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Buddhism

Saṁyutta Nikāya — Linked Discourses

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Buddhist tradition (attributed to the Buddha and his disciples)

Translation by Bhikkhu Sujato

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About:

Around 2,900 short discourses grouped by topic into 56 saṁyuttas, in five books: verses (Sagāthāvagga), dependent origination (Nidānavagga), the aggregates (Khandhavagga), the six sense bases (Saḷāyatanavagga) and the great book on the path (Mahāvagga), which contains the Buddha's first sermon, the Dhammacakkappavattana Sutta.

Many suttas are abbreviated repetitions in the canon itself; they appear as in the source.

It is the third collection of the Sutta Piṭaka. Because it groups the discourses by subject, it is the most systematic: anyone studying a theme — the Four Noble Truths, the five aggregates, dependent origination, the factors of awakening — finds dozens of teachings on it side by side.

The first book, in verse, has dialogues of the Buddha with gods, kings and Māra, the tempter.

Source: https://suttacentral.net/sn

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24.15 — A Realized One Still Exists

24.16 — A Realized One No Longer Exists

24.17 — A Realized One Both Still Exists and No Longer Exists

24.18 — A Realized One Neither Still Exists Nor No Longer Exists

24.19 — Winds

24.20–35 — This is Mine, Etc.

24.36 — Neither Still Exists Nor No Longer Exists

24.37 — The Self is Formed

24.38 — The Self is Formless

24.39 — The Self is Formed and Formless

24.40 — The Self is Neither Formed Nor Formless

24.41 — The Self Is Absolutely Happy

24.42 — Absolutely Suffering

24.43 — The Self is Happy and Suffering

24.44 — The Self is Neither Happy Nor Suffering

24.45 — Winds

24.46–69 — This is Mine, etc.

24.70 — The Self is Neither Happy Nor Suffering

24.71 — Winds

24.72–95 — This is Mine, Etc.

24.96 — The Self is Neither Happy Nor Suffering

25.1 — The Eye

25.2 — Sights

25.3 — Consciousness

25.4 — Contact

25.5 — Feeling

25.6 — Perception

25.7 — Intention

25.8 — Craving For Sights

25.9 — Elements

25.10 — The Aggregates

26.1 — The Eye

26.2 — Sights

26.3 — Consciousness

26.4 — Contact

26.5 — Feeling

26.6 — Perception

26.7 — Intention

26.8 — Craving

26.9 — Elements

26.10 — The Aggregates

27.1 — The Eye

27.2 — Sights

27.3 — Consciousness

27.4 — Contact

27.5 — Feeling

27.6 — Perception

27.7 — Intention

27.8 — Craving

27.9 — Elements

27.10 — The Aggregates

28.1 — Born of Seclusion

28.2 — Without Placing the Mind

28.3 — Rapture

28.4 — Equanimity

28.5 — The Dimension of Infinite Space

28.6 — The Dimension of Infinite Consciousness

28.7 — The Dimension of Nothingness

28.8 — The Dimension of Neither Perception Nor Non-Perception

28.9 — The Attainment of Cessation

28.10 — With Sucimukhī

29.1 — Plain Version

29.2 — Better

29.3 — Sabbath

29.4 — Sabbath (2nd)

29.5 — Sabbath (3rd)

29.6 — Sabbath (4th)

29.7 — They've Heard

29.8 — They've Heard (2nd)

29.9 — They've Heard (3rd)

29.10 — They've Heard (4th)

29.11–20 — Ten Discourses On How Giving Helps to Become Egg-Born

29.21–50 — Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.

30.1 — Plain Version

30.2 — They Carry Off

30.3 — Both Kinds of Deeds

30.4–6 — Both Kinds of Deeds (2nd–4th)

30.7–16 — Ten Discourses On How Giving Helps to Become Egg-Born

30.17–46 — How Giving Helps to Become Womb-Born, Etc.

31.1 — Plain Version

31.2 — Good Conduct

31.3 — A Giver of Fragrant Roots

31.4–12 — Nine Discourses On Givers of Fragrant Heartwood, Etc.

31.13–22 — Ten Discourses On How Giving Helps Rebirth in Fragrant Roots

31.23–112 — Ninety Discourses On How Giving Helps Rebirth in Fragrant Heartwood, etc.

32.1 — Plain Version

32.2 — Good Conduct

32.3–12 — Ten Discourses On How Giving Helps to Become a Cool Thundercloud God

32.13–52 — How Giving Helps to Become a Warm Thundercloud God, Etc.

32.53 — Gods of the Cool Thunderclouds

32.54 — Gods of the Warm Thunderclouds

32.55 — Gods of the Stormy Thunderclouds

32.56 — Gods of the Windy Thunderclouds

32.57 — Gods of the Rainy Thunderclouds

33.1 — Not Knowing Form

33.2 — Not Knowing Feeling

33.3 — Not Knowing Perception

33.4 — Not Knowing Choices

33.5 — Not Knowing Consciousness

33.6–10 — Five Discourses on Not Seeing Form, Etc.

33.11–15 — Five Discourses on Not Comprehending Form, Etc.

33.16–20 — Five Discourses on Not Understanding Form, Etc.

33.21–25 — Five Discourses on Not Penetrating Form, Etc.

33.26–30 — Five Discourses on Not Distinguishing Form, Etc.

33.31–35 — Five Discourses on Not Detecting Form, Etc.

33.36–40 — Five Discourses on Not Differentiating Form, Etc.

33.41–45 — Five Discourses on Not Examining Form, Etc.

33.46–50 — Five Discourses on Not Scrutinizing Form, Etc.

33.51–54 — Four Discourses on Not Directly Experiencing Form, Etc.

33.55 — Not Directly Experiencing Consciousness

34.1 — Entering Immersion

34.2 — Remaining in Immersion

34.3 — Emerging From Immersion

34.4 — Gladdening for Immersion

34.5 — Supports For Immersion

34.6 — Territory of Immersion

34.7 — Projecting the Mind Purified by Immersion

34.8 — Carefulness in Immersion

34.9 — Persistence in Immersion

34.10 — Conducive to Immersion

34.11 — Entering and Remaining

34.12 — Entering and Emerging

34.13 — Entering and Gladdening

34.14 — Entering and Supports

34.15 — Entering and Territory

34.16 — Entering and Projecting

34.17 — Entering and Carefulness

34.18 — Entering and Persistence

34.19 — Entering and What's Conducive

34.20–27 — Eight on Remaining and Emergence, Etc.

34.28–34 — Seven on Emergence and Gladdening, Etc.

34.35–40 — Six on Gladdening and Support, Etc.

34.41–45 — Five on Support and Territory, Etc.

34.46–49 — Four on Territory and Projection, Etc.

34.50–52 — Three on Projection and Carefulness

34.53–54 — Two on Carefulness and Persistence

34.55 — Persistence and What's Conducive

35.1 — The Interior as Impermanent

35.2 — The Interior as Suffering

35.3 — The Interior as Not-Self

35.4 — The Exterior as Impermanent

35.5 — The Exterior as Suffering

35.6 — The Exterior as Not-Self

35.7 — The Interior as Impermanent in the Three Times

35.8 — The Interior as Suffering in the Three Times

35.9 — The Interior as Not-Self in the Three Times

35.10 — The Exterior as Impermanent in the Three Times

35.11 — The Exterior as Suffering in the Three Times

35.12 — The Exterior as Not-Self in the Three Times

35.13 — Before My Awakening (Interior)

35.14 — Before My Awakening (Exterior)

35.15 — In Search of Gratification (Interior)

35.16 — In Search of Gratification (Exterior)

35.17 — If There Were No Gratification (Interior)

35.18 — If There Were No Gratification (Exterior)

35.19 — Taking Pleasure (Interior)

35.20 — Taking Pleasure (Exterior)

35.21 — The Arising of Suffering (Interior)

35.22 — The Arising of Suffering (Exterior)

35.23 — All

35.24 — Giving Up

35.25 — Giving Up By Direct Knowledge and Complete Understanding

35.26 — Without Completely Understanding (1st)

35.27 — Without Completely Understanding (2nd)

35.28 — Burning

35.29 — Overcome

35.30 — The Practice Fit for Uprooting

35.31 — The Practice Conducive to Uprooting (1st)

35.32 — The Practice Conducive to Uprooting (2nd)

35.33–42 — Ten on Liable to Be Reborn, Etc.

35.43–51 — Nine on Impermanence, Etc.

35.52 — Contaminated

35.53 — Giving Up Ignorance

35.54 — Giving Up Fetters

35.55 — Uprooting the Fetters

35.56 — Giving Up Defilements

35.57 — Uprooting Defilements

35.58 — Giving Up Tendencies

35.59 — Uprooting Tendencies

35.60 — The Complete Understanding of All Grasping

35.61 — The Depletion of All Fuel for Grasping (1st)

35.62 — The Depletion of All Fuel for Grasping (2nd)

35.63 — With Migajāla (1st)

35.64 — With Migajāla (2nd)

35.65 — Samiddhi's Question About Māra

35.66 — Samiddhi's Question About a Sentient Being

35.67 — Samiddhi's Question About Suffering

35.68 — Samiddhi's Question About the World

35.69 — Upasena and the Viper

35.70 — Upavāṇa on What is Apparent in the Present Life

35.71 — Six Fields of Contact (1st)

35.72 — Six Fields of Contact (2nd)

35.73 — Six Fields of Contact (3rd)

35.74 — Sick (1st)

35.75 — Sick (2nd)

35.76 — With Rādha on Impermanence

35.77 — With Rādha on Suffering

35.78 — With Rādha on Not-Self

35.79 — Giving Up Ignorance (1st)

35.80 — Giving Up Ignorance (2nd)

35.81 — Several Mendicants

35.82 — A Question On the World

35.83 — Phagguna's Question

35.84 — Liable to Wear Out

35.85 — The World is Empty

35.86 — A Teaching In Brief

35.87 — With Channa

35.88 — With Puṇṇa

35.89 — With Bāhiya

35.90 — Turbulence (1st)

35.91 — Turbulence (2nd)

35.92 — A Duality (1st)

35.93 — A Duality (2nd)

35.94 — Untamed, Unguarded

35.95 — Māluṅkyaputta

35.96 — Liable to Decline

35.97 — One Who Lives Negligently

35.98 — Restraint

35.99 — Immersion

35.100 — Retreat

35.101 — It's Not Yours (1st)

35.102 — It's Not Yours (2nd)

35.103 — About Uddaka

35.104 — Sanctuary from the Yoke

35.105 — Because of Grasping

35.106 — The Origin of Suffering

35.107 — The Origin of the World

35.108 — I'm Better

35.109 — Things That Tighten Fetters

35.110 — Things That Fuel Grasping

35.111 — Complete Understanding of the Interior

35.112 — Complete Understanding of the Exterior

35.113 — Listening In

35.114 — Māra's Snare (1st)

35.115 — Māra's Snare (2nd)

35.116 — Traveling to the End of the World

35.117 — The Kinds of Sensual Stimulation

35.118 — The Question of Sakka

35.119 — The Question of Pañcasikha

35.120 — Sāriputta and the Protégé

35.121 — Advice to Rāhula

35.122 — Things That Tighten Fetters

35.123 — Things That Fuel Grasping

35.124 — At Vesālī

35.125 — In the Land of the Vajjis

35.126 — At Nāḷandā

35.127 — With Bhāradvāja

35.128 — With Soṇa

35.129 — With Ghosita

35.130 — With Hāliddikāni

35.131 — Nakula's Father

35.132 — With Lohicca

35.133 — Verahaccāni

35.134 — At Devadaha

35.135 — Opportunity

35.136 — Liking Sights (1st)

35.137 — Liking Sights (2nd)

35.138 — Not Yours (1st)

35.139 — Not Yours (2nd)

35.140 — Interior and Cause Are Impermanent

35.141 — Interior and Cause Are Suffering

35.142 — Interior and Cause Are Not-Self

35.143 — Exterior and Cause Are Impermanent

35.144 — Exterior and Cause Are Suffering

35.145 — Exterior and Cause Are Not-Self

35.146 — The Cessation of Deeds

35.147 — The Impermanent as Conducive to Extinguishment

35.148 — The Suffering as Conducive to Extinguishment

35.149 — Not-Self as Conducive to Extinguishment

35.150 — A Practice Conducive to Extinguishment

35.151 — A Resident Pupil

35.152 — What's the Goal of the Spiritual Life?

35.153 — Is There a Method?

35.154 — Endowed With Faculties

35.155 — A Dhamma Speaker

35.156 — The Interior and the End of Relishing

35.157 — The Exterior and the End of Relishing

35.158 — Focus, the Interior, and the End of Relishing

35.159 — Focus, the Exterior, and the End of Relishing

35.160 — On Immersion at Jīvaka's Mango Grove

35.161 — On Retreat at Jīvaka's Mango Grove

35.162 — With Koṭṭhita on Impermanence

35.163 — With Koṭṭhita on Suffering

35.164 — With Koṭṭhita on Not-Self

35.165 — Giving Up Wrong View

35.166 — Giving Up Substantialist View

35.167 — Giving Up Theory of Self

35.168 — Desire for the Impermanent Interior

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35.170 — Desire and Greed for the Impermanent Interior

35.171–173 — Desire, Etc. for the Suffering Interior

35.174–176 — Desire, Etc. for the Not-Self Interior

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35.180–182 — Desire, Etc. for the Suffering Exterior

35.183–185 — Desire, Etc. for the Not-Self Exterior

35.186 — The Interior Was Impermanent in the Past

35.187 — The Interior Will Be Impermanent in the Future

35.188 — The Interior is Impermanent in the Present

35.189–191 — The Interior as Suffering in the Three Times

35.192–194 — The Interior as Not-Self in the Three Times

35.195–197 — The Exterior as Impermanent in the Three Times

35.198–200 — The Exterior as Suffering in the Three Times

35.201–203 — The Exterior as Not-Self in the Three Times

35.204 — The Interior and What's Impermanent in the Past

35.205 — The Interior and What's Impermanent in the Future

35.206 — The Interior and What's Impermanent in the Present

35.207–209 — The Interior and What's Suffering in the Three Times

35.210–212 — The Interior and What's Not-Self in the Three Times

35.213–215 — The Exterior and What's Impermanent in the Three Times

35.216–218 — The Exterior and What's Suffering in the Three Times

35.219–221 — The Exterior and What's Not-Self in the Three Times

35.222 — The Interior as Impermanent

35.223 — The Interior as Suffering

35.224 — The Interior as Not-Self

35.225 — The Exterior as Impermanent

35.226 — The Exterior as Suffering

35.227 — The Exterior as Not-Self

35.228 — The Ocean (1st)

35.229 — The Ocean (2nd)

35.230 — The Simile of the Angler

35.231 — The Simile of the Latex-Producing Tree

35.232 — With Koṭṭhita

35.233 — With Kāmabhū

35.234 — With Udāyī

35.235 — The Exposition on Burning

35.236 — The Simile of Hands and Feet (1st)

35.237 — The Simile of Hands and Feet (2nd)

35.238 — The Simile of the Vipers

35.239 — The Simile of the Chariot

35.240 — The Simile of the Tortoise

35.241 — The Simile of the Tree Trunk (1st)

35.242 — The Simile of the Tree Trunk (2nd)

35.243 — The Explanation on the Festering

35.244 — Entailing Suffering

35.245 — The Simile of the Parrot Tree

35.246 — The Simile of the Harp

35.247 — The Simile of Six Animals

35.248 — The Sheaf of Barley

36.1 — Immersion

36.2 — Pleasure

36.3 — Giving Up

36.4 — The Abyss

36.5 — Should Be Seen

36.6 — An Arrow

36.7 — The Infirmary (1st)

36.8 — The Infirmary (2nd)

36.9 — Impermanent

36.10 — Rooted in Contact

36.11 — In Private

36.12 — In the Atmosphere (1st)

36.13 — In the Atmosphere (2nd)

36.14 — A Guest House

36.15 — With Ānanda (1st)

36.16 — With Ānanda (2nd)

36.17 — With Several Mendicants (1st)

36.18 — With Several Mendicants (2nd)

36.19 — With Pañcakaṅga

36.20 — A Mendicant

36.21 — With Sīvaka

36.22 — The Explanation of the Hundred and Eight

36.23 — With a Mendicant

36.24 — Before

36.25 — Knowledge

36.26 — With Several Mendicants

36.27 — Ascetics and Brahmins (1st)

36.28 — Ascetics and Brahmins (2nd)

36.29 — Ascetics and Brahmins (3rd)

36.30 — Plain Version

36.31 — Not of the Flesh

37.1 — A Lady

37.2 — A Man

37.3 — Particular Suffering

37.4 — Three Qualities

37.5 — Irritable

37.6 — Acrimony

37.7 — Jealous

37.8 — Stingy

37.9 — Adultery

37.10 — Unethical

37.11 — Unlearned

37.12 — Lazy

37.13 — Unmindful

37.14 — Five Threats

37.15 — Loving

37.16 — Free of Acrimony

37.17 — Free of Jealousy

37.18 — Free of Stinginess

37.19 — Not Adulterous

37.20 — Ethical

37.21 — Very Learned

37.22 — Energetic

37.23 — Mindful

37.24 — Five Precepts

37.25 — Assured

37.26 — Under Her Thumb

37.27 — Mastered

37.28 — One

37.29 — In That Respect

37.30 — They Send Her Away

37.31 — Cause

37.32 — Things

37.33 — Living With Self-Assurance

37.34 — Growth

38.1 — A Question About Extinguishment

38.2 — A Question About Perfection

38.3 — Principled Speech

38.4 — What's the Goal?

38.5 — Solace

38.6 — Ultimate Solace

38.7 — A Question About Feeling

38.8 — A Question About Defilements

38.9 — A Question About Ignorance

38.10 — A Question About Craving

38.11 — A Question About Floods

38.12 — A Question About Grasping

38.13 — A Question About States of Existence

38.14 — A Question About Suffering

38.15 — A Question About Substantial Reality

38.16 — A Question About What's Hard to Do

39.1–15 — With Sāmaṇḍaka on Extinguishment

39.16 — Hard to Do

40.1 — A Question About the First Absorption

40.2 — A Question About the Second Absorption

40.3 — A Question About the Third Absorption

40.4 — A Question About the Fourth Absorption

40.5 — A Question About the Dimension of Infinite Space

40.6 — A Question About the Dimension of Infinite Consciousness

40.7 — A Question About the Dimension of Nothingness

40.8 — A Question About the Dimension of Neither Perception Nor Non-Perception

40.9 — A Question About the Signless

40.10 — With Sakka

40.11 — With Candana, Etc.

