions ...

28 This mendicant recollects their many kinds of past lives …

29 This mendicant has clairvoyance that is purified and surpasses the human …

30 This mendicant has ended the defilements …

31 The various evidences of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.”

32 “Good, good, Subhūti! So, Subhūti, you should live together with this mendicant Saddha. And when you want to see the Realized One, you should come together with him.”

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11.15 — THE BENEFITS OF LOVE

✦

1 "Mendicants, you can expect eleven benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

2 What eleven? You sleep at ease. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can't be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don't feel lost when you die. If you don't penetrate any higher, you'll be reborn in a realm of divinity.

2.2 You can expect eleven benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

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11.16 — THE WEALTHY CITIZEN

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1 At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

2 Now at that time the householder Dasama, a wealthy citizen, had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, and said to him, “Sir, where is Venerable Ānanda now staying? For I want to see him.”

3 “Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

4 Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

5 “Honorable Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke?”

6 “There is, householder.”

7 “And what is that one thing?”

8 “Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing

the mind and keeping it connected. Then they reflect: ‘Even this first absorption is produced by choices and intentions.’

8.2 They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation.

8.3 They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

9 Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. Then they reflect: ‘Even this fourth absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

9.2 Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

9.3 This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

10 Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

10.2 Then they reflect: 'Even this heart's release by love is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements.

10.3 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

11 Furthermore, a mendicant meditates spreading a heart full of compassion ... They meditate spreading a heart full of rejoicing ... They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

11.2 In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this

heart's release by equanimity is produced by choices and intentions.'

11.3 They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation.

11.4 They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

12 Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.'

12.2 They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation.

12.3 They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One ...

13 Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. ... Going totally beyond the dimen-

sion of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. ...

13.2 Then they reflect: 'Even this attainment of the dimension of nothingness is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements.

13.3 If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

13.4 This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they reach the supreme sanctuary from the yoke."

14 When he said this, the householder Dasama said to Venerable Ānanda:

15 "Honorable Ānanda, suppose a person was looking for the entrance to a treasure trove. And all at once they'd come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I found eleven doors to freedom from death for cultivation. Suppose a person had a house with eleven doors.

15.2 If the house caught fire they'd be able to flee to safety through any one of those doors. In the same way, I'm able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions will seek a fee for the tutor. Why shouldn't I make an offering to Venerable Ānanda?"

16 Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

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11.17 — THE COWHERD

✦

1 “Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle. What eleven? It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

2 In the same way, a mendicant with eleven qualities can’t achieve growth, improvement, or maturity in this teaching and training. What eleven? It’s when a mendicant doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

3 And how does a mendicant not know form? It’s when a mendicant doesn’t truly understand that all form is the four principal states, or form derived from the four principal states. That’s how a mendicant doesn’t know form.

4 And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

5 And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They don't give it up, dispel it, eliminate it, and obliterate it. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

6 And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint.

6.2 When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they get caught up in the features and details.

6.3 Since the faculty of the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

7 And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.

8 And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned —inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

9 And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

10 And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

11 And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures.

12 And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting. That's how a mendicant milks dry.

13 And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

14 A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

15 A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

16 In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

17 And how does a mendicant know form? It's when a mendicant truly understands that all form is the four principal states, or form derived from the four principal states. That's how a mendicant knows form.

18 And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

19 And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, dispels it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, dispel them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

20 And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

20.2 When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details.

20.3 If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and

achieving its restraint. That's how a mendicant dresses wounds.

21 And how does a mendicant spread smoke? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.

22 And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables reveal what is hidden, clarify what is unclear, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

23 And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

24 And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

25 And how is a mendicant skilled in pastures? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in pastures.

26 And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

27 And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

28 A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training."

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11.18 — IMMERSION (1ST)

✦

1 And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

3 "It could be, mendicants."

4 "But how could this be?"