41.1 — The Fetter

41.2 — With Isidatta (1st)

41.3 — With Isidatta (2nd)

41.4 — Mahaka's Demonstration

41.5 — With Kāmabhū (1st)

41.6 — With Kāmabhū (2nd)

41.7 — With Godatta

41.8 — The Jain Ascetic of the Ñātika Clan

41.9 — With Kassapa, the Naked Ascetic

41.10 — Seeing the Sick

42.1 — Fury

42.2 — With Tālapuṭa

42.3 — A Warrior

42.4 — An Elephant Marshal

42.5 — A Cavalryman

42.6 — With Asibandhaka's Son

42.7 — The Simile of the Field

42.8 — A Horn Blower

42.9 — Families

42.10 — With Maṇicūḷaka

42.11 — With Bhadraka

42.12 — With Rāsiya

42.13 — With Pāṭaliya

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43.5 — Mindfulness Meditation

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43.8 — Faculties

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43.11 — The Path

43.12 — The Unconditioned

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43.14–43 — Undefiled, Etc.

43.44 — The Final Haven

44.1 — With Khemā

44.2 — With Anurādha

44.3 — With Sāriputta and Koṭṭhita (1st)

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44.5 — With Sāriputta and Koṭṭhita (3rd)

44.6 — With Sāriputta and Koṭṭhita (4th)

44.7 — With Moggallāna

44.8 — With Vacchagotta

44.9 — The Debating Hall

44.10 — With Ānanda

44.11 — With Sabhiya Kaccāna

45.1 — Ignorance

45.2 — Half the Spiritual Life

45.3 — Sāriputta

45.4 — Regarding the Brahmin Jānussoṇi

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45.8 — Analysis

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45.10 — With Nandiya

45.11 — Meditation (1st)

45.12 — Meditation (2nd)

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45.19 — At the Chicken Monastery (2nd)

45.20 — At the Chicken Monastery (3rd)

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45.29 — Feeling

45.30 — With Uttiya

45.31 — Practice (1st)

45.32 — Practice (2nd)

45.33 — Missed Out

45.34 — Going to the Far Shore

45.35 — The Ascetic Life (1st)

45.36 — The Ascetic Life (2nd)

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45.42–47 — Six Discourses on Giving Up Fetters, Etc.

45.48 — Extinguishment With No Fuel For Grasping

45.49 — Good Friends (1st)

45.50–54 — Five Discourses on Accomplishment in Ethics, Etc. (1st)

45.55 — Accomplishment in Rational Application of Mind (1st)

45.56 — Good Friends (2nd)

45.57–61 — Five Discourses on Accomplishment in Ethics, Etc. (2nd)

45.62 — Accomplishment in Rational Application of Mind (2nd)

45.63 — Good Friends (1st)

45.64–68 — Five Discourses on Accomplishment in Ethics, Etc. (1st)

45.69 — Accomplishment in Rational Application of Mind (1st)

45.70 — Good Friends (2nd)

45.71–75 — Five Discourses on Accomplishment in Ethics, Etc. (2nd)

45.76 — Accomplishment in Rational Application of Mind (2nd)

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45.83 — Accomplishment in Rational Application of Mind

45.84 — Good Friends (2nd)

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45.90 — Accomplishment in Rational Application of Mind (2nd)

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45.92–95 — Four Discourses on Slanting East

45.96 — Sixth Discourse on Slanting East

45.97 — Slanting to the Ocean

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45.103 — Slanting East

45.104–108 — Five Discourses on Sloping to the East

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45.110–114 — Slanting to the Ocean

45.115 — Slanting East

45.116–120 — Slanting East

45.121 — Slanting to the Ocean

45.122–126 — Sloping to the Ocean

45.127 — Slanting East

45.128–132 — Slanting East

45.133 — Slanting to the Ocean

45.134–138 — Slanting to the Ocean

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45.178 — Grasping Aggregates

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46.7 — A Bungalow

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46.34 — Not Corruptions

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56.131 — Dying as Ghosts and Reborn as Ghosts

1.1 — CROSSING THE FLOOD

✦

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

2 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, "Good fellow, how did you cross the flood?"

3 "Neither standing nor swimming, respectable sir, I crossed the flood."

4 "But in what way did you cross the flood neither standing nor swimming?"

5 "When I stood, I sank under. When I swam, I was swept away. That's how I crossed the flood neither standing nor swimming."

6 "After a long time I see
a brahmin fully quenched.
Neither standing nor swimming,
he's crossed over clinging to the world."

7 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.

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1.2 — LIBERATION

✦

1 At Sāvatthī.

2 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, "Good fellow, do you know the liberation, emancipation, and seclusion of sentient beings?"

3 "I do, good sir."

4 "But how is it that you know the liberation, emancipation, and seclusion of sentient beings?"

5 "Due to the ending of relish for rebirth; due to the finishing of perception and consciousness; due to the cessation and stilling of feelings— that, respectable sir, is how I know the liberation, emancipation, and seclusion of sentient beings."

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1.3 — LED ON

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "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."

4 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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1.4 — TIME FLIES

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
do good deeds that bring you joy."

4 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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1.5 — CUT HOW MANY?

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Cut how many? Drop how many?
Develop how many more?
When a mendicant slips how many chains
are they said to have crossed the flood?"

4 "Five to cut, five to drop,
and five more to develop.
When a mendicant slips five chains
they're said to have crossed the flood."

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1.6 — AWAKE

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "How many sleep among the waking?
How many wake among the sleeping?
By how many do you gather dust?
By how many are you cleansed?"

4 "Five sleep among the waking.
Five wake among the sleeping.
By five you gather dust.
By five you're cleansed."

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1.7 — UNDECIPHERED

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Those have not deciphered the teachings
may be led astray by the doctrines of others.
Asleep, they have not woken up:
it is time for them to wake!"

4 "Those who have well deciphered the teachings
won't be led astray by the doctrines of others.
They have woken up, they rightly know,
smoothly they walk in the rough."

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1.8 — VERY CONFUSED

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Those who are very confused about the teachings
may be led astray by the doctrines of others.
Asleep, they have not woken up:
it is time for them to wake!"

4 "Those who are unconfused about the teachings,
won't be led astray by the doctrines of others.
They have woken up, they rightly know,
smoothly they walk in the rough."

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1.9 — FOND OF CONCEIT

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "One fond of conceit can't be tamed,
no sage is lacking immersion.
Living negligent alone in the wilderness,
they can't cross beyond Death's dominion."

4 "Having given up conceit, serene within oneself,
with a good heart, everywhere free;
living diligent alone in the wilderness,
they cross beyond Death's dominion."

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1.10 — WILDERNESS

✦

1 At Sāvatthī.

2 Standing to one side, that deity addressed the Buddha in verse:

3 “Living in the wilderness,
peaceful spiritual practitioners
eat just one meal a day:
so why is their complexion so clear?”

4 “They don’t grieve for the past,
nor do they pray for the future;
they feed on whatever comes that day,
that’s why their complexion’s so clear.

5 Because they pray for the future,
and grieve for the past,
fools wither away,
like a green reed mowed down.”

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1.11 — THE GARDEN OF DELIGHT

✦

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 "Once upon a time, mendicants, a certain deity of the company of the thirty-three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion she spoke this verse:

4 'They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!'

5 When they had spoken, another deity replied with this verse:

6 'Fool, don't you understand
the saying of the perfected ones:
All conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss.'"

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1.12 — DELIGHT

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Children bring you delight!
Cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

4 "Children bring you sorrow.
Cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

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1.13 — THERE'S NOTHING LIKE A CHILD

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "There's no fondness like that for a child,
no wealth equal to cattle,
no light like that of the sun,
and of streams the ocean is paramount."

4 "There's no fondness like that for oneself,
no wealth equal to grain,
no light like that of wisdom,
and of streams the rain is paramount."

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1.14 — ARISTOCRATS

✦

1 "An aristocrat is the best of bipeds,
an ox is the best of quadrupeds,
a maiden is the best of wives,
and a first-born the best of sons."

2 "A Buddha is the best of bipeds,
a thoroughbred, the best of quadrupeds,
a good listener is the best of wives,
and the best of sons is loyal."

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1.15 — RESOUNDING

✦

1 “In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so scary!”

2 “In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so delightful!”

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1.16 — SLEEPINESS AND SLOTH

✦

1 “Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
because of this the noble path
doesn’t shine for creatures here.”

2 “Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
when this is energetically fended off,
the noble path is purified.”

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1.17 — HARD TO DO

✦

1 “Hard to do, hard to endure,
is the ascetic life for the inept,
for it has many narrow passes
where the fool founders.”

2 “How many days could an ascetic live
without controlling the mind?
They’d founder with each step,
under the sway of thoughts.

3 A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
quenched: they wouldn’t blame anyone.”

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1.18 — CONSCIENCE

✦

1 “Can a person constrained by conscience
be found in the world,
who is cognizant of blame,
like a fine horse of the whip?”

2 “Few are those constrained by conscience,
who live always mindful.
Having reached the end of suffering,
smoothly they walk in the rough.”

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1.19 — LITTLE HUT

✦

1 “Don’t you have a little hut?
Don’t you have a little nest?
Don’t you have any networks?
Aren’t you free of shackles?”

2 “Indeed I have no little hut.
Indeed I have no little nest.
Indeed I have no networks.
Indeed I’m free from shackles.”

3 “What do you think I call your little hut?
What do I call your little nest?
What do I call your network?
And what do I call your shackle?”

4 “You call mother a little hut;
and wife a little nest.
You call children a network,
and you call my craving a shackle.”

5 “It’s good you have no little hut!
It’s good you have no little nest!
It’s good you have no networks!
And good that you’re free from shackles.”

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1.20 — WITH SAMIDDHI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

2 Then Venerable Samiddhi 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.

3 Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

4 "Mendicant, you seek alms before you eat;
you don't seek alms after eating.
But you should eat first, then seek alms:
don't let the time pass you by."

5 "I actually don't know the time;
it's hidden and unseen.
That's why I seek alms before eating,
so that the time may not pass me by!"

6 Then that deity landed on the ground and said to Samiddhi, "You've gone forth while young, mendicant. With pristine black hair, you're blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures! Don't give up what is apparent in the present to chase after what takes effect over time."

7 “I’m not, respectable sir. I’m giving up what takes effect over time to chase after what is apparent in the present. For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks. But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

8 “But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks? And how is this teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

9 “I’m junior, respectable sir, recently gone forth, newly come to this teaching and training. I’m not able to explain this in detail. But he, that Blessed One, the perfected one, the fully awakened Buddha, is staying near Rājagaha in the Hot Springs Monastery. You should approach him and ask about this matter. And you should remember it in line with the Buddha’s answer.”

10 “It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

11 “Yes, reverend,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

20 “Sir, if that deity spoke the truth, he’ll be close by.”

21 When he had spoken, that deity said to Samiddhi, "Ask, mendicant, ask! For I have arrived."

22 Then the Buddha addressed the deity in verse:

23 "Sentient beings who perceive the communicable,
become established in the communicable.
Not understanding the communicable,
they fall under the yoke of Death.

24 But having fully understood the communicable,
they don't conceive a communicator,
for they have nothing
by which they might be described.

25 Tell me if you understand, spirit."

26 "I don't understand the detailed meaning of the Buddha's brief statement. Please teach me this matter so I can understand the detailed meaning."

27 "If you think that 'I'm equal,
special, or worse', you'll dispute about that.
Unwavering in the face of the three discriminations,
they have no thought, 'I'm equal or special'.

28 Tell me if you understand, spirit."

29 "I don't understand the detailed meaning of the Buddha's brief statement. Please teach me this matter so I can understand the detailed meaning."

30 “They gave up judgment without falling into conceit;
craving for name and form was cut off right here.
They cut the ties, untroubled, <j>with no need for hope.
Though gods and humans search for them
in this life or the next, they never find them,
not in heaven nor in any abode.

31 Tell me if you understand, spirit.”

32 “This is how I understand the detailed meaning of the Buddha’s brief statement:

33 You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, <j>mindful and aware,
you shouldn’t keep doing <j>what’s painful and pointless.”

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1.21 — A SWORD

✦

1 At Sāvatthī.

2 Standing to one side, that deity spoke this verse in the Buddha's presence:

3 "Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up sensual desire."

4 "Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up substantialist view."

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1.22 — IMPACT

✦

1 “It doesn’t impact one who doesn’t impact others.
It impacts one because they impact others.
That’s why it impacts one who impacts,
who wrongs one who’s done no wrong.”

2 “Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.”

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1.23 — A TANGLE

✦

1 “Tangled within, tangled without:
these people are tangled in tangles.
I ask you this, Gotama:
who can untangle this tangle?”

2 “A wise person grounded in ethics,
developing the mind and wisdom,
a keen and alert mendicant—
they can untangle this tangle.

3 Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they have untangled the tangle.

4 And where name and form
cease with no residue left behind;
and impingement and perception of form:
it’s here this tangle is cut.”

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1.24 — SHIELDING THE MIND

✦

1 “Whatever you’ve shielded the mind from
can’t cause you suffering.
So you should shield the mind from everything,
then you’re freed from all suffering.”

2 “You need not shield the mind from everything,
nor has the mind gained self-control.
The mind need only be shielded
from where the bad things come.”

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1.25 — A PERFECTED ONE

✦

1 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
would they say, ‘I speak’,
or even ‘they speak to me’?”

2 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
they would say, ‘I speak’,
and also ‘they speak to me’.
Skillful, understanding the world’s labels,
they’d use these terms as mere expressions.”

3 “When a mendicant is perfected, well-versed,
with defilements ended, bearing the final body:
is such a mendicant drawing close to conceit
if they’d say, ‘I speak’,
or even ‘they speak to me’?”

4 “Someone who has given up conceit has no ties,
the ties of conceit are all dissipated.
Though that intelligent person <j>has passed beyond conceiving,
they’d still say, ‘I speak’,

[5] and also ‘they speak to me’.
Skillful, understanding the world’s labels,
they’d use these terms as mere expressions.”

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1.26 — LAMPS

✦

1 “How many lamps are there
that light up the world?
We’ve come to ask the worthy sir:
how are we to understand this?”

2 “There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon radiates at night,

3 while a fire illuminates both
by day and by night.
But a Buddha is the best of blazes:
this is the supreme radiance.”

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1.27 — STREAMS

✦

1 “From where do streams recoil?
Where does the cycle spin no more?
Where does name and form
cease with no residue left behind?”

2 “Where water and earth,
fire and air have no footing—

3 from here the streams recoil;
here the cycle spins no more;
here name and form
cease with no residue left behind.”

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1.28 — AFFLUENT

✦

1 “The affluent and the wealthy,
even the aristocrats who rule the land,
are jealous of each other,
insatiable in sensual pleasures.

2 Among those of such an avid nature,
flowing along the stream of lives,
who here has given up craving?
Who in the world is not avid?”

3 “Having given up their home, their child, their cattle,
and all that they love, they went forth.
Having given up desire and hate,
having dispelled ignorance,
the perfected ones with defilements ended—
they in the world are not avid.”

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1.29 — FOUR WHEELS

✦

1 “Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how will I keep going?”

2 “Having cut the strap and harness—
the wicked desire and greed—
and having plucked out craving, root and all:
that’s how you will keep going.”

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1.30 — ANTELOPE CALVES

✦

1 “O hero so lean, with antelope calves,
not greedy, eating little,
a giant, wandering alone like a lion,
you’re not concerned for sensual pleasures.
We’ve come to ask a question:
How is one released from all suffering?”

2 “The world has five kinds of sensual stimulation,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.”

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1.31 — VIRTUOUS

✦

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

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse."

4 Then another deity spoke this verse in the Buddha's presence:

5 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else."

6 Then another deity spoke this verse in the Buddha's presence:

7 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving."

8 Then another deity spoke this verse in the Buddha's presence:

9 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you dazzle among your relatives.”

10 Then another deity spoke this verse in the Buddha’s presence:

11 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.”

12 Then another deity spoke this verse in the Buddha’s presence:

13 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily.”

14 Then another deity said to the Buddha, “Sir, who has spoken well?”

15 “You’ve all spoken well in your own way. However, listen to me also:

16 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

17 That is what the Buddha said. Delighted, those deities bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

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1.32 — STINGINESS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

4 Then another deity recited these verses in the Buddha's presence:

5 "When a miser fails to give because of fear,
the very thing they're afraid of comes to pass.
The hunger and thirst
that a miser fears
hurt the fool
in this world and the next.

6 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world."

7 Then another deity recited these verses in the Buddha's presence:

8 "Among the dead they do not die,
those who, like fellow travelers on the road,
are happy to provide, though they have but little.
This is an ancient teaching.

9 Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

10 Then another deity recited these verses in the Buddha's presence:

11 "Giving what's hard to give,
doing what's hard to do;
the wicked don't act like this,
for the teaching of the good is hard to follow.

12 That's why the virtuous and the wicked
have different destinations after here.
The wicked go to hell,
while the virtuous are bound for heaven."

13 Then another deity said to the Buddha, "Sir, who has spoken well?"

14 "You've all spoken well in your own way. However, listen to me also:

15 A hundred thousand people <j>making a thousand sacrifices
isn't worth a fraction of that sort,
who lives rightly, wandering for gleanings,
or one who supports their partner <j>with what little they have."

16 Then another deity addressed the Buddha in verse:

17 “Why doesn’t that sacrifice of theirs, <j>so abundant and magnificent,
equal the value of a moral person’s gift?
How is it that a hundred thousand people <j>making a thousand sacrifices
isn’t worth a fraction of what’s offered by that sort?”

18 “Some give based on immorality—
after slaying, killing, and tormenting.
Such an offering—tearful, violent—
in no way equals the value of a moral person’s gift.

19 That’s how it is that a hundred thousand people <j>making a thousand sacrifices
isn’t worth a fraction of what’s offered by that sort.”

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1.33 — GOOD

✦

1 At Sāvatthī.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

3 "Good, good fellow, is giving!
Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

4 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

5 "Good, good fellow, is giving!
Even when one has little, giving is good.

6 Some who have little are happy to provide,
while some who have much don't wish to give.
An offering given from little
is multiplied a thousand times."

7 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

8 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
Giving and warfare are similar, they say,
for even a few of the good may conquer the many.
If a faithful person gives even a little,
it still brings them happiness in the hereafter.”

9 Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

10 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.

11 A personage who gives legitimate wealth,
earned by his efforts and initiative,
has passed over Yama’s Vetaraṇī River;
that mortal arrives at celestial fields.”

12 Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

13 “Good, good fellow, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.
And it’s also good to give intelligently.

14 The Holy One praises giving intelligently
to those worthy of offerings here <j>in the world of the living.
What's given to these is very fruitful,
like seeds sown in a fertile field."

15 Then another deity expressed this heartfelt sentiment in the Buddha's presence:

16 "Good, good fellow, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.
And it's also good to give intelligently.
And it's also good to be restrained <j>when it comes to living creatures.

17 One who lives without harming any living being
does no bad because of others' blame.
Were that the case they praise the coward, <j>not the brave;
for the virtuous do no bad out of fear."

18 Then another deity said to the Buddha, "Sir, who has spoken well?"

19 "You've all spoken well in your own way. However, listen to me also:

20 A gift of faith is praised in many ways,
but a passage of teaching is better than giving,
for the virtuous, in days old and older still,
even attained extinction with wisdom."

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1.34 — THERE ARE NONE

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Among mankind there are no sensual pleasures that are permanent.
Here there are sensuous things, bound to which,
drunk on which, there's no coming back.
That person doesn't return from Death's dominion."

4 "Gloom is born of desire; suffering is born of desire; when desire is removed, gloom is removed; when gloom is removed, suffering is removed."

5 "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.

6 Give up anger, get rid of conceit,
and get past all the fetters.
Sufferings don't torment the one who has nothing,
not clinging to name and form.

7 They gave up judgment without falling into conceit;
craving for name and form was cut off right here.
They cut the ties, untroubled, <j>with no need for hope.
Though gods and humans search for them
in this life or the next, they never find them,
not in heaven nor in any abode."

8 "If neither gods nor humans see one freed in this way,"
said Venerable Mogharāja, "in this life or the next,
are those who revere that supreme man,
who lives for the good of mankind, <j>also worthy of praise?"

9 "The mendicants who revere one freed in this way,"
said the Buddha, "are also worthy of praise, Mogharāja.
Having understood the teaching <j>and given up doubt,
those mendicants slip their chains."

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1.35 — FAULT-FINDING DEITIES

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, several glorious deities of the host of the fault-finders, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air. Standing in the air, one deity spoke this verse in the Buddha's presence:

3 "Someone who pretends
to be other than they really are,
is like a cheating gambler
who enjoys what was gained by theft.

4 You should only say what you would do;
you shouldn't say what you wouldn't do.
The wise will recognize
one who talks without doing."

5 "Not just by speaking,
nor solely by listening,
are you able to progress
on this hard path,
by which the attentive practicing absorption
are released from Māra's bonds.

6 The attentive certainly don't act like that,
for they understand the way of the world.
The attentive are quenched by understanding,
they've crossed over clinging to the world."

7 Then those deities landed on the ground, bowed with their heads to the Buddha's feet and said, "We made a mistake, sir. It was foolish, stupid, and unskillful of us to presume to attack the Buddha! Please, sir, accept our mistake for what it is, so we will restrain ourselves in future."

8 At that, the Buddha smiled.

9 Then those deities, becoming even more fault-finding, flew up in the air. One deity spoke this verse in the Buddha's presence:

10 "If you don't give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you're stuck in your enmity."

11 "Suppose no mistake were found,
and no one here had gone astray:
if enmities were not settled,
how could that be skillful?"

12 "Who makes no mistakes?
Who doesn't go astray?
Who doesn't fall into confusion?
Who is attentive, ever mindful?"

13 “The Realized One, the Buddha,
sympathetic for all beings:
that’s who makes no mistakes,
and that’s who doesn’t go astray.
He doesn’t fall into confusion,
for he’s attentive, ever mindful.

14 If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re stuck in your enmity.
I don’t approve of such enmity,
and so I pardon your mistake.”

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1.36 — FAITH

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then, late at night, several glorious deities of the host of a hundred felicities, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

3 "Faith is a person's partner.
If faithlessness doesn't linger,
fame and renown are theirs,
and when they discard this corpse they go to heaven."

4 Then another deity recited these verses in the Buddha's presence:

5 "Give up anger, get rid of conceit,
and get past all the fetters.
Chains don't torment one who has nothing,
not clinging to name and form."

6 "Fools and simpletons
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

7 Don’t devote yourself to negligence,
or delight in erotic intimacy.
For if you’re diligent and practice absorption,
you’ll attain ultimate happiness.”

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1.37 — THE CONGREGATION

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

2 Then four deities of the pure abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

3 Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity spoke this verse in the Buddha's presence:

4 "There's a great congregation in the woods,
where heavenly hosts have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

5 Then another deity spoke this verse in the Buddha's presence:

6 "The mendicants there are immersed in samādhi,
they've straightened their own minds.
Like a charioteer holding the reins,
the astute ones protect their senses."

7 Then another deity spoke this verse in the Buddha's presence:

8 "They snapped the post and snapped the cross-bar,
unstirred, they tore out Indra's pillar.
They live pure and immaculate,
the young giants tamed by the Clear-eyed One."

9 Then another deity spoke this verse in the Buddha's presence:

10 "Anyone who has gone to the Buddha for refuge
won't go to a plane of loss.
After giving up this human body,
they swell the heavenly host."

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1.38 — A SPLINTER

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

2 Now at that time the Buddha's foot had been cut by a wooden splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured unbothered, with mindfulness and situational awareness. And then he 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.

3 Then, late at night, seven hundred glorious deities of the host of a hundred felicities, lighting up the entire Maddakucchi, went up to the Buddha, bowed, and stood to one side.

4 Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such an elephant, sir! And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—unbothered, with mindfulness and situational awareness."

5 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a lion, sir! And as a lion, he endures painful physical feelings … unbothered."

6 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a thoroughbred, sir! And as a thoroughbred, he endures painful physical feelings … unbothered."

7 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a boss bull, sir! And as a boss bull, he endures painful physical feelings … unbothered."

8 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a behemoth, sir! And as a behemoth, he endures painful physical feelings … unbothered."

9 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is truly tamed, sir! And as someone tamed, he endures painful physical feelings … unbothered."

10 Then another deity expressed this heartfelt sentiment in the Buddha's presence: "See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression. If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a boss bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?"

11 "Learned in the five branches of Vedic lore,
brahmins practice fervent mortification <j>for a full century.
But their minds are not properly freed,
for those of base character don't cross to the far shore.

12 Seized by craving, <j>attached to precept and observance,
they practice rough and fervent mortification <j>for a hundred years.
But their minds are not properly freed,
for those of base character don't go to the far shore.

13 Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't cross beyond Death's dominion."

14 "Having given up conceit, serene within oneself,
with a good heart, everywhere free;
living diligent alone in the wilderness,
they cross beyond Death's dominion."

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1.39 — WITH PAJJUNNA'S DAUGHTER (1ST)

✦

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.

2 Then, late at night, the glorious Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "Staying in the woods of Vesālī
is the Buddha, best of creation.
Kokanadā am I who worships him,
Kokanadā, Pajjuna's daughter.

4 Previously I had only heard
the teaching realized by the Clear-eyed One.
But now I know it as a witness
while the sage, the Holy One teaches.

5 There are simpletons who go about
denouncing the teaching of the noble ones.
They fall into the terrible Hell of Screams
where they suffer long.

6 There are those who have found <j>acceptance and peace
in the teaching of the noble ones.
After giving up this human body,

they swell the heavenly host.”

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1.40 — WITH PAJJUNNA'S DAUGHTER (2ND)

✦

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.

2 Then, late at night, the glorious Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "She came here, beautiful as a flash of lightning,
Kokanadā, Pajjunna's daughter.
Revering the Buddha and the teaching,
she spoke these verses full of meaning.

4 The teaching is such that
I could analyze it in many different ways.
However, I will state the meaning in brief
as far as I have learned it by heart.

5 You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures, <j>mindful and aware,
you shouldn't keep doing <j>what's painful and pointless."

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1.41 — ON FIRE

✦

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

2 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 recited these verses in the Buddha's presence:

3 "When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

4 And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

5 What's given has happiness as its fruit,
but not what isn't given.
Bandits take it, or rulers,
it's consumed by fire, or lost.

6 Then in the end this corpse is cast off,
along with all your possessions.
Knowing this, an intelligent person

would enjoy what they have and also give it away.
After giving and using according to their means,
blameless, they go to a heavenly place.”

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1.42 — GIVING WHAT?

✦

1 “Giving what do you give strength?
Giving what do you give beauty?
Giving what do you give happiness?
Giving what do you give vision?
And who is the giver of all?
Please answer my question.”

2 “Giving food you give strength.
Giving clothes you give beauty.
Giving a vehicle you give happiness.
Giving a lamp you give vision.

3 And the giver of all
is the one who gives monastic quarters.
But one who teaches the Dhamma
gives the gift of freedom from death.”

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1.43 — FOOD

✦

1 “Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t enjoy food?”

2 “Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

3 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

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1.44 — ONE ROOT

✦

1 “One the root, two the loops,
three the stains, five the spreads,
and the ocean, the twelfth whirlpool:
such is the abyss crossed by the seer.”

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1.45 — PEERLESS

✦

1 “Behold him of peerless name <j>who sees the subtle meaning,
giver of wisdom, <j>unattached to the realm of sensuality:
the all-knower, so very intelligent,
the great seer treading the noble road.”

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1.46 — NYMPHS

✦

1 "It's resounding with a group of nymphs,
but haunted by a gang of goblins!
This grove is called 'Deluding'.
How will I keep going?"

2 "That path is called 'the direct way',
and it's headed for the place called 'fearless'.
The chariot is called 'unswerving',
fitted with wheels of the teaching.

3 Conscience is its bench-back,
mindfulness its upholstery.
I say the teaching is the driver,
with right view running out in front.

4 Any woman or man
who has such a vehicle,
by means of this vehicle
has drawn near to extinguishment."

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1.47 — PLANTERS

✦

1 “Whose merit always grows
by day and by night?
What people—firm in principle, <j>accomplished in conduct—
are going to heaven?”

2 “Planters of parks or groves,
those who build a bridge,
a drinking place and well,
and those who give monastic quarters.

3 Their merit always grows
by day and by night.
Those people—firm in principle, <j>accomplished in conduct—
are going to heaven.”

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1.48 — JETA'S GROVE

✦

1 "This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

2 Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

3 That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
that's how they become purified in that.

4 Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him."

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1.49 — STINGY

✦

1 "Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give.

2 What kind of result do they reap?
What kind of future life?
We've come to ask the worthy sir:
how are we to understand this?"

3 "Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give:

4 they're reborn in hell,
the animal realm, or Yama's world.
If they return to the human state,
they're born in a poor family,

5 where clothes, food, pleasure, and play
are hard to find.
They don't even get
what they hope for from others.
This is the result in the present life,
and in the next, a bad destination."

6 “We understand what you’re saying,
and ask another question, Gotama.
What about those who’ve gained the human state,
who are bountiful and rid of stinginess,

7 confident in the Buddha and the teaching,
with keen respect for the Saṅgha?
What kind of result do they reap?
What kind of future life?
We’ve come to ask the worthy sir:
how are we to understand this?”

8 “Those who’ve gained the human state
who are bountiful and rid of stinginess,
confident in the Buddha and the teaching,
with keen respect for the Saṅgha:
they illuminate the heavens
wherever they’re reborn.

9 If they return to the human state,
they’re reborn in a rich family,
where clothes, food, pleasure, and play
are easy to find.

10 They rejoice like those
who control the possessions of others.
This is the result in the present life,
and in the next, a good destination.”

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1.50 — WITH GHAṬĪKĀRA

✦

1 “Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

2 “Who are those who’ve crossed the bog,
Death’s dominion so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?”

3 “Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudanti and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

4 “You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

5 “None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

6 Where name and form
cease with no residue left behind;
understanding this teaching,
they cut the bonds of rebirth.”

7 “The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
that you can say such things?”

8 “In the past I was a potter
in Vebhaliṅga named Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

9 I refrained from sexual intercourse,
I was chaste, spiritual.
We lived in the same village;
in the past I was your comrade.

10 I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

11 “That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter

in Vebhaliṅga named Ghaṭīkāra.
You took care of your parents
as a lay follower of Buddha Kassapa.

12 You refrained from sexual intercourse,
you were chaste, spiritual.
We lived in the same village;
in the past you were my comrade.”

13 That’s how it was
when those friends of old met again.
Both of them were evolved,
bearing their final body.

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1.51 — OLD AGE

✦

1 “What’s still good in old age?
What’s good when grounded?
What is people’s treasure?
What’s hard for thieves to take?”

2 “Ethics are still good in old age.
Faith is good when grounded.
Wisdom is people’s treasure.
Merit’s hard for thieves to take.”

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1.52 — GETTING OLD

✦

1 “What’s good because it never gets old?
What’s good when committed?
What is people’s treasure?
What can thieves never take?”

2 “Ethics are good because they never grow old.
Faith is good when committed.
Wisdom is people’s treasure.
Merit’s what thieves can never take.”

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1.53 — A FRIEND

✦

1 “Who’s your friend while journeying?
Who’s your friend at home?
Who’s your friend in time of need?
Who’s your friend in lives to come?”

2 “A caravan is your friend while journeying.
Mother is your friend at home.
An ally in time of need
is a friend time and again.
But the good deeds you’ve done yourself—
that’s your friend in lives to come.”

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1.54 — GROUNDS

✦

1 “What is the site for human beings?
What is the best comrade here?
By what do the creatures who live off the earth
sustain their life?”

2 “Children are the site for human beings.
A wife is the best comrade.
The creatures who live off the earth
sustain their life by rain.”

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1.55 — GIVES BIRTH (1ST)

✦

1 “What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What’s their greatest fear?”

2 “Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Suffering is their greatest fear.”

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1.56 — GIVES BIRTH (2ND)

✦

1 “What gives birth to a person?
What do they have that runs about?
What enters transmigration?
From what are they not free?”

2 “Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
From suffering they are not free.”

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1.57 — GIVES BIRTH (3RD)

✦

1 “What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What is their destiny?”

2 “Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Deeds are their final haven.”

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1.58 — DEVIATION

✦

1 “What’s declared to be a deviation?
What is ending day and night?
What’s the stain of chastity?
What’s the waterless bath?”

2 “Lust is declared to be a deviation.
Youth is ending day and night.
Women are the stain of chastity,
to which this generation clings.
Fervor and chastity
are the waterless bath.”

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1.59 — A PARTNER

✦

1 “What is a person’s partner?
What instructs them?
Enjoying what is a mortal
released from all suffering?”

2 “Faith is a person’s partner.
Wisdom instructs them.
Delighting in extinguishment a mortal
is released from all suffering.”

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1.60 — A POET

✦

1 “What’s the source of verses?
What constitutes their phrasing?
What do verses depend upon?
What underlies verses?”

2 “Metre is the source of verses.
Syllables constitute their phrasing.
Verses depend on names.
A poet underlies verses.”

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1.61 — NAME

✦

1 “What overcomes everything?
What is it that nothing excels?
What is the one thing
that has everything under its sway?”

2 “Name overcomes everything.
Nothing excels name.
Name is the one thing
that has everything under its sway.”

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1.62 — MIND

✦

1 “What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

2 “The mind leads the world on.
The mind drags it around.
Mind is the one thing
that has everything under its sway.”

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1.63 — CRAVING

✦

1 “What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

2 “Craving leads the world on.
Craving drags it around.
Craving is the one thing
that has everything under its sway.”

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1.64 — FETTER

✦

1 “What fetters the world?
How does it travel about?
With the giving up of what
is extinguishment spoken of?”

2 “Delight fetters the world.
It travels about by means of thought.
With the giving up of craving
extinguishment is spoken of.”

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1.65 — BONDS

✦

1 “What binds the world?
How does it travel about?
With the giving up of what
are all bonds severed?”

2 “Delight binds the world.
It travels about by means of thought.
With the giving up of craving
all bonds are severed.”

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1.66 — BEATEN DOWN

✦

1 “By what is the world beaten down?
By what is it surrounded?
What dart has laid it low?
With what is it always fuming?”

2 “The world is beaten down by death.
It’s surrounded by old age.
The dart of craving has laid it low.
It’s always fuming with desire.”

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1.67 — ENSNARED

✦

1 “By what is the world ensnared?
By what is it surrounded?
By what is the world fastened shut?
On what is the world grounded?”

2 “Craving has ensnared the world.
It’s surrounded by old age.
The world is fastened shut by mortality.
The world is grounded on suffering.”

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1.68 — FASTENED SHUT

✦

1 “By what is the world fastened shut?
On what is the world grounded?
By what is the world ensnared?
By what is it surrounded?”

2 “The world is fastened shut by mortality.
The world is grounded on suffering.
Craving has ensnared the world.
It’s surrounded by old age.”

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1.69 — DESIRE

✦

1 “What is it that binds the world?
By removing what is it freed?
With the giving up of what
are all bonds severed?”

2 “Desire is what binds the world.
By the removing of desire it’s freed.
With the giving up of desire,
all bonds are severed.”

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1.70 — THE WORLD

✦

1 “In what has the world arisen?
With what does it get intimate?
By grasping what
is the world troubled in what?”

2 “The world has arisen in six.
It gets intimate with six.
Derived from the six,
the world’s troubled in six.”

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1.71 — SLAIN

✦

1 At Sāvatthī.

2 Standing to one side, that deity addressed the Buddha in verse:

3 “When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing, Gotama,
whose killing you approve?”

4 “When anger’s slain you sleep at ease.
When anger’s slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O deity.
The noble ones praise its killing,
for when it’s slain there is no sorrow.”

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1.72 — A CHARIOT

✦

1 “What is a chariot known by?
What is fire known by?
What is a nation known by?
What is a woman known by?”

2 “A chariot is known by a banner.
Fire is known by smoke.
A nation is known by its ruler.
A woman is known by her husband.”

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1.73 — WEALTH

✦

1 “What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one they say has the best life: how do they live?”

2 “Faith here is a person’s best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one they say has the best life lives by wisdom.”

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1.74 — RAIN

✦

1 “What’s the best of things that rise?
And what’s the finest thing to fall?
And what of the things that go forth?
And who’s the finest speaker?”

2 “A seed’s the best of things that rise.
Rain’s the finest thing to fall.
Cattle, of things that go forth.
And a child is the finest speaker.”

3 “Knowledge is best of things that rise.
Ignorance the finest thing to fall.
The Saṅgha, of things that go forth.
And the Buddha is the finest speaker.”

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1.75 — AFRAID

✦

1 “Why are so many people here afraid,
when the path has been taught <j>with so many dimensions?
I ask you, Gotama, whose wisdom is vast:
Standing on what need one not fear the next world?”

2 “When speech and mind are directed right,
and you don’t do anything bad with the body
while dwelling at home with plenty of food and drink.
Faithful, gentle, charitable, and bountiful:
one who stands on these four principles,
who stands on the teaching <j>need not fear the next world.”

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1.76 — GETTING OLD

✦

1 "What ages, what does not age?
What's called a deviation?
What's a roadblock for skillful qualities?
What is ending day and night?
What's the stain of celibacy?
What's the waterless bath?

2 How many holes are there in the world,
where one's wealth leaks out?
We've come to ask the worthy sir:
how are we to understand this?"

3 "The physical form of mortals gets old,
but their name and clan don't.
Lust is called a deviation,

4 and greed is a roadblock for skillful qualities.
Youth is ending day and night.
Women are the stain of chastity,
to which this generation clings.
Fervor and chastity
are the waterless bath.

5 There are six holes in the world,
where one's wealth leaks out:
laziness and negligence,

lack of initiative and lack of restraint,
sleepiness and sloth.
You should completely get rid of these holes!”

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1.77 — AUTHORITY

✦

1 “What is authority in the world?
What’s the best of valuables?
What in the world is a rusty sword?
Who is a pest in the world?

2 Who gets arrested when they take things away?
And who is loved when they take things away?
And who is approved by the astute
when they come again and again?”

3 “Sway is authority in the world.
A woman is the best of valuables.
Anger in the world is a rusty sword.
A bandit is a pest in the world.