5 "It's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

5.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

5.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

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11.19 — IMMERSION (2ND)

✦

1 There the Buddha addressed the mendicants, "Mendicants!"

2 "Venerable sir," they replied. The Buddha said this:

3 "Could it be, mendicants, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

3.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

3.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

4 "Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

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

6 "Yes, sir," they replied. The Buddha said this:

7 "A mendicant could gain such a state of immersion."

8 "But how could this be?"

9 "It's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

9.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

9.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

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11.20 — IMMERSION (3RD)

✦

1 And then several mendicants went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

2 "Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

3 "It could be, reverends."

4 "But how could this be?"

5 "It's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendi-

cant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

5.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

5.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

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11.21 — IMMERSION (4TH)

✦

1 There Sāriputta addressed the mendicants:

2 "Could it be, reverends, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

2.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

2.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

3 "Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

4 "Then listen and apply your mind well, I will speak."

5 "Yes, reverend," they replied. Sāriputta said this:

6 "A mendicant could gain such a state of immersion."

7 "But how could this be?"

8 "It's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth, water in water, fire in fire, or air in air.

8.2 And they wouldn't perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception.

8.3 They wouldn't perceive this world in this world, or the other world in the other world. And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

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11.22–29 — UNTITLED DISCOURSES ON THE EYE

✦

22 "Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and captains of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can't meditate observing impermanence in the eye …

23 … meditate observing suffering …

24 … not-self …

25 … ending …

26 … vanishing …

27 … fading away …

28 … cessation …

29 … letting go …"

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11.30–69 — UNTITLED DISCOURSES ON THE EAR, ETC.

✦

1 … "… ear … nose … tongue … body … mind …"

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11.70–117 — UNTITLED DISCOURSES ON SIGHTS, ETC.

✦

[1] … "… sights … sounds … smells … tastes … touches … ideas …"

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11.118–165 — UNTITLED DISCOURSES ON EYE CONSCIOUSNESS, ETC.

✦

[1] … “… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness. …”

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11.166–213 — UNTITLED DISCOURSES ON EYE CONTACT, ETC.

✦

1 … "… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …"

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11.214–261 — UNTITLED DISCOURSES ON FEELING BORN OF EYE CONTACT, ETC.

✦

[1] … "… feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …"

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11.262–309 — UNTITLED DISCOURSES ON PERCEPTION OF SIGHTS, ETC.

✦

[1] … "… perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas. …"

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11.310–357 — UNTITLED DISCOURSES ON INTENTION REGARDING SIGHTS, ETC.

✦

1 … "… intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas. …"

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11.358–405 — UNTITLED DISCOURSES ON CRAVING FOR SIGHTS, ETC.

✦

1 … "… craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas. …"

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11.406–453 — UNTITLED DISCOURSES ON THOUGHTS ABOUT SIGHTS, ETC.

✦

1 … "… thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas. …"

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11.454–501 — UNTITLED DISCOURSES ON CONSIDERATIONS REGARDING SIGHTS, ETC.

✦

[1] … "… considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … meditate observing impermanence in considerations about ideas … meditate observing suffering … meditate observing not-self … meditate observing ending … meditate observing vanishing … meditate observing fading away … meditate observing cessation … meditate observing letting go. …"

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11.502–981 — UNTITLED DISCOURSES ON THE EYE, ETC.

✦

1 “Mendicants, a cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It’s when a cowherd knows form …

2 In the same way, a mendicant with eleven qualities can meditate observing impermanence in the eye … meditate observing letting go. …”

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11.982 — Untitled Discourse on Greed

✦

1 “For insight into greed, eleven things should be developed. What eleven? The first, second, third, and fourth absorptions; the heart’s releases by love, compassion, rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and nothingness. For insight into greed, these eleven things should be developed.”

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11.983–991 — UNTITLED DISCOURSES ON GREED

✦

1 “For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these eleven things should be developed.”

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11.992–1151 — UNTITLED DISCOURSES ON HATE, ETC.

✦

1 “Of hate … delusion … anger … acrimony … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence, these eleven things should be developed.”

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

The Book of the Elevens is finished.

6 The Numbered Discourses are complete.

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