4 A bandit gets arrested when they take things away.
And an ascetic is loved when they take things away.
An ascetic is approved by the astute
when they come again and again.”

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1.78 — DESIRE

✦

1 “What should one who wants what’s best <j>not give away?
What should a mortal not forsake?
What should be released when it’s good,
but not when it’s bad?”

2 “A man shouldn’t give away himself.
He shouldn’t forsake himself.
Speech should be released when it’s good,
but not when it’s bad.”

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1.79 — PROVISIONS

✦

1 “What binds the provisions for a journey?
What’s the vault of wealth?
What drags a person around?
What in the world is hard to give up?
With what are ordinary beings bound,
like birds in a snare?”

2 “Faith binds the provisions for a journey.
Majesty is the vault of wealth.
Desire drags a person around.
Desire in the world is hard to give up.
Ordinary beings are bound by desire,
like birds in a snare.”

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1.80 — LAMP

✦

1 “What’s the lamp for the world?
What in the world is wakeful?
Who are one’s work colleagues?
What is one’s walk of life?

2 What nurtures the idle and the tireless,
like a mother her child?
By what do the creatures who live off the earth
sustain their life?”

3 “Wisdom is the lamp for the world.
Mindfulness in the world is wakeful.
Cattle are one’s work colleagues,
and the furrow is one’s walk of life.

4 Rain nurtures the idle and the tireless,
like a mother her child.
The creatures who live off the earth
sustain their life by rain.”

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1.81 — FREE OF STRIFE

✦

1 “Who in the world is free of strife?
Whose life is not wasted?
Who here completely understands desire?
Who always lives as their own master?

2 To whom do mother, father, and brothers
bow when they’re established?
Who here, though low born,
is bowed to even by aristocrats?”

3 “Ascetics are free of strife in the world.
The life of ascetics is not wasted.
Ascetics completely understand desire.
Ascetics always live as their own master.

4 Mother, father, and brothers
bow to ascetics when they’re established.
Even though an ascetic is low born,
they’re bowed to even by aristocrats.”

8 The Linked Discourses on Deities are complete.

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2.1 — WITH KASSAPA (1ST)

✦

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

2 Then, late at night, the glorious godling Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "The Buddha has revealed the mendicant, but not his instructions to a mendicant."

3 "Well then, Kassapa, clarify this matter yourself."

4 "You should all train <j>to learn well-spoken words,
to attend closely to ascetics,
to sit alone in hidden places,
and to settle the mind."

5 That is what the godling Kassapa said, and the Teacher concurred. Then Kassapa, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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2.2 — WITH KASSAPA (2ND)

✦

1 At Sāvatthī.

2 Standing to one side, the godling Kassapa spoke this verse in the Buddha's presence:

3 "If a mendicant is a meditator, freed in mind,
and if they desire the heart's fulfillment—
having known the arising and passing of the world,
good-hearted, independent, that is their reward."

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2.3 — WITH MĀGHA

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

3 "When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing
whose killing you approve?"

4 "When anger's slain you sleep at ease.
When anger's slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O Smiter of the Constrictor.
The noble ones praise its killing,
for when it's slain there is no sorrow."

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2.4 — WITH MAGHADA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Maghada addressed the Buddha in verse:

3 “How many lamps are there
that light up the world?
We’ve come to ask the Buddha;
how are we to understand this?”

4 “There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon radiates at night,

5 while a fire illuminates both
by day and by night.
But a Buddha is the best of blazes:
this is the supreme radiance.”

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2.5 — WITH DĀMALI

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "This is what should be done by a brahmin:
unrelenting striving.
Then, with the giving up of sensual pleasures,
they won't hope to be reborn."

4 "The brahmin has nothing left to do,"
said the Buddha to Dāmali, "for they've completed their task.
So long as a personage fails to gain a footing in the river,
they swim with every limb.
But someone who has gained a footing <j>and stands on dry land
need not swim, <j>for they have reached the far shore.

5 Dāmali, this is a simile for the brahmin,
alert, a meditator who has ended defilements.
Since they've reached the end of rebirth and death,
they need not swim, <j>for they have reached the far shore."

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2.6 — WITH KĀMADA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Kāmada said to the Buddha, “It’s too hard, Blessed One! It’s just too hard!”

3 “They do it even though it’s hard,”
said the Buddha to Kāmada, “the stable trainees with ethics, and immersion.
For one who has entered the homeless life,
contentment brings happiness.”

4 “Such contentment, Blessed One, is hard to find.”

5 “They find it even though it’s hard,”
said the Buddha to Kāmada, “those who love to settle the mind;
whose minds love to meditate
day and night.”

6 “But it’s hard, Blessed One, to immerse this mind in samādhi.”

7 “They become immersed in samādhi <j>even though it’s hard,”
said the Buddha to Kāmada, “those who love calming the faculties.
Having cut through the net of Death,
the noble ones, Kāmada, go on their way.”

8 “But this path, Blessed One, is rough and hard to travel.”

9 “Though it’s rough, hard to travel,
the noble ones, Kāmada, go on their way.
The ignoble fall headfirst
on a rough path.
But the path of the noble ones is smooth,
for the noble ones are smooth amid the rough.”

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2.7 — WITH PAÑCĀLACAṆḌA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Pañcālacaṇḍa spoke this verse in the Buddha's presence:

3 "The opening amid confinement
was discovered by the Buddha of vast intelligence,
who awakened to absorption,
the sage, the solitary boss bull."

4 "Even amid confinement they understand,"
said the Buddha to Pañcālacaṇḍa, "the principle for attaining extinguishment.
Those who have acquired mindfulness
are perfectly serene in samādhi."

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2.8 — WITH TĀYANA

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "Cut the stream, striving!
Cast aside sensual pleasures, brahmin.
A sage who doesn't give up sensual pleasures
is not reborn in a unified state.

4 If one is to do what should be done,
one should staunchly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

5 A bad deed is better left undone,
for it will plague you later on.
A good deed is better done,
one that does not plague you.

6 When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

7 Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful."

8 That is what the godling Tāyana said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

9 Then, when the night had passed, the Buddha told the mendicants all that had happened.

10 "Mendicants, tonight, the glorious godling Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence." The Buddha repeated the verses in full, adding:

16 "That is what the godling Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Mendicants, learn the verses of Tāyana! Memorize the verses of Tāyana! Remember the verses of Tāyana! These verses are beneficial and relate to the fundamentals of the spiritual life."

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2.9 — THE MOON

✦

1 At Sāvatthī.

2 Now at that time the Moon God had been seized by Rāhu, lord of titans. Then the Moon God, recollecting the Buddha, at that time spoke this verse:

3 "Homage to you, Buddha, hero!
You're free in every way.
I've wandered into confinement:
be my refuge!"

4 Then the Buddha addressed Rāhu in verse concerning the Moon God:

5 "The Moon God has gone for refuge
to the Realized One, the perfected one.
The Buddhas have compassion for the world—
so Rāhu, release the Moon!"

6 Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of titans and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

7 "Why the rush?
Rāhu, you released the Moon
and came here looking like you're in shock:
why do you stand there so scared?"

8 “My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha’s verse,
I had not released the Moon.”

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2.10 — THE SUN

✦

1 At Sāvatthī.

2 Now at that time the Sun God had been seized by Rāhu, lord of titans. Then the Sun God, recollecting the Buddha, at that time spoke this verse:

3 "Homage to you, Buddha, hero!
You're free in every way.
I've wandered into confinement:
be my refuge!"

4 Then the Buddha addressed Rāhu in verse concerning the Sun God:

5 "The Sun God has gone for refuge
to the Realized One, the perfected one.
The Buddhas have compassion for the world—
so Rāhu, release the Sun!

6 He is a beacon in the darkness,
the dazzling sun, circle of awesome might.
Rāhu, do not swallow him as he traverses the sky.
Rāhu, release my offspring, the Sun!"

7 Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of titans and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

8 “Why the rush?
Rāhu, you released the Sun
and came here looking like you’re in shock:
why do you stand there so scared?”

9 “My head would have exploded in seven pieces,
I would have found no joy in life,
if, when enchanted by the Buddha’s verse,
I had not released the Sun.”

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2.11 — WITH CANDIMASA

✦

1 At Sāvatthī.

2 Then, late at night, the glorious godling Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "Like deer in a mosquito-free marsh,
they will reach a safe place
having entered the absorptions,
unified, alert, and mindful."

4 "Like fish when the net is cut,
they will reach the far shore
having entered the absorptions,
diligent, with strife discarded."

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2.12 — WITH VISHNU

✦

1 Standing to one side, the godling Vishnu spoke this verse in the Buddha's presence:

2 "Happy are the men
who pay homage to the Holy One!
They apply themselves to Gotama's instructions,
diligently training."

3 "Those who practice absorption <j>in accord with the training",
said the Buddha to Vishnu, "in the way of teaching I've proclaimed,
diligent while there is still time;
they won't fall under the sway of Death."

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2.13 — WITH DĪGHALAṬṬHI

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then, late at night, the glorious godling Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "If a mendicant is a meditator, freed in mind,
and if they desire the heart's fulfillment—
having known the arising and passing of the world,
good-hearted, independent, that is their reward."

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2.14 — WITH NANDANA

✦

1 Standing to one side, the godling Nandana addressed the Buddha in verse:

2 “I ask you, Gotama, whose wisdom is vast,
the Blessed One <j>of unhindered knowledge and vision.
What sort do they call ethical?
What sort do they call wise?
What sort lives on after transcending suffering?
What sort is worshiped by the deities?”

3 “Someone who is ethical, wise, evolved,
becomes serene, loving absorption, mindful,
who’s gotten rid of and given up all sorrows,
with defilements ended, they bear their final body.

4 That sort they call ethical.
That sort they call wise.
That sort lives on after transcending suffering.
That sort is worshiped by the deities.”

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2.15 — WITH CANDANA

✦

1 Standing to one side, the godling Candana addressed the Buddha in verse:

2 “Who here crosses the flood,
tireless all day and night?
Who, not standing and unsupported,
does not sink in the deep?”

3 “Someone who is always endowed with ethics,
wise and serene,
energetic and resolute,
crosses the flood so hard to cross.

4 Someone who desists from sensual perception,
has moved past the fetter of form,
and has finished with relishing and greed
does not sink in the deep.”

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2.16 — WITH VĀSUDATTA

✦

1 Standing to one side, the godling Vāsudatta spoke this verse in the Buddha's presence:

2 "Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up sensual desire."

3 "Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up substantialist view."

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2.17 — WITH SUBRAHMĀ

✦

1 Standing to one side, the godling Subrahmā addressed the Buddha in verse:

2 "This mind is always anxious,
this mind is always stressed
about stresses that haven't arisen
and those that have.
If there is a state free of anxiety,
please answer my question."

3 "Not without understanding and fervor,
not without restraining the sense faculties,
not without letting go of everything,
do I see safety for living creatures."

4 That is what the Buddha said. … The godling vanished right there.

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2.18 — WITH KAKUDHA

✦

1 So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

2 Then, late at night, the glorious godling Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him, “Do you delight, ascetic?”

3 “What have I gained, sir?”

4 “Well then, ascetic, do you sorrow?”

5 “What have I lost, sir?”

6 “Well then, ascetic, do you neither delight nor sorrow?”

7 “Yes, sir.”

8 “I hope you’re not gloomy, mendicant,
I hope that delight isn’t found in you.
I hope that discontent doesn’t
overwhelm you as you sit alone.”

9 “I’m genuinely not gloomy, spirit,
and no delight is found in me.
And also discontent doesn’t
overwhelm me as I sit alone.”

10 “How are you not gloomy, mendicant?
How is delight not found in you?
How does discontent not
overwhelm you as you sit alone?”

11 “Delight is born from gloom,
gloom is born from delight;
sir, you should know me as
a mendicant free of delight and gloom.”

12 “After a long time I see
a brahmin fully quenched.
A mendicant free of delight and gloom,
he has crossed over clinging to the world.”

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2.19 — WITH UTTARA

✦

1 At Rājagaha. Standing to one side, the godling Uttara spoke this verse in the Buddha's presence:

2 "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."

3 "This life, so very short, is led onward.
One led on to old age has no shelter.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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2.20 — WITH ANĀTHAPIṆḌIKA

✦

1 Standing to one side, the godling Anāthapiṇḍika recited these verses in the Buddha's presence:

2 "This is indeed that Jeta's Grove,
frequented by the Saṅgha of seers,
where the King of Dhamma stayed:
it brings me joy!

3 Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

4 That's why an astute person,
seeing what's good for themselves,
would examine the teaching rationally,
that's how they become purified in that.

5 Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him."

6 That is what the godling Anāthapiṇḍika said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

7 Then, when the night had passed, the Buddha addressed the mendicants: “Mendicants, tonight, a certain glorious godling, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and recited these verses in my presence.” The Buddha then repeated the verses in full.

13 When he said this, Venerable Ānanda said to the Buddha, “Sir, that godling must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

14 “Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes. For that was indeed the godling Anāthapiṇḍika.”

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2.21 — WITH SHIVA

✦

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

2 Then, late at night, the glorious godling Shiva, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

3 "Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.

4 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.

5 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving.

6 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you dazzle among your relatives.

7 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.

8 Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily.”

9 Then the Buddha replied to Shiva in verse:

10 “Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

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2.22 — WITH KHEMA

✦

1 Standing to one side, the godling Khema recited these verses in the Buddha's presence:

2 "Fools and simpletons behave
like their own worst enemies,
doing wicked deeds
that ripen as bitter fruit.

3 It's not good to do a deed
that plagues you later on,
for which you weep and wail,
as its effect stays with you.

4 It is good to do a deed
that doesn't plague you later on,
that gladdens and cheers,
as its effect stays with you."

5 "As a precaution, you should do
what you know is for your own welfare.
A thinker, an attentive one would not proceed
thinking like the cart driver.

6 Suppose a cart driver leaves the highway,
so even and well compacted.
They enter upon a rough road,

and fret as soon as their axle is broken.

7 So too, a dullard leaves the good
to follow what's against the good.
Fallen in the jaws of death,
they fret like one whose axle is broken."

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2.23 — WITH SERĪ

✦

1 Standing to one side, the godling Serī addressed the Buddha in verse:

2 “Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

3 “Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

4 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

5 “It’s incredible, sir, it’s amazing, how well said this was by the Buddha.” He repeated the Buddha’s verses, and said:

8 “Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving. I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, supplicants, and beggars. Then the ladies of my harem approached me and said, ‘Your Majesty gives gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’

8.2 Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

9 Then my aristocrat vassals approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

10 Then my troops approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

11 Then my brahmins and householders approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

12 Then my men approached me and said, ‘Now Your Majesty is not giving gifts anywhere!’ When they said this, I said to those men, ‘Well then, lads, deposit half the revenue generated in the outer districts in the royal compound. Give the other half as charity to ascetics and brahmins, to paupers, vagrants, supplicants, and beggars in those districts.’

12.2 Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say ‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’. It’s incredible, sir, it’s amazing, how well said this was by the Buddha.

13 ‘Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

14 So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.’”

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2.24 — WITH GHAṬĪKĀRA

✦

1 Standing to one side, the godling Ghaṭīkāra spoke this verse in the Buddha's presence:

2 "Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

3 "Who are those who've crossed the bog,
Death's dominion so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?"

4 "Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes."

5 "You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?"

6 “None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

7 Where name and form
cease with no residue left behind;
understanding this teaching,
they cut the bonds of rebirth.”

8 “The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
to be able to say such things?”

9 “In the past I was a potter
in Vebhaliṅga named Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

10 I refrained from sexual intercourse,
I was chaste, spiritual.
We lived in the same village;
in the past I was your comrade.

11 I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

12 “That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga named Ghaṭīkāra.

13 You took care of your parents
as a lay follower of Buddha Kassapa.
You refrained from sexual intercourse,
you were chaste, spiritual.
We lived in the same village;
in the past you were my comrade.”

14 “That’s how it was
when those friends of old met again.
Both of them are evolved,
and bear their final body.”

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2.25 — WITH JANTU

✦

1 So I have heard.

2 At one time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

3 Then on the fifteenth day sabbath the godling Jantu went up to those mendicants and addressed them in verse:

4 "The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

5 But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
passed out in the homes of others.

6 Having raised my cupped palms to the Saṅgha,
I speak here only about certain people.
They're dregs, with no protector,

just like those who have passed away.

7 I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

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2.26 — WITH ROHITASSA

✦

1 At Sāvatthī.

2 Standing to one side, the godling Rohitassa said to the Buddha:

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 This wish came to me: ‘I will reach the end of the world by traveling.’ Having such speed and stride, 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. '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.'"

8 "But Reverend, 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 <j>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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2.27 — WITH NANDA

✦

1 Standing to one side, the godling Nanda spoke this verse in the Buddha's presence:

2 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
do good deeds that bring you joy."

3 "Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

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2.28 — WITH NANDIVISĀLA

✦

1 Standing to one side, the godling Nandivisāla addressed the Buddha in verse:

2 “Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how will I keep going?”

3 “Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that’s how you will keep going.”

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2.29 — WITH SUSĪMA

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, do you endorse Sāriputta?"

3 "Sir, who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged? Venerable Sāriputta is astute, he has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. He has few wishes, he's content, secluded, aloof, and energetic.

3.2 He is a preacher, and he accepts advice; he accuses and criticizes wickedness. Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

4 "That's so true, Ānanda! That's so true! Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And the Buddha repeated all of Ānanda's terms of praise.

5 While this praise of Sāriputta was being spoken, the godling Susīma approached the Buddha, escorted by a large assembly of godlings. He bowed, stood to one side, and said to him:

6 "That's so true, Blessed One! That's so true, Holy One! Who on earth would not endorse Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?" And he too repeated all the terms of praise

of Sāriputta, adding, “For I too, sir, whenever I go to an assembly of godlings, frequently hear the same terms of praise.”

7 While this praise of Sāriputta was being spoken, the godlings of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—displayed a rainbow of bright colors.

8 Suppose there was a beryl gem that was naturally lustrous, eight-faceted, well-worked. When placed on a cream rug it would sine and glow and dazzle. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

9 Suppose there was a pendant of Black Plum River gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and dazzle. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

10 Suppose that in the autumn the heavens were clear and cloudless. At the crack of dawn, the morning star shines and glows and dazzles. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

11 Suppose that in the autumn the heavens were clear and cloudless. As the sun is rising to the firmament, having dispelled all the darkness of space, shines and glows and dazzles. In the same way, the godlings of Susīma’s assembly displayed a rainbow of bright colors.

12 Then the godling Susīma spoke this verse about Venerable Sāriputta in the Buddha’s presence:

13 “He’s considered astute,
Sāriputta, free of anger.
Few in wishes, gentle, tamed,
the seer shines in the Teacher’s praise!”

14 Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

15 “He’s considered astute,
Sāriputta, free of anger.
Few in wishes, gentle, tamed;
developed and well-tamed, he awaits his time.”

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2.30 — THE DISCIPLES OF VARIOUS MONASTICS OF OTHER RELIGIONS

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then, late at night, several glorious godlings lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Akoṭaka, Veṭambarī, and Māṇavagāmiya, and all of them were disciples of various monastics of other religions. They went up to the Buddha, bowed, and stood to one side.

3 Standing to one side, the godling Asama spoke this verse about Pūraṇa Kassapa in the Buddha's presence:

4 "In injuring and killing here,
in beating and extortion,
Kassapa saw no evil,
nor any merit for oneself.
What he taught should truly be trusted,
he's worthy of esteem as Teacher."

5 Then the godling Sahalī spoke this verse about the bamboo-staffed ascetic Gosāla in the Buddha's presence:

6 "Through fervent mortification in disgust of sin he became well restrained.
He gave up quarreling with people.

Refraining from false speech, he spoke the truth.
Surely such a man does no wrong!"

7 Then the godling Niṅka spoke this verse about the Jain ascetic of the Ñātika clan in the Buddha's presence:

8 "Disgusted at sin, an alert mendicant,
well restrained in the fourfold constraint;
explaining what is seen and heard:
surely he can be no sinner!"

9 Then the godling Akoṭaka spoke this verse about various sectarian teachers in the Buddha's presence:

10 "Pakudhaka Kātiyāna and the Jain ascetic,
as well as this bamboo-staffed ascetic and Pūraṇa:
Teachers of communities, attained ascetics,
surely they weren't far from truly good men!"

11 Then the godling Veṭambarī replied to the godling Akoṭaka in verse:

12 "Though the wretched jackal howls along,
it never equals the lion.
A nude liar with suspicious conduct,
though they teach a community, is not like the good."

13 Then Māra the Wicked took possession of the godling Veṭambarī and spoke this verse in the Buddha's presence:

14 "Those dedicated to mortification in disgust of sin,
safeguarding their seclusion,
entrenched in form,

they rejoice in the heavenly realm.
Indeed, those mortals give correct instructions
regarding the next world."

15 Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

16 "Whatever forms there are in this life or the next,
and those of shining beauty in the sky,
all of these you praise, Namuci,
like bait tossed out for catching fish."

17 Then the godling Māṇavagāmiya spoke this verse about the Buddha in his presence:

18 "Of all the mountains of Rājagaha,
Vepulla's said to be the best.
Seta is the best of the Himalayan peaks,
and the sun, of travelers in space.

19 The ocean is the best of seas,
and the moon, of lights that shine at night.
But in all the world with its gods,
the Buddha is declared foremost."

23 The Linked Discourses on Godlings are complete.

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3.1 — YOUNG

✦

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

2 Then King Pasenadi of Kosala 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 the worthy Gotama claim to have awakened to the supreme perfect awakening?"

3 "If anyone should rightly be said to have awakened to the supreme perfect awakening, it's me. For, Great King, I have awakened to the supreme perfect awakening."

4 "Well, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They're well-known and famous religious founders, deemed holy by many people. That is, Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, the Jain ascetic of the Ñātika clan, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita of the hair blanket.

4.2 I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim. So why do you, given that you're so young in age and newly gone forth?"

5 "Great king, these four things should not be looked down upon or disparaged because they are young. What four? An aristocrat, a serpent, a fire, and a mendicant. These four things should not be looked down upon or disparaged because they are young."

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

7 “A man should not despise
an aristocrat of impeccable lineage,
high-born and famous,
just because they’re young.

8 For it’s possible that that lord of mankind,
as aristocrat, will gain the throne.
And in his anger he’ll execute a royal punishment,
and have you violently beaten.
Hence you should avoid him
for the sake of your own life.

9 Whether in village or wilderness,
wherever a serpent is seen,
a man should not look down on it
or despise it for its youth.

10 With its rainbow of colors,
the serpent of fiery breath glides along.
It lashes out and bites the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

11 A fire devours a vast amount,
a conflagration with a blackened trail.
A man should not look down on it

just because it's young.

12 For once it gets fuel
it'll become a big conflagration.
It'll lash out and burn the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

13 When a forest is burned by fire,
a conflagration with a blackened trail,
the shoots will spring up there again,
with the passing of the days and nights.

14 But if a mendicant endowed with ethics
burns you with their power,
you'll have no children or livestock,
nor will your heirs find wealth.
Childless and heirless you become,
like a palm-tree stump.

15 That's why an astute person,
seeing what's good for themselves,
would always treat these properly:
a serpent, a conflagration,
a famous aristocrat,
and a mendicant endowed with ethics."

16 When this was said, King Pasenadi of Kosala said to the Buddha, “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, the Buddha 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 the Buddha remember me as a lay follower who has gone for refuge for life.”

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3.2 — A PERSON

✦

1 At Sāvatthī.

2 Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

3 “Great king, three things arise inside a person for their harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise inside a person for their harm, suffering, and discomfort.”

4 That is what the Buddha said. …

5 “When greed, hate, and delusion,
originate inside oneself,
they harm a person of wicked heart,
as a bamboo is destroyed by its own fruit.”

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3.3 — OLD AGE AND DEATH

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Sir, for someone who has been reborn, is there any exemption from old age and death?"

3 "Great king, for someone who has been reborn, there's no exemption from old age and death. Even for well-to-do 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—when they're born, there's no exemption from old age and death.

3.2 Even for mendicants who are perfected—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—their bodies are liable to break up and be laid to rest."

4 That is what the Buddha said. …

5 "Fancy chariots of kings wear out,
and even this body gets old.
But the truth of the good never gets old—
so the good proclaim to the good."

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3.4 — LOVED

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Just now, sir, as I was in private retreat this thought came to mind. 'Who are those who love themselves? And who are those who don't love themselves?'

3 Then it occurred to me: 'Those who do bad things by way of body, speech, and mind don't love themselves. Even though they may say: "I love myself", they don't really. Why is that? It's because they treat themselves like an enemy. That's why they don't love themselves.

4 Those who do good things by way of body, speech, and mind do love themselves. Even though they may say: "I don't love myself", they do really. Why is that? It's because they treat themselves like a loved one. That's why they do love themselves.'"

5 "That's so true, Great King! That's so true!" said the Buddha. And he repeated the king's statement, adding:

7 "If you knew your self as beloved,
you'd not yoke yourself to wickedness.
For happiness is not easy to find
by someone who does bad deeds.

8 When you're seized by the terminator
as you give up your human life,
what can you call your own?

What do you take when you go?
What goes with you,
like a shadow that never leaves?

9 Both the good and the bad
that a mortal does in this life
is what they can call their own.
That's what they take when they go.
That's what goes with them,
like a shadow that never leaves.

10 That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

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3.5 — SELF-PROTECTED

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Just now, sir, as I was in private retreat this thought came to mind. 'Who are those who protect themselves? And who are those who don't protect themselves?'

3 Then it occurred to me: 'Those who do bad things by way of body, speech, and mind don't protect themselves. Even if they're protected by a company of elephants, cavalry, chariots, or infantry, they still don't protect themselves. Why is that? Because such protection is exterior, not interior. That's why they don't protect themselves.

4 Those who do good things by way of body, speech, and mind do protect themselves. Even if they're not protected by a company of elephants, cavalry, chariots, or infantry, they still protect themselves. Why is that? Because such protection is interior, not exterior. That's why they do protect themselves.'"

5 "That's so true, Great King! That's so true!" said the Buddha. And he repeated the king's statement, adding:

7 "Restraint of the body is good;
restraint of speech is good;
restraint of mind is good;

everywhere, restraint is good.
A sincere person, restrained everywhere,
is said to be ‘protected’.”

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3.6 — FEW

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Just now, sir, as I was in private retreat this thought came to mind: 'Few are the sentient beings in the world who, when they obtain luxury possessions, don't grow indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others. There are many more who, when they obtain luxury possessions, do grow indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.'"

3 "That's so true, Great King! That's so true!" said the Buddha. And he repeated the king's statement, adding:

5 "Full of desire for possessions and pleasures,
greedy, infatuated by sensual pleasures;
they don't notice that they've gone too far,
like deer ensnared in a trap set out.
It'll be bitter later on;
for the result will be bad for them."

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3.7 — JUDGMENT

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Sir, when I'm sitting in court I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual pleasures. Then it occurred to me: 'Enough with passing judgment today. Now my dearest will be known by the judgments he makes.'"

3 "That's so true, Great King! That's so true! Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the sake of sensual pleasures. That is for their lasting harm and suffering."

4 That is what the Buddha said. ...

5 "Full of desire for possessions and pleasures,
greedy, infatuated by sensual pleasures;
they don't notice that they've gone too far,
like fish swiftly snared.
It'll be bitter later on;
for the result will be bad for them."

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3.8 — WITH QUEEN MALLIKĀ

✦

1 At Sāvatthī.

2 Now at that time King Pasenadi of Kosala was upstairs in the royal long-house together with Queen Mallikā.

3 Then the king said to the queen, “Mallikā, is there anyone more dear to you than yourself?”

4 “No, Great King, there isn’t. But is there anyone more dear to you than yourself?”

5 “For me also, Mallikā, there’s no one.”

6 Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

7 Then, understanding this matter, on that occasion the Buddha spoke this verse:

8 “Having explored every quarter with the mind,
one finds no one dearer than oneself.
Likewise for others, each holds themselves dear;
so one who desires self-knowledge <j>would harm no other.”

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3.9 — SACRIFICE

✦

1 At Sāvatthī.

2 Now at that time a grand sacrifice had been set up for King Pasenadi of Kosala. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the pillar for the sacrifice. His bondservants, servants, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

3 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. 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 was happening.

4 Then, understanding this matter, on that occasion the Buddha recited these verses:

5 “Horse sacrifice, human sacrifice,
the ‘casting of the yoke-pin’, <j>the ‘royal soma drinking’,
and the ‘unimpeded’—
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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3.10 — SHACKLES

✦

1 Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

2 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. 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 was happening.

3 Then, understanding this matter, on that occasion the Buddha recited these verses:

4 "The attentive say that shackle is not strong
that's made of iron, wood, or knots.
But obsession with jeweled earrings,
concern for your partners and children:

5 this, say the attentive, is a strong shackle
dragging the indulgent down, hard to escape.
Having cut this one too they go forth,
unconcerned, having given up sensual pleasures."

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3.11 — SEVEN MATTED-HAIR ASCETICS

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery.

2 Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

3 Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their pack with shoulder-poles.

4 Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward those various ascetics, and pronounced his name three times: "Sirs, I am Pasenadi, king of Kosala! … I am Pasenadi, king of Kosala!"

5 Then, not long after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, these are among those in the world who are perfected or who are on the path to perfection!"

6 "Great king, 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.

7 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. You can get to know a person's purity by dealing with them. ... You can get to know a person's resilience in times of trouble. ... 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."

8 "It's incredible, sir, it's amazing, how well said this was by the Buddha. ...

9 Sir, these are my spies, my undercover agents returning after spying on the country. I shall later make use of what they first spied out. Now—when they have rinsed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

10 Then, understanding this matter, on that occasion the Buddha recited these verses:

11 "It's not easy to know a man by his appearance.
You shouldn't trust them at first sight.
For undisciplined men live in this world
disguised as the disciplined.

12 Like a fake earring made of clay,
like a copper halfpenny covered with gold,
they live hidden in the world,

corrupt inside but beautiful outside.”

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3.12 — FIVE KINGS

✦

1 At Sāvatthī.

2 Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them: "What's the best of sensual pleasures?"

3 Some of them said, "Sights are the best of sensual pleasures!"

4 Others said, "Sounds are best!"

5 Others said, "Smells are best!"

6 Others said, "Tastes are best!"

7 Others said, "Touches are best!"

8 Since those kings were unable to persuade each other, King Pasenadi said to them, "Come, good fellows, let's go to the Buddha and ask him about this. As he answers, so we'll remember it."

9 "Yes, good fellows," replied those kings.

10 Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said, "Sir, what's the best of sensual pleasures?"

11 "Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say. The very same sights that are agreeable to some are disagreeable to others. When you're happy with certain sights, as

you've got all you wished for, you don't want any other sight that's better or finer. For you, those sights are perfect and supreme.

12 The very same sounds … smells … tastes … touches that are agreeable to some are disagreeable to others. When you're happy with certain touches, as you've got all you wished for, you don't want any other touch that's better or finer. For you, those touches are perfect and supreme."

13 Now at that time the lay follower Candanaṅgalika was sitting in that assembly. Then he 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!"

14 "Then speak as you feel inspired," said the Buddha.

15 Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse:

16 "Like a fragrant pink lotus
that blooms at daybreak, its fragrance unfaded—
see Aṅgīrasa dazzle,
bright as the sun in the sky!"

17 Then those five kings clothed Candanaṅgalika with five upper robes. And Candanaṅgalika in turn endowed the Buddha with those robes.

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3.13 — A BUCKETFUL OF RICE

✦

1 At Sāvatthī.

2 Now at that time King Pasenadi of Kosala used to eat boiled rice by the bucketful. Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

3 Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha spoke this verse:

4 "When a man is always mindful,
knowing moderation in eating,
his discomfort fades,
and he ages slowly, taking care of his life."

5 Now at that time the student Sudassana was standing behind the king. Then King Pasenadi addressed him, "Please, dear Sudassana, memorize this verse in the Buddha's presence and recite it to me whenever I am served a meal. I'll set up a regular daily allowance of a hundred dollars for you."

6 "Yes, Your Majesty," replied Sudassana. He memorized that verse in the Buddha's presence, and then whenever the king was served a meal he would repeat it:

7 "When a man is always mindful,
knowing moderation in eating,
his discomfort fades,

and he ages slowly, taking care of his life."

8 Then the king gradually got used to having at most a cup of rice. After some time King Pasenadi's body slimmed right down. Stroking his limbs with his hands, at that time he expressed this heartfelt sentiment:

9 "In both ways the Buddha has sympathy for me: in the good of this life and the good of lives to come."

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3.14 — BATTLE (1ST)

✦

1 At Sāvatthī.

2 Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Ajātasattu defeated Pasenadi, who withdrew to his own capital at Sāvatthī.

3 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. 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. Then the Buddha said:

5 "Mendicants, King Ajātasattu has bad friends, companions, and associates. But King Pasenadi has good friends, companions, and associates. Yet on this day King Pasenadi will have a bad night's sleep as one defeated."

6 That is what the Buddha said. ...

7 "Victory breeds enmity;
the defeated sleep badly.
The peaceful sleep at ease,
having left victory and defeat behind."

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3.15 — BATTLE (2ND)

✦

1 Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Pasenadi defeated Ajātasattu and captured him alive.

2 Then King Pasenadi thought, "Even though I've never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew. Now that I've vanquished all of Ajātasattu's elephant troops, cavalry, chariots, and infantry, why don't I let him loose with just his life?"

3 And that's what he did.

4 Then several mendicants … told the Buddha what had happened.

7 Then, understanding this matter, on that occasion the Buddha recited these verses:

8 "A man goes on plundering
as long as it serves his ends.
But as soon as others plunder him,
the plunderer is plundered.

9 For the fool thinks they're on solid ground,
so long as their wickedness has not ripened.
But as soon as that wickedness ripens,

they fall into suffering.

10 A killer creates a killer;
a conqueror creates a conqueror;
an abuser creates abuse,
and a bully creates a bully.
And so as deeds unfold
the plunderer is plundered.”

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3.16 — A DAUGHTER

✦

1 At Sāvatthī.

2 Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. Then a man went up to the king and whispered in his ear, “Your Majesty, Queen Mallikā has given birth to a daughter.” When this was said, King Pasenadi was disappointed.

3 Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

4 “Well, some women are better than men,
O ruler of the people.
Wise and virtuous, a devoted wife
whose mother-in-law is her queen.

5 And when she has a son,
he becomes a hero, O lord of the land.
The son of such a blessed lady
may even rule the realm.”

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3.17 — DILIGENCE

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Sir, is there one thing that secures benefits for both this life and lives to come?"

3 "There is, Great King."

4 "So what is that one thing?"

5 "Diligence, Great King, is one thing that secures benefits for both this life and lives to come. 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 secures benefits for both this life and lives to come."

6 That is what the Buddha said. ...

7 "For one who desires high delights
again and again—
long life, beauty, and health,
heaven, and an eminent family—

8 the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:

[9] 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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3.18 — GOOD FRIENDS

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, "Just now, sir, as I was in private retreat this thought came to mind. 'The teaching is well explained by the Buddha. But it's for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.'"

3 "That's so true, Great King! That's so true!" said the Buddha. And he repeated the king's statement, adding:

4 "Great king, this one time I was staying in the land of the Sakyans where they have a town named Townsville. Then the mendicant Ānanda came to me, bowed, sat down to one side, and said: 'Sir, good friends, companions, and associates are half the spiritual life.'

5 When he had spoken, I said to him: 'Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

6 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant with good

friends develops and cultivates the noble eightfold path. And here's another way to understand how good friends are the whole of the spiritual life.

7 For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.'

8 So, Great King, you should train like this: 'I will have good friends, companions, and associates.' That's how you should train.

9 When you have good friends, companions, and associates, you should live supported by one thing: diligence in skillful qualities.

10 When you're diligent, supported by diligence, your ladies of the harem, aristocrat vassals, troops, and people of town and country will think: 'The king lives diligently, supported by diligence. We'd better live diligently, supported by diligence!'

11 When you're diligent, supported by diligence, then not only you yourself, but your ladies of the harem, and your treasury and storehouses will be guarded and protected."

12 That is what the Buddha said. ...

13 "For one who desires high wealth
again and again,
the astute praise diligence

in making merit.
Being diligent, an astute person
secures both benefits:

14 the benefit in this life,
and in lives to come.
Attentive, comprehending the meaning,
they are said to be astute.”

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3.19 — CHILDLESS (1ST)

✦

1 At Sāvatthī.

2 Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him, "So, Great King, where are you coming from in the middle of the day?"

3 "Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was eight million in gold coin, not to mention the silver coin. And yet that financier ate meals of sour gruel with false black pepper. He wore clothes consisting of three patches of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as parasol."

4 "That's so true, Great King! That's so true! When an untrue person has acquired notable wealth they don't make themselves happy and pleased. Nor do they make their mother and father, partners and children, bond-servants, workers, and staff, and friends and colleagues happy and pleased.

4.2 And they don't establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven. Because they haven't made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. Since that wealth is not properly utilized, it's wasted, not used.

5 Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful. But people don't collect it or drink it or bathe in it or use it for any purpose. Since that water is not properly utilized, it's wasted, not used.

6 In the same way, when an untrue person has acquired notable wealth … it's wasted, not used.

7 When a true person has acquired notable wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

7.2 Because they make proper use of that wealth, rulers or bandits don't take it, fire doesn't consume it, flood doesn't sweep it away, and unloved heirs don't take it. Since that wealth is properly utilized, it's used, not wasted.

8 Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful. And people collected it and drank it and bathed in it and used it for their own purpose. Since that water is properly utilized, it's used, not wasted.

9 In the same way, when a true person has acquired notable wealth … it's used, not wasted.

10 As cool water in an uninhabited region
evaporates when not drunk;
so too when a reprobate acquires wealth,

they neither use it themselves nor give it away.

11 When the attentive and sensible acquire wealth,
they use it, being dutiful.
That boss, having supported the family unit,
blameless, goes to a heavenly place.”

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3.20 — CHILDLESS (2ND)

✦

1 Then King Pasenadi of Kosala went up to the Buddha in the middle of the day … The Buddha said to him, “So, Great King, where are you coming from in the middle of the day?”

2 “Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was ten million in gold coin, not to mention the silver coin. And yet that financier ate meals of sour gruel with false black pepper. He wore clothes consisting of three patches of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as parasol.”

3 “That’s so true, Great King! That’s so true! Once upon a time, great king, that financier householder provided almsfood on behalf of an independent Buddha named Tagarasikhī. He instructed: ‘Give alms to that ascetic,’ before getting up from his seat and leaving. But after giving he regretted it: ‘It would have been better to feed the bondservants or workers with that almsfood.’ What’s more, he murdered his brother’s only child for the sake of his fortune.

4 Because that financier provided Tagarasikhī with almsfood, as a result of that deed he was reborn seven times in a good place, a heavenly realm. And as a residual result of that same deed he held the position of financier seven times right here in Sāvatthī.

4.2 But because that financier regretted giving alms, as a result of that deed his mind didn't tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

4.3 And because that financier murdered his brother's only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed, he is childless for the seventh time, his fortune ending up in the royal treasury.

4.4 Now the old merit of that financier has been used up, and he hasn't accumulated new merit. Today, Great King, that financier burns in the Great Hell of Screams."

5 "Really, sir, that financier has been reborn in the Great Hell of Screams?"

6 "Yes he has, Great King."

7 That is what the Buddha said. ...

8 "Grain, money, silver, and gold,
or whatever other possessions there are;
bondservants, workers, servants,
and those dependent for their livelihood:

9 you must go on without taking these;
all of them are left behind.
But the deeds you do
by body, speech, and mind—

10 that's what you can call your own.
That's what you take when you go.
That's what goes with you,

like a shadow that never leaves.

11 That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

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3.21 — INDIVIDUALS

✦

1 At Sāvatthī.

2 Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3 "Great king, these four individuals are found in the world. What four?

4 The dark bound for darkness,

5 the dark bound for light,

6 the light bound for darkness,

7 and the light bound for light.

8 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.

8.2 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.

9 This individual is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain. That's how an individual is dark and bound for darkness.

10 And how is an individual dark and bound for light? 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.

10.2 They don't get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. 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.

11 This individual is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse. That's how an individual is dark and bound for light.

12 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.

12.2 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.

13 This individual is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness. That's how an individual is light and bound for darkness.

14 And how is an individual light and bound for light? 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.

14.2 They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. 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.

15 This individual is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt longhouse to another. That's how an individual is light and bound for light. These are the four individuals found in the world."

16 That is what the Buddha said. …

17 "O King, some people are poor,
faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

18 They abuse and insult
ascetics and brahmins
and other supplicants.

They're nihilists and bullies,

19 who prevent others from giving
food to beggars.
O King, ruler of the people:
when such people die
they fall into the terrible hell—
from darkness they're bound for darkness.

20 O King, some people are poor,
but faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

21 They rise for and bow to
ascetics and brahmins
and other supplicants.
Training in moral conduct,

22 they don't prevent others from giving
food to beggars.
O King, ruler of the people:
when such people die
they go to the Third Heaven—
from darkness they're bound for light.

23 O King, some people are rich,
but faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

24 They abuse and insult
ascetics and brahmins
and other supplicants
They're nihilists and bullies,

25 who prevent others from giving
food to beggars.
O King, ruler of the people:
when such people die
they fall into the terrible hell—
from light they're bound for darkness.

26 O King, some people are rich,
faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

27 They rise for and bow to
ascetics and brahmins
and other supplicants.
Training in moral conduct,

28 they don't prevent others from giving
food to beggars.
O King, ruler of the people:
when such people die
they go to the Third Heaven—
from light they're bound for light."

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3.22 — GRANDMOTHER

✦

1 At Sāvatthī.

2 King Pasenadi of Kosala sat to one side, and the Buddha said to him, "So, Great King, where are you coming from in the middle of the day?"

3 "Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old. But I loved my grandmother; she was dear to me. If by giving away the elephant-treasure I could get my grandmother back, I'd do it.

3.2 If by giving away the horse-treasure I could get my grandmother back, I'd do it. If by giving away a prize village I could get my grandmother back, I'd do it. If by giving away the whole country I could get my grandmother back, I'd do it."

4 "Great king, all sentient beings are liable to die. Death is their end; they're not exempt from death."

5 "It's incredible, sir, it's amazing, how well said this was by the Buddha: 'All sentient beings are liable to die. Death is their end; they're not exempt from death.'"

6 "That's so true, Great King! That's so true! All sentient beings are liable to die. Death is their end; they're not exempt from death. It's like the vessels made by potters. Whatever kind they are, whether baked or unbaked,

all of them are liable to break apart. Breaking is their end; they're not exempt from breakage. In the same way, all sentient beings are liable to die. Death is their end; they're not exempt from death."

7 That is what the Buddha said. ...

8 "All beings will die,
for life ends in death.
They pass on according to their deeds,
reaping the fruits of good and bad.
Those who do bad go to hell,
and if you do good you go to heaven.

9 That's why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world."

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3.23 — THE WORLD

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, “Sir, how many things arise in the world for its harm, suffering, and discomfort?”

3 “Great king, three things arise in the world for its harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise in the world for its harm, suffering, and discomfort.”

4 That is what the Buddha said. …

5 “When greed, hate, and delusion,
originate inside oneself,
they harm a person of wicked heart,
as a bamboo is destroyed by its own fruit.”

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3.24 — ARCHERY

✦

1 At Sāvatthī.

2 Seated to one side, King Pasenadi said to the Buddha, “Sir, where should a gift be given?”

3 “Wherever your heart feels inspired, Great King.”

4 “But sir, where is a gift very fruitful?”

5 “Where a gift should be given is one thing, Great King, but where a gift is very fruitful is another. A gift is very fruitful when it’s given to an ethical person, not so much to an unethical person. Well then, Great King, I’ll ask you about this in return, and you can answer as you like.

6 What do you think, Great King? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is untrained, inexpert, unfit, inexperienced. And he’s fearful, scared, nervous, quick to flee. Would you employ such a man? Would he be of any use to you?”

7 “No, sir, I would have no use for such a man.”

8 “What about a brahmin youth, a peasant youth, or a menial youth who was similar?”

9 “No, sir, I would have no use for such a man.”

10 “What do you think, Great King? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he’s fearless, brave, bold, standing his ground. Would

you employ such a man? Would he be of any use to you?"

11 "Yes, sir, I would have a use for such a man."

12 "What about a brahmin youth, a peasant youth, or a menial youth who was similar? Would you employ such a man? Would he be of any use to you?"

13 "Yes, sir, I would have a use for such a man."

14 "In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they've gone forth from.

15 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.

16 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.

17 I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful."

18 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

19 "Any youth skilled at archery,
powerful and vigorous,
would be employed by a king going to war—
one is not a coward by reason of birth.

20 Just so, whoever is settled
in the qualities of patience and gentleness,
an intelligent person with noble conduct,
should be venerated even if they're low born.

21 You should build lovely hermitages
and settle learned people in them.
You should set up water supplies in barren regions
and passages in places hard to travel.

22 Food, drink, edibles,
clothes, and lodgings
should be given to the upright ones,
with a clear and confident heart.

23 The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.

24 So too an astute person,
faithful and learned,
should prepare a meal to satisfy
supplicants with food and drink.

25 Rejoicing, they strew gifts about,
saying, 'Give! Give!'
For that is their thunder,

like rain sent from the heavens.
That stream of merit so abundant
showers down on the giver.”

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3.25 — THE SIMILE OF THE MOUNTAIN

✦

1 At Sāvatthī.

2 King Pasenadi of Kosala sat to one side, and the Buddha said to him, "So, Great King, where are you coming from in the middle of the day?"

3 "Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings."

4 "What do you think, Great King? Suppose a trustworthy and dependable man were to come from the east. He'd approach you and say: 'Please, Great King, you should know this. I come from the east. There I saw a big mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, Great King, do what you must!'

5 Then a second trustworthy and dependable man were to come from the west … a third from the north … and a fourth from the south. He'd approach you and say: 'Please, Great King, you should know this. I come from the south. There I saw a big mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, Great King, do what you must!'

6 Should such a dire threat arise—a grim loss of human life, when human birth is so rare—what would you do?"

7 “Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

8 “I tell you, Great King, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?”

9 “Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?

10 Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no domain for such battles when old age and death are advancing.

11 In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no domain for such diplomatic battles when old age and death are advancing.

12 In this royal court there is abundant gold, both coined and uncoined, stored above and below ground. Using this wealth we can bribe an approaching enemy. But there is no place, no domain for such monetary battles when old age and death are advancing.

13 When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

14 “That’s so true, Great King! That’s so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

15 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

16 “Suppose there were vast mountains
of solid rock pressing against the sky
drawing in from all sides
and crushing the four quarters.

17 So too old age and death
advance upon all living creatures—
aristocrats, brahmins, peasants,
menials, corpse-workers, and scavengers.
They spare nothing.
They crush all beneath them.

18 There’s nowhere for elephants to take a stand,
nor chariots nor infantry.
They can’t be defeated
by diplomatic battles or by wealth.

19 That’s why an astute person,
seeing what’s good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

20 Whoever lives by the teaching
in body, speech, and mind,
is praised in this life
and departs to rejoice in heaven.”

24 The Linked Discourses with the Kosalan are complete.

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4.1 — MORTIFICATION

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Then as he was in private retreat this thought came to his mind, "I am truly freed from that grueling work! Thank goodness I'm freed from that pointless grueling work. Thank goodness I'm freed and have attained awakening."

3 And then Māra the Wicked, knowing the Buddha's train of thought, went up to him and addressed him in verse:

4 "You've left the practice of mortification
by which sons of men purify themselves.
You're impure, but think yourself pure;
you've strayed from the path of purity."

5 Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

6 "I realized that it's pointless;
all that endless mortification
is as futile
as oars and rudder on dry land.

7 Ethics, immersion, and wisdom:
by developing this path to awakening
I attained ultimate purity.
You're beaten, terminator!"

8 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.2 — IN THE FORM OF AN ELEPHANT KING

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

3 Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a big elephant king and approached him. Its head was like a big block of soapstone. Its tusks were like pure silver. Its trunk was like a long plough pole.

4 Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

5 "Transmigrating for such a long time,
you've made forms beautiful and ugly.
Enough of this, Wicked One!
You're beaten, terminator!"

6 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.3 — BEAUTIFUL

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

3 Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away, displayed a rainbow of bright colors, both beautiful and ugly.

4 Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

5 "Transmigrating for such a long time,
you've made forms beautiful and ugly.
Enough of this, Wicked One!
You're beaten, terminator.

6 Those who are well restrained
in body, speech, and mind
don't fall under Māra's sway,
nor are they your footmen."

7 Then Māra … vanished right there.

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4.4 — MĀRA'S SNARES (1ST)

✦

1 So I have heard. 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 "Mendicants, I have attained and realized supreme freedom through rational application of mind and rational right effort. You too should attain and realize supreme freedom through rational application of mind and rational right effort."

4 Then Māra the Wicked went up to the Buddha and addressed him in verse:

5 "You're bound by Māra's snares,
both human and heavenly.
You're bound by Māra's bonds:
you won't escape me, ascetic!"

6 "I'm freed from Māra's snares,
both human and heavenly.
I'm freed from Māra's bonds.
You're beaten, terminator!"

7 Then Māra … vanished right there.

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4.5 — MĀRA'S SNARES (2ND)

✦

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 "Mendicants, I am freed from all snares, both human and heavenly. You are also freed from all snares, both human and heavenly.

4 Wander forth, mendicants, for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road.

5 Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!

6 I will travel to the town of Senā in Uruvelā in order to teach the Dhamma."

7 Then Māra the Wicked went up to the Buddha and addressed him in verse:

8 "You're bound by all snares,
both human and heavenly.
You're bound by the great bond:
you won't escape me, ascetic!"

9 “I’m freed from all snares,
both human and heavenly.
I’m freed from the great bonds;
You’re beaten, terminator!”

10 Then Māra … vanished right there.

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4.6 — A COBRA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

3 Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a big cobra king and approached him. Its body was like a big canoe carved from a single tree. Its hood was like a large brewer's sieve. Its eyes were like big bronze cups from Kosala. Its tongue flickered from its mouth like lightning flashes in a thunderstorm. The sound of its breathing was like the puffing of a blacksmith's bellows.

4 Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

5 "One who frequents empty buildings
for lodging—that sage is self-restrained.
It's appropriate for that sort
to live there after relinquishing.

6 Though there are lots of creepy crawlies,
and lots of flies and reptiles,
they wouldn't stir a hair
of a great sage in that empty hut.

7 Though the firmament may split <j>and the earth may quake,
and all creatures be stricken with fear;
and even if an arrow's aimed at their breast,
the Buddhas take no shelter in attachments."

8 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.7 — SLEEPING

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 He spent much of the night walking mindfully in the open. At the crack of dawn he washed his feet and entered his dwelling. He 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.

3 Then Māra the Wicked went up to the Buddha and addressed him in verse:

4 "What, you're asleep? <j>Really, you're asleep?
You sleep like a loser—<j>what's up with that?
You sleep, thinking that the hut is empty.
You sleep when the sun has come up—<j>what's up with that?"

5 "For them there is no craving—
the weaver, the clinger—<j>to track them anywhere.
With the ending of all attachments <j>the awakened Buddha sleeps.
What's that got to do with you, Māra?"

6 Then Māra … vanished right there.

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4.8 — DELIGHTING

✦

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

2 Then Māra the Wicked went up to the Buddha and spoke this verse in the Buddha's presence:

3 "Children bring you delight!
Cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

4 "Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

5 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.9 — LIFESPAN (1ST)

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Mendicants, the lifespan of humans is short. We are headed for lives to come. So we must do what is skillful, we must practice the spiritual life. No one born is immortal. A long life is a hundred years or a little more."

4 Then Māra the Wicked went up to the Buddha and addressed him in verse:

5 "The life of humans is long!
A true person wouldn't scorn it.
Live like a suckling babe,
for Death has not come for you."

6 "The life of humans is short,
and a true person scorns it.
They should live as though their head was on fire,
for Death comes for everyone."

7 Then Māra … vanished right there.

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4.10 — LIFESPAN (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There the Buddha … said:

2 "Mendicants, the lifespan of humans is short. We are headed for lives to come. We must do what is skillful, we must practice the spiritual life. No one born is immortal. A long life is a hundred years or a little more."

3 Then Māra the Wicked went up to the Buddha and addressed him in verse:

4 "The days and nights don't rush by,
and life isn't cut short.
The life of mortals keeps rolling on,
like a chariot's rim around the hub."

5 "The days and nights rush by,
and then life is cut short.
The life of mortals wastes away,
like the water in tiny streams."

6 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.11 — BOULDERS

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

2 Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

3 Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

4 "Even if you shake
this entire Vulture's Peak,
the rightly released,
the awakened, are unshaken."

5 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.12 — LION

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

2 Then Māra thought, "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I go and pull the wool over their eyes?"

3 Then Māra the Wicked went up to the Buddha and addressed him in verse:

4 "Why now do you roar like a lion?
You're so self-assured in the assembly!
For there is someone who'll wrestle with you,
so why do you imagine you're the victor?"

5 "The great heroes they roar,
self-assured in the assemblies.
The Realized One, attained to power,
has crossed over clinging to the world."

6 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.13 — A SPLINTER

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

2 Now at that time the Buddha's foot had been cut by a wooden splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured unbothered, with mindfulness and situational awareness. And then he 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.

3 Then Māra the Wicked went up to the Buddha and addressed him in verse:

4 "Are you feeble that you lie down? <j>Or are you drunk on poetry?
Are your goals not amply satisfied?
Alone in a secluded lodging,
why this sleeping, sleepyhead?"

5 "I'm not feeble that I lie down, <j>nor am I drunk on poetry.
Having reached the goal, I'm rid of sorrow.
Alone in a secluded lodging,
I lie down full of sympathy for all living creatures.

6 Even those with a dart stuck in the breast,
piercing the heart moment by moment,
are able to get some sleep.
So why not I, whose dart is drawn out?

7 I don't lie awake tense, nor do I fear to sleep.
The days and nights don't disturb me,
as I see no decline for myself in the world.
That's why I lie down full of sympathy for all living creatures."

8 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.14 — APPROPRIATE

✦

1 At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā.

2 Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

3 Then Māra thought, “The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople. Why don’t I go and pull the wool over their eyes?”

4 Then Māra the Wicked went up to the Buddha and addressed him in verse:

5 “It’s not appropriate for you
to instruct others.
As you engage in this,
don’t get caught up in favoring and opposing.”

6 “The Buddha instructs others
out of compassion for their welfare.
The Realized One is liberated
from favoring and opposing.”

7 Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

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4.15 — A MENTAL SNARE

✦

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

2 Then Māra the Wicked went up to the Buddha and addressed him in verse:

3 "There's a mental snare
wandering in midair.
I'll bind you with it—
you won't escape me, ascetic!"

4 "Sights, sounds, tastes, smells,
and touches so delightful:
desire for these is gone from me.
You're beaten, terminator!"

5 Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

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4.16 — THE ALMS BOWLS

✦

1 At Sāvatthī.

2 Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then Māra thought, "This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And the mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I go and pull the wool over their eyes?"

4 At that time several alms bowls were placed in the open air. Then Māra the Wicked manifested in the form of an ox and approached those bowls.

5 One of the mendicants said to another, "Mendicant, mendicant, that ox will break the bowls."

6 When this was said, the Buddha said to that mendicant, "Mendicant, that's no ox. That's Māra the Wicked come to pull the wool over your eyes!"

7 Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

8 “Form, what is felt, and perception,
consciousness, and what is chosen:
‘I am not this’ and ‘this is not mine’;
that’s how they become free of desire for them.

9 When you’re detached, secure,
all fetters transcended,
though Māra and his army chase everywhere
they never find you.”

10 Then Māra … vanished right there.

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4.17 — THE SIX FIELDS OF CONTACT

✦

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 Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then Māra thought, "This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I go and pull the wool over their eyes?"

4 Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering, so that one of the mendicants said to another, "Mendicant, mendicant, it seems like the earth is shattering!"

5 When this was said, the Buddha said to that mendicant, "Mendicant, that's not the earth shattering. That's Māra the Wicked come to pull the wool over your eyes!"

6 Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

7 “Sights, sounds, tastes, smells,
touches, and ideas, the lot of them—
this is the terrible bait
that the world’s infatuated by.

8 But a mindful disciple of the Buddha
has transcended all that.
Having slipped free of Māra’s dominion,
they dazzle like the sun.”

9 Then Māra … vanished right there.

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4.18 — ALMS FOOD

✦

1 At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā.

2 Now at that time in Pañcasālā the young maidens were occupied with guests. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms.

3 Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought, "Don't let the ascetic Gotama get any alms!"

4 Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms.

5 Then Māra the Wicked went up to the Buddha and said to him, "Well, ascetic, did you get any alms?"

6 "Wicked One, did you make sure I didn't get any alms?"

7 "Well then, sir, let the Buddha enter Pañcasālā a second time for alms. I'll make sure you get alms."

8 "Māra has produced wickedness
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won't bear fruit?

9 Let us live so very happily,
we who have nothing.
We shall feed on rapture,
like the gods of sublime luminosity.”

10 Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

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4.19 — A FARMER

✦

1 At Sāvatthī.

2 Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then Māra thought, "The ascetic Gotama is giving a Dhamma talk about extinguishment … and the mendicants are listening well. Why don't I go and pull the wool over their eyes?"

4 Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him, "So, ascetic, did you happen to see any oxen?"

5 "But what have you to do with oxen, Wicked One?"

6 "Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness. Where can you escape me, ascetic? Mine alone is the ear … nose … tongue … body … mind, mine are ideas, mine is the field of mind contact consciousness. Where can you escape me, ascetic?"

7 "Yours alone, Wicked One, is the eye, yours are sights, yours is the field of eye contact consciousness. Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One! Yours alone is the

ear … nose … tongue … body … mind, yours are ideas, yours is the field of mind contact consciousness. Where there is no mind, no ideas, no mind contact consciousness—you have no place there, Wicked One!”

8 “The things they call ‘mine’,
and those who say ‘it’s mine’:
if your mind remains there,
you won’t escape me, ascetic!”

9 “The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see the path I take.”

10 Then Māra … vanished right there.

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4.20 — RULING

✦

1 At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas.

2 Then as he was in private retreat this thought came to his mind, "I wonder if it's possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?"

3 And then Māra the Wicked, knowing the Buddha's train of thought, went up to him and said, "Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!"

4 "But what do you see, Wicked One, that you say this to me?"

5 "The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold."

6 "Take a golden mountain,
entirely of native gold, and double it—
it's still not enough for one!
Knowing this, live a moral life.

7 When a personage has seen where suffering comes from
how could they incline toward sensual pleasures?
Realizing that attachment is a chain in the world,
a personage would train to remove it.”

8 Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

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4.21 — SEVERAL

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

2 Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute.

3 Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said, "You've gone forth while young, reverends.

3.2 With pristine black hair, you're blessed with youth, in the prime of life, and you've never flirted with sensual pleasures. Enjoy human sensual pleasures. Don't give up what is apparent in the present to chase after what takes effect over time."

4 "Brahmin, that's not what we're doing. We're giving up what takes effect over time to chase after what is apparent in the present. For the Buddha says that sensual pleasures take effect over time; they give much suffering and distress, and they are all the more full of drawbacks. But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

5 When they had spoken, Māra the Wicked shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and left leaning on his staff.

6 Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said, “Mendicants, that was no brahmin. That was Māra the Wicked who came to pull the wool over your eyes!”

7 Then, understanding this matter, on that occasion the Buddha spoke this verse:

8 “When a personage has seen where suffering comes from
how could they incline toward sensual pleasures?
Realizing that attachment is a chain in the world,
a personage would train to remove it.”

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4.22 — WITH SAMIDDHI

✦

1 At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

2 Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute. Then as Venerable Samiddhi was in private retreat this thought came to his mind, "I'm so fortunate, so very fortunate, to have a teacher who is a perfected one, a fully awakened Buddha! I'm so fortunate, so very fortunate, to have gone forth in a teaching and training so well explained! I'm so fortunate, so very fortunate, to have spiritual companions who are ethical and of good character."

3 And then Māra the Wicked, knowing Samiddhi's train of thought, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

4 Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said, "Samiddhi, that's not the earth shattering. That's Māra the Wicked come to pull the wool over your eyes! Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute."

5 "Yes, sir," replied Samiddhi. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

6 And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute. And for a second time he had the same thought … and Māra made an earth-shattering noise.

7 Then Samiddhi addressed Māra the Wicked in verse:

8 “I went forth out of faith
from the lay life to homelessness.
My mindfulness and wisdom are mature,
my mind is serene in immersion.
Make whatever illusions you want,
it won’t bother me.”

9 Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

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4.23 — WITH GODHIKA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock. Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart. But then he fell away from that temporary freedom of heart. For a second … third … fourth … fifth … sixth time Godhika experienced temporary freedom of heart. But for a sixth time he fell away from it. For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

3 Then he thought, "I've fallen away from this temporary freedom of heart no less than six times. Why don't I commit suicide?"

4 And then Māra the Wicked, knowing Godhika's train of thought, went up to the Buddha and addressed him in verse:

5 "O great hero, O greatly wise!
Shining with power and glory.
You've gone beyond all enmities and fears,
I bow to your feet, O Clear-eyed One!

6 Great hero, master of death,
your disciple longs for death,
he's planning for it.
Stop him, O light-bringer!

7 For Blessed One, renowned among men,
your disciple who loves your teaching,
a trainee who hasn't achieved their heart's desire—
how can they kill themselves?"

8 Now at that time Venerable Godhika had already committed suicide.

9 Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

10 "This is how the attentive act,
for they don't long for life.
Having plucked out craving, root and all,
Godhika is quenched."

11 Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, committed suicide."

12 "Yes, sir," they replied.

13 Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Godhika off in the distance on his cot, lying with aggregates cast off.

14 Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

15 Then the Buddha said to the mendicants,

16 "Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?"

17 “Yes, sir.”

18 “That’s Māra the Wicked searching for Godhika’s consciousness, wondering: ‘Where is Godhika’s consciousness established?’ But since his consciousness is not established, Godhika is quenched.”

19 Then Māra, carrying his arched harp made from the pale timber of wood-apple, went up to the Buddha and addressed him in verse:

20 “Above, below, all round,
in the four quarters and in-between,
I’ve been searching without success:
where has that Godhika got to?”

21 “He was an attentive and steadfast sage,
a meditator who loved absorption.
By day and by night he applied himself,
without concern for his life.

22 He defeated the army of death,
and won’t return for any future life.
Having plucked out craving, root and all
Godhika is quenched.”

23 So stricken with sorrow
that his harp dropped from his armpit,
that spirit, downcast,
vanished right there.

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4.24 — SEVEN YEARS OF PURSUIT

✦

1 So I have heard. At one time the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Now at that time Māra the Wicked had been pursuing the Buddha for seven years hoping to find a vulnerability without success.

3 Then Māra the Wicked went up to the Buddha and addressed him in verse:

4 "Are you swamped by sorrow <j>that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed <j>some crime in the village?
Why don't you get too close to people?
And why does no one get close to you?"

5 "I've dug out the root of sorrow completely.
I practice absorption free of guilt or sorrow.
I've cut off all greed and muttered prayer for future lives.
Undefiled, I practice absorption, <j>O kinsman of the negligent!"

6 "The things they call 'mine',
and those who say 'it's mine':
if your mind remains there,
you won't escape me, ascetic!"

7 “The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see the path I take.”

8 “If you’ve discovered the path
that’s safe, and leads to freedom from death,
go and walk that path alone—
why teach it to anyone else?”

9 “Those crossing to the far shore
ask what’s beyond the domain of Death.
When I’m asked, I explain to them
the truth without attachments.”

10 “Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on solid ground. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond.

11 In the same way, sir, the Buddha has snapped, cracked, and broken off all my twists, ducks, and dodges. Now I’m not able to approach the Buddha again in hopes of finding a vulnerability.”

12 Then Māra the Wicked recited these verses of disappointment in the Buddha’s presence:

13 “A crow once circled a stone
that looked like a lump of fat.
‘Perhaps I’ll find something tender,’ it thought,
‘perhaps there’s something tasty.’

14 But finding nothing tasty,
the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disappointed.”

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4.25 — MĀRA'S DAUGHTERS

✦

1 And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick.

2 Then Māra's daughters Craving, Malignancy, and Lust went up to Māra the Wicked, and addressed him in verse:

3 "Why so downhearted, dad?
What man are you upset about?
We'll catch him with the snare of lust,
like an elephant in the wild.
We'll tie him up and bring him back—
he'll fall under your sway!"

4 "In this world he is the perfected one, the Holy One.
He's not easily seduced by lust.
He has slipped free of Māra's dominion;
that's why I'm so upset."

5 Then Māra's daughters Craving, Malignancy, and Lust went up to the Buddha, and said to him, "We serve at your feet, ascetic." But the Buddha ignored them, since he was freed with the supreme ending of attachments.

6 Then Craving, Malignancy, and Lust withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don’t we each manifest in the form of a hundred young maidens?”

7 So that’s what they did. Then they went up to the Buddha and said to him, “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

8 Then Craving, Malignancy, and Lust withdrew to one side to think up a plan. “Men have a diverse spectrum of tastes. Why don’t we each manifest in the form of a hundred women who have never given birth?” So that’s what they did. Then they went up to the Buddha and said to him, “We serve at your feet, ascetic.” But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

9 Then Craving, Malignancy, and Lust … each manifested in the form of a hundred women who have given birth once … women who have given birth twice … middle-aged women … old women … But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

10 Then Craving, Malignancy, and Lust withdrew to one side and said, “What our father said is true:

11 ‘In this world he is the perfected one, the Holy One.
He’s not easily seduced by lust.
He has slipped free of Māra’s dominion;
that’s why I’m so upset.’

12 For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he’d spew hot blood from his mouth, or he’d go mad or lose his mind. He’d dry up, wither away, and

shrivel up like a green reed that was mowed down."

13 Then Māra's daughters Craving, Malignancy, and Lust went up to the Buddha, and stood to one side. Māra's daughter Craving addressed the Buddha in verse:

14 "Are you swamped by sorrow <j>that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed <j>some crime in the village?
Why don't you get too close to people?
And why does no one get close to you?"

15 "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."

16 Then Māra's daughter Malignancy addressed the Buddha in verse:

17 "How does a mendicant who has crossed five floods
usually meditate here while crossing the sixth?
How do they usually practice absorption <j>so that sensual perceptions
are blocked out and don't get hold of them?"

18 "With tranquil body and mind well freed,
without making choices, mindful, homeless;
understanding the teaching, <j>they practice absorption without placing the mind;
they're not shaking or drifting or rigid.

19 That's how a mendicant who has crossed five floods
usually meditates here while crossing the sixth.
That's how they usually practice absorption <j>so that sensual perceptions
are blocked out and don't get hold of them."

20 Then Māra's daughter Lust addressed the Buddha in verse:

21 "He lives with his community after cutting off craving,
and many of the faithful will cross over for sure.
Alas, this homeless one will snatch many men away,
and lead them past the King of Death!"

22 "The great heroes they lead
by means of the true teaching.
When the Realized Ones are leading by the teaching,
how could anyone who knows be jealous?"

23 Then Māra's daughters Craving, Malignancy, and Lust went up to Māra the Wicked. Māra the Wicked saw them coming off in the distance, and addressed them in verse:

24 "Fools! You drill into a mountain
with lotus stalks!
You dig up a hill with your nails!
You chew iron with your teeth!

25 You seek a footing in the abyss, as it were,
while lifting a rock with your head!
After attacking a stump with your breast, as it were,
you leave Gotama disappointed."

They came dazzling—
Craving, Malignancy, and Lust.
But the Teacher brushed them off right there,
like the gale, a fallen tuft.

The Linked Discourses with Māra are complete.

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5.1 — WITH ĀḶAVIKĀ

✦

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

2 Then the nun Aḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest seeking seclusion.

3 Then Māra the Wicked, wanting to make the nun Aḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

4 "There's no escape in the world,
so what will seclusion do for you?
Enjoy erotic delights;
don't regret it later."

5 Then the nun Aḷavikā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!"

7 Then Aḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

8 “There is an escape in the world,
and I’ve personally experienced it with wisdom.
O Wicked One, kinsman of the negligent,
you don’t know that state.

9 Sensual pleasures are like swords and spears;
the aggregates are their chopping block.
What you call erotic delight
is now no delight for me.”

10 Then Māra the Wicked, thinking, “The nun Aḷavikā knows me!” miserable and sad, vanished right there.

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5.2 — WITH SOMĀ

✦

1 At Sāvatthī.

2 Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest for the day's meditation, plunged deep into it, and sat at the root of a tree to meditate.

3 Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

4 "That state's very challenging;
it's for the sages to attain.
With her two-inch wisdom,
it's not possible for a woman."

5 Then the nun Somā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

7 Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

8 “What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

9 Surely someone who might think:
‘I am woman’, or ‘I am man’,
or ‘I am’ anything at all,
is fit for Māra to address.”

10 Then Māra the Wicked, thinking, “The nun Somā knows me!” miserable and sad, vanished right there.

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5.3 — WITH KISĀGOTAMĪ

✦

1 At Sāvatthī.

2 Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest for the day's meditation, plunged deep into it, and sat at the root of a tree to meditate.

3 Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

4 "Why do you sit alone and cry
as if your children have died?
You've come to the woods all alone—
are you looking for a man?"

5 Then the nun Kisāgotamī thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

7 Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

8 “I’ve got over the death of children,
and I’m finished with men.
I don’t grieve or lament,
and I’m not afraid of you, sir!

9 Relishing is banished in every respect,
and the mass of darkness is shattered.
I’ve defeated the army of death,
and live without defilements.”

10 Then Māra the Wicked, thinking, “The nun Kisāgotamī knows me!” miserable and sad, vanished right there.

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5.4 — WITH VIJAYĀ

✦

1 At Sāvatthī.

2 Then the nun Vijayā robed up in the morning … and sat at the root of a tree for the day's meditation.

3 Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

4 "You're so young and beautiful,
and I'm a youth in my prime.
Come, my lady, let us enjoy
the music of a five-piece band."

5 Then the nun Vijayā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

7 Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

8 "Sights, sounds, tastes, smells,
and touches so delightful.
I hand them right back to you, Māra,
for I have no use for them.

9 This body is rotting,
decaying and frail.
I'm horrified and repelled by it,
and I've eradicated sensual craving.

10 There are beings in the realm of luminous form,
and others stuck in the formless.
I've destroyed the darkness
regarding all such peaceful attainments."

11 Then Māra the Wicked, thinking, "The nun Vijayā knows me!" miserable and sad, vanished right there.

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5.5 — WITH UPPALAVAṆṆĀ

✦

1 At Sāvatthī.

2 Then the nun Uppalavaṇṇā robed up in the morning … and stood at the root of a sal tree in full flower.

3 Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

4 “You’ve come to this sal tree all crowned with flowers,
and stand at its root all alone, O nun.
Your beauty is second to none—
silly girl, aren’t you afraid of rascals?”

5 Then the nun Uppalavaṇṇā thought, “Who’s speaking this verse, a human or a non-human?”

6 Then she thought, “This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

7 Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

8 “Even if 100,000 rascals like you
were to come here,
I’d stir not a hair nor panic.
I’m not scared of you, Māra, even alone.

9 I'll vanish,
or I'll enter your belly;
I could stand between your eyebrows
and you still wouldn't see me.

10 I'm the master of my own mind,
I've developed the bases of psychic power well.
I'm free from all bonds,
and I'm not afraid of you, sir!"

11 Then Māra the Wicked, thinking, "The nun Uppalavaṇṇā knows me!"
miserable and sad, vanished right there.

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5.6 — WITH CĀLĀ

✦

1 At Sāvatthī.

2 Then the nun Cālā robed up in the morning … and sat at the root of a tree for the day's meditation.

3 Then Māra the Wicked went up to Cālā and said to her, "Nun, what don't you approve of?"

4 "I don't approve of rebirth, sir."

5 "Why don't you approve of rebirth?
When you're born, you get to enjoy sensual pleasures.
Who put this idea in your head:
'Nun, don't approve of rebirth'?"

6 "Death comes to those who are born,
when you're born you undergo sufferings—
killing, caging, misery—
that's why you shouldn't approve of rebirth.

7 The Buddha taught me the Dhamma
for transcending rebirth,
for giving up all suffering;
he settled me in the truth.

8 There are beings in the realm of luminous form,
and others stuck in the formless.
Not understanding cessation,

they return in future lives."

9 Then Māra the Wicked, thinking, "The nun Cālā knows me!" miserable and sad, vanished right there.

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5.7 — WITH UPACĀLĀ

✦

1 At Sāvatthī.

2 Then the nun Upacālā robed up in the morning … and sat at the root of a tree for the day's meditation.

3 Then Māra the Wicked went up to Upacālā and said to her, "Nun, where do you want to be reborn?"

4 "I don't want to be reborn anywhere, sir."

5 "There are the gods of the thirty-three, <j>and those of Yama;
also the Joyful Deities,
the gods who love to create,
and the gods who control what is created by others.
Set your heart on such places,
and you'll undergo delight."

6 "The gods of the thirty-three, <j>and those of Yama;
also the Joyful Deities,
the gods who love to create,
and the gods who control what is created by others—
they're bound with the bonds of sensuality;
they fall under your sway again.

7 All the world is on fire,
all the world is smoldering,
all the world is ablaze,

all the world is rocking.

8 My mind adores that place
where Māra cannot go;
it's not shaking or burning,
and not frequented by ordinary people."

9 Then Māra the Wicked, thinking, "The nun Upacālā knows me!" miserable and sad, vanished right there.

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5.8 — WITH SĪSUPACĀLĀ

✦

1 At Sāvatthī.

2 Then the nun Sīsupacālā robed up in the morning … and sat at the root of a tree for the day's meditation.

3 Then Māra the Wicked went up to Sīsupacālā and said to her, "Nun, whose creed do you approve of?"

4 "I don't approve anyone's creed, sir."

5 "In whose name did you shave your head?
You look like an ascetic,
but you don't approve any creed.
Why do you wander as if lost?"

6 "Followers of other creeds
are confident in their views.
But I don't approve their teaching,
for they're no experts in the Dhamma.

7 But there is one born in the Sakyan clan,
the unrivaled Buddha,
vanquisher of all, dispeller of Māra,
everywhere undefeated,

8 everywhere freed, and unattached,
the Clear-eyed One sees all.
He has attained the end of all deeds,

freed with the ending of attachments.
That Blessed One is my Teacher,
and I approve his instruction."

9 Then Māra the Wicked, thinking, "The nun Sīsupacālā knows me!" miserable and sad, vanished right there.

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5.9 — WITH SELĀ

✦

1 At Sāvatthī.

2 Then the nun Selā robed up in the morning … and sat at the root of a tree for the day's meditation.

3 Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps … addressed her in verse:

4 "Who created this puppet?
Where is its maker?
Where has the puppet arisen?
And where does it cease?"

5 Then the nun Selā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

7 Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

8 "This puppet isn't self-made,
nor is this gloom made by another.
It comes to be because of a cause,
and ceases when the cause breaks up.

9 It's like a seed that's sown
in a field; it grows
relying on both the soil's nutrients
as well as moisture.

10 In the same way the aggregates and elements
and these six sense fields
come to be because of a cause,
and cease when the cause breaks up."

11 Then Māra the Wicked, thinking, "The nun Selā knows me!" miserable and sad, vanished right there.

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5.10 — WITH VAJIRĀ

✦

1 At Sāvatthī.

2 Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest for the day's meditation, plunged deep into it, and sat at the root of a tree to meditate.

3 Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

4 "Who created this sentient being?
Where is its maker?
Where has the being arisen?
And where does it cease?"

5 Then the nun Vajirā thought, "Who's speaking this verse, a human or a non-human?"

6 Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

7 Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

8 “Why do you believe there’s such a thing as a <j>‘sentient being’?
Māra, is this your theory?
This is just a pile of conditions,
you won’t find a sentient being here.

9 When the parts are assembled
we use the word ‘chariot’.
So too, when the aggregates are present
‘sentient being’ is the convention we use.

10 But it’s only suffering that comes to be,
lasts a while, then expires.
Naught but suffering comes to be,
naught but suffering ceases.”

11 Then Māra the Wicked, thinking, “The nun Vajirā knows me!” miserable and sad, vanished right there.

15 The Linked Discourses on Nuns are complete.

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6.1 — THE APPEAL OF THE DIVINITY

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Then as he was in private retreat this thought came to his mind, "This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It's hard for them to see this topic; that is, specific conditionality, dependent origination.

2.2 It's also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me."

3 And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

4 "I've struggled hard to realize this,
there's no need to reveal it now!
Those mired in greed and hate
can't really understand this teaching.

5 It goes against the stream, subtle,
deep, obscure, and very fine.
Those besotted by greed cannot see,
for they're cloaked in a mass of darkness."

6 And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

7 Then, knowing the Buddha's train of thought, it occurred to the divinity Sahampati, "Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma."

8 Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and said:

9 "Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!"

10 That is what the divinity Sahampati said. Then he went on to say:

11 "Among the Magadhans there appeared in the past
an impure teaching thought up by the stained.
Fling open the door to freedom from death!
Let them hear the teaching <j>the immaculate one discovered.

12 Standing high on a rocky mountain,
you can see the people all around.
In just the same way, All-seer, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, <j>overcome by rebirth and old age.

13 Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!"

14 Then the Buddha, understanding the Divinity's invitation, surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

15 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. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

16 In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to

teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

17 When he had seen this he replied in verse to the divinity Sahampati:

18 “Flung open are the doors to freedom from death!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Divinity, <j>I did not teach
the sophisticated, sublime Dhamma among mankind.”

19 Then the divinity Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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6.2 — RESPECT

✦

1 So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Then as he was in private retreat this thought came to his mind, "One without respect and reverence lives in suffering. What ascetic or brahmin should I honor and respect and rely on?"

3 Then it occurred to him:

4 "I'd 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'd 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'd 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 … who is more accomplished than myself in wisdom …

7 I'd 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 … who is more accomplished than myself in freedom …

8 I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of the knowledge and vision of freedom, if it were incomplete.

8.2 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 the knowledge and vision of freedom, who I should honor and respect and rely on. Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

9 Then the divinity Sahampati knew the Buddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

10 "That's so true, Blessed One! That's so true, Holy One! 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. 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."

11 That is what the divinity Sahampati said. Then he went on to say:

12 “All Buddhas in the past,
the Buddhas of the future,
and the Buddha at present—
destroyer of the sorrows of many—

13 respecting the true teaching
they did live, they do live,
and they also will live.
This is the nature of the Buddhas.

14 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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6.3 — WITH BRAHMADEVA

✦

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

2 Now at that time a certain brahmin lady had a son named Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

3 Then Venerable Brahmadeva, 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.

4 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 Brahmadeva became one of the perfected.

5 Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Wandering indiscriminately for almsfood in Sāvatthī, he approached his own mother's home.

6 Now at that time Brahmadeva's mother, the brahmin lady, was presenting a regular oblation to the Divinity.

7 Then the divinity Sahampati thought, "This Venerable Brahmadeva's mother, the brahmin lady, offers up a regular oblation to the Divinity. Why don't I go and stir up a sense of urgency in her?"

8 Then, as easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in the home of Brahmadeva's mother. Then the divinity Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:

9 "Far from here is the realm of divinity, madam,
to which you present a regular oblation.
But the Divinity doesn't eat that kind of food.
Why pray, <j>when you don't know the path to divinity?

10 This Brahmadeva, madam,
free of attachments, has surpassed the gods.
Owning nothing, providing for no other, <j>a mendicant
has entered your house for alms.

11 He's worthy of offerings dedicated to the gods, <j>a knowledge master, evolved.
He's worthy of a religious donation <j>from gods and men.
Having banished all evils, he's unsullied.
Cool at heart, he wanders searching for food.

12 He has no before and after,
peaceful, unclouded, untroubled, <j>with no need for hope,
he has laid down the rod <j>for all creatures firm and frail.
So let him enjoy your offering of alms for the highest.

13 With peaceful mind, he has left the crowd,
he wanders like a tamed elephant, unperturbed.
He's a mendicant fair in ethics, with heart well freed.
So let him enjoy your offering <j>of alms for the highest.

14 With unwavering confidence in him,
present your religious donation <j>to one who is worthy of it.
Now that you've seen the sage who has crossed over, <j>madam,
make merit for the sake of future happiness!"

15 With unwavering confidence in him,
she presented her religious donation <j>to one who is worthy of it.
After seeing the sage who had crossed over, <j>the brahmin lady
made merit for the sake of future happiness.

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6.4 — WITH BAKA THE DIVINITY

✦

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

2 Now at that time Baka the Divinity had the following harmful misconception: "This is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

3 Then the Buddha knew Baka the Divinity's train of thought. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that realm of divinity.

4 Baka the Divinity saw the Buddha coming off in the distance and said to him, "Come, good fellow! Welcome, good fellow! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is whole, this is not liable to pass away. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

5 When he had spoken, the Buddha said to him, "Alas, Baka the Divinity is lost in ignorance! Alas, Baka the Divinity is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and liable to pass away, he says is permanent, everlasting, eternal, whole, and not

liable to pass away. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn.

5.2 And although there is another escape beyond this, he says that there's no other escape beyond this."

6 "Gotama, we seventy-two merit-makers <j>are now wielders of power,
having passed beyond rebirth and old age.
This is our last rebirth as the Divinity, <j>O knowledge master.
And now many people pray to us."

7 "But, Baka, the lifespan here is short, not long,
though you think it's long.
A hundred thousand times a hundred million years—
I understand your lifespan, Divinity."

8 "I am the blessed one of infinite vision,
who has gone beyond rebirth and old age and sorrow.
What was my past practice of precept and observance?
Explain to me so that I may understand."

9 "You gave drink to many humans
who were oppressed by thirst and heat.
That's your past practice of precept and observance.
I recollect it like one who has wakened from sleep.

10 When people at Deer River Bank were seized,
you released the captives as they were led away.
That's your past practice of precept and observance.
I recollect it like one who has wakened from sleep.

11 When a boat on the Ganges River was seized
by a fierce dragon desiring human flesh,
you freed it wielding mighty force.
That's your past practice of precept and observance.
I recollect it like one who has wakened from sleep.

12 I used to be your footman named Kappa.
You thought he was intelligent and loyal.
That's your past practice <j>of precept and observance.
I recollect it like one who has wakened from sleep."

13 "You certainly understand this lifespan of mine.
And others, too, you know; <j>that's why you're the Buddha.
And that's why your blazing glory
lights up even the realm of divinity."

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6.5 — A CERTAIN DIVINITY

✦

1 At Sāvatthī.

2 Now at that time a certain divinity had the following harmful misconception: “No ascetic or brahmin can come here!”

3 Then the Buddha knew that divinity’s train of thought. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that realm of divinity. Then the Buddha sat cross-legged in the air above that divinity, having entered upon the fire element.

4 Then Venerable Mahāmoggallāna thought, “Where is the Buddha staying at present?” With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that divinity, having entered upon the fire element.

4.2 Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that realm of divinity. Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that divinity, having entered upon the fire element.

5 Then Venerable Mahākassapa … positioned himself in the south …

6 Venerable Mahākappina … positioned himself in the west …

7 Venerable Anuruddha … positioned himself in the north, below the Buddha, sitting cross-legged in the air above that divinity, having entered upon the fire element.

8 Then Mahāmoggallāna addressed that divinity in verse:

9 “Reverend, do you still have the same view
that you had in the past?
Or do you see the radiance
surpassing the realm of divinity?”

10 “Good fellow, I don’t have that view
that I had in the past.
I see the radiance
surpassing the realm of divinity.
So how could I say today
that I am permanent and eternal?”

11 Having inspired a sense of awe in the Divinity, as easily as a strong person would extend or contract their arm, the Buddha vanished from the realm of divinity and reappeared in Jeta’s Grove.

12 Then that divinity addressed a member of his retinue, “Please, good fellow, go up to Venerable Mahāmoggallāna and say to him: ‘Moggallāna my good fellow, are there any other disciples of the Buddha who have power and might comparable to the worthies Moggallāna, Kassapa, Kappina, and Anuruddha?’”

13 “Yes, good fellow,” replied that retinue member. He went to Moggallāna and asked as instructed.

14 Then Mahāmoggallāna addressed that member of the retinue of Divinity in verse:

15 “There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power, <j>expert in encompassing minds,
they’re perfected ones with defilements ended.”

16 Then that member of the retinue of Divinity, having approved and agreed with what Mahāmoggallāna said, went to that divinity and said to him, “Good fellow, Venerable Mahāmoggallāna said this:

17 ‘There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power, <j>expert in encompassing minds,
they’re perfected ones with defilements ended.’”

18 That is what that member of the retinue of Divinity said. Satisfied, that divinity approved what the member of his retinue said.

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6.6 — THE NEGLIGENT DIVINITY

✦

1 At Sāvatthī.

2 Now at that time the Buddha had gone into retreat for the day's meditation.

3 Then the independent divinities Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. But Subrahmā said to Suddhāvāsa, "Good fellow, it's the wrong time to pay homage to the Buddha. He has gone into retreat for the day's meditation. But such-and-such realm of divinity is successful and prosperous, while the divinity living there is negligent. Come, let's go to that realm of divinity and inspire awe in that divinity!"

4 "Yes, good fellow," replied Suddhāvāsa.

5 Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that realm of divinity.

6 That divinity saw those divinities coming off in the distance and said to them, "Well now, good fellows, where have you come from?"

7 "Good fellow, we've come from the presence of the Blessed One, the perfected one, the fully awakened Buddha. Shouldn't you go to attend on that Blessed One?"

8 When they had spoken, that divinity refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā, “Good fellow, can’t you see that I have such psychic power?”

9 “I see that, good fellow.”

10 “Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?”

11 Then Subrahmā multiplied himself two thousand times and said to that divinity, “Good fellow, can’t you see that I have such psychic power?”

12 “I see that, good fellow.”

13 “That Buddha has even more psychic power and might than you or me. Shouldn’t you go to attend on that Blessed One?”

14 Then that divinity addressed Subrahmā in verse:

15 “There are three hundreds of phoenixes, <j>four of swans,
and five of tigerhawks. <j>To he who practiced absorption
belongs this palace; it shines, Divinity,
lighting up the northern quarter!”

16 “So what if your palace shines,
lighting up the northern quarter?
A clever person, seeing the strife in form,
its chronic trembling, takes no pleasure in it.”

17 Then after inspiring awe in that divinity, the independent divinities Subrahmā and Suddhāvāsa vanished right there. And after some time that divinity went to attend on the Buddha.

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6.7 — ABOUT KOKĀLIKA

✦

1 At Sāvatthī.

2 Now at that time the Buddha had gone into retreat for the day's meditation. Then the independent divinities Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

3 Then Subrahmā spoke this verse about the mendicant Kokālika in the Buddha's presence:

4 "What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
is an ordinary person, shrouded."

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6.8 — ABOUT KATAMORAKATISSAKA

✦

1 At Sāvatthī.

2 Now at that time the Buddha had gone into retreat for the day's meditation. Then the independent divinities Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

3 Then Suddhāvāsa spoke this verse about the mendicant Katamorakatissaka in the Buddha's presence:

4 "What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
is an ignoramus, shrouded."

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6.9 — WITH THE DIVINITY TUDU

✦

1 At Sāvatthī.

2 Now at that time the mendicant Kokālika was sick, suffering, gravely ill.

3 Then, late at night, the glorious independent divinity Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him, "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks."

4 "Who are you, reverend?"

5 "I am Tudu the independent divinity."

6 "Didn't the Buddha declare you a non-returner? So what then are you doing back here? See how far you have strayed!"

7 "A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

8 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.

9 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.

10 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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6.10 — WITH KOKĀLIKA

✦

1 At Sāvatthī.

2 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.”

3 When this was said, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

4 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.”

5 For a second time, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

6 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.”

7 For a third time, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

8 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.

8.2 Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

9 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."

10 That is what the divinity Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

11 Then, when the night had passed, the Buddha told the mendicants all that had happened.

13 When he said this, one of the mendicants said to the Buddha, "Sir, how long is the lifespan in the Pink Lotus hell?"

14 "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."

15 "But sir, is it possible to give a simile?"

16 "It's possible," said the Buddha.

17 “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.

18 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.

18.2 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.

19 The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

20 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

21 “A person is born
with an axe in their mouth.
A fool cuts themselves with it
when they say bad words.

22 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.

23 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.

24 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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6.11 — WITH SANAṄKUMĀRA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the bank of the Serpentine River.

2 Then, late at night, the glorious divinity Sanaṅkumāra, lighting up the entire Serpentine riverbank, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

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

4 That is what the divinity Sanaṅkumāra said, and the Teacher concurred. Then the divinity Sanaṅkumāra, knowing that the Teacher concurred, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

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6.12 — ABOUT DEVADATTA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

2 Then, late at night, the glorious divinity Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and spoke this verse in the Buddha's presence:

3 "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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6.13 — AT ANDHAKAVINDA

✦

1 At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

2 Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

3 Then, late at night, the glorious divinity Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

4 "One should frequent secluded lodgings,
and practice to be released from fetters.
If you don't find enjoyment there,
live in the Saṅgha, self-protected and mindful.

5 Walking for alms from family to family,
with senses guarded, alert and mindful.
One should frequent secluded lodgings,
free of fear, freed in the fearless.

6 Where dreadful reptiles slither,
where the lightning flashes and the heavens thunder
in the dark of the night;
there meditates a mendicant, free of goosebumps.

7 For this is ever seen by me,
it isn't just the testament of hearsay.
Within a single spiritual dispensation
there are a thousand conquerors of Death.

8 And of trainees, more than five hundred,
and ten times ten tens,
are all stream-enterers,
freed from rebirth in the animal realm.

9 And as for the rest of folk
who I think have shared in merit—
I couldn't even number them,
for fear of speaking falsely."

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6.14 — ABOUT ARUṆAVATĪ

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī. There he addressed the mendicants, "Mendicants!"

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

3 "Once upon a time, mendicants, there was a king named Aruṇavā. He had a capital named Aruṇavatī. Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by Aruṇavatī. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

4 Then the Buddha Sikhī addressed the mendicant Abhibhū, 'Come, brahmin, let's go to one of the realms of divinity until it's time for our meal.'

5 'Yes, sir,' replied Abhibhū. Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that realm of divinity.

6 Then the Buddha Sikhī addressed the mendicant Abhibhū, 'Brahmin, teach the Dhamma as you feel inspired for that divinity, his assembly, and the members of his retinue.'

7 'Yes, sir,' replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk.

8 But the Divinity, his assembly, and his retinue complained, grumbled, and objected, 'Oh lord, how incredible, how amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?'

9 Then the Buddha Sikhī addressed the mendicant Abhibhū, ‘Brahmin, the Divinity, his assembly, and his retinue are complaining that a disciple teaches Dhamma in the presence of the Teacher. Well then, brahmin, stir them up even more!’

10 ‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible.

11 And the Divinity, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘Oh lord, how incredible, how amazing! The ascetic has such psychic power and might!’

12 Then Abhibhū said to the Buddha Sikhī, ‘Sir, I recall having said this in the middle of the Saṅgha: “Standing in the realm of divinity, I can make my voice heard throughout the thousandfold galaxy.”’

13 ‘Now is the time, brahmin! Now is the time, brahmin! Standing in the realm of divinity, make your voice heard throughout the thousandfold galaxy.’

14 ‘Yes, sir,’ replied Abhibhū. Standing in the realm of divinity, he spoke this verse:

15 ‘Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
as an elephant a hut of reeds.

16 Whoever shall meditate diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.’

17 Having inspired that divinity, his assembly, and his retinue with a sense of awe, as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished from that realm of divinity and appeared in Aruṇavatī.

18 Then the Buddha Sikhī addressed the mendicants, ‘Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a realm of divinity?’

19 ‘We did, sir.’

20 ‘But what exactly did you hear?’

21 ‘This is what we heard, sir:

22 “Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
as an elephant a hut of reeds.

23 Whoever shall meditate diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.”

24 That’s what we heard, sir.’

25 ‘Good, good, mendicants! It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a realm of divinity.’”

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

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6.15 — FULL EXTINGUISHMENT

✦

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.

2 Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

3 These were the Realized One’s last words.

4 Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

5 Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption.

5.2 Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became

fully extinguished.

6 When the Buddha was fully quenched, along with the full extinguishment, the divinity Sahampati spoke this verse:

7 “All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha was fully quenched.”

8 When the Buddha was fully quenched, Sakka, lord of gods, spoke this verse:

9 “Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss.”

10 When the Buddha was fully quenched, Venerable Ānanda spoke this verse:

11 “Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
was fully quenched.”

12 When the Buddha was fully quenched, Venerable Anuruddha spoke this verse:

13 “There was no more breathing
for the unaffected one of steady heart.
Imperturbable, committed to peace,
the Clear-eyed One was fully quenched.

14 He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

18 The Linked Discourses on the Divinity are complete.

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7.1 — WITH DHANAÑJĀNĪ

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the wife of a certain brahmin of the Bhāradvāja clan, a brahmin lady named Dhanañjānī, was devoted to the Buddha, the teaching, and the Saṅgha. Once, while she was bringing her husband his meal, she tripped and expressed this heartfelt sentiment three times:

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

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

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

6 When she said this, the brahmin said to Dhanañjānī:

7 "That'd be right. For the slightest thing this lowlife woman praises that shaven ascetic. Right now, lowlife woman, I'm going to refute your teacher's doctrine!"

8 "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—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha. But anyway, you should go. When you've gone you'll understand."

9 Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

10 “When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing
whose killing you approve?”

11 “When anger’s slain you sleep at ease.
When anger’s slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O brahmin.
The noble ones praise its killing,
for when it’s slain there is no sorrow.”

12 When he said this, the brahmin said to the Buddha, “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. May I receive the going forth, the ordination in the worthy Gotama’s presence?”

13 And the brahmin received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Bhāradvāja, 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.

14 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 Bhāradvāja became one of the perfected.

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7.2 — WITH BHĀRADVĀJA THE RUDE

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 The brahmin Bhāradvāja the Rude heard a rumor that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

3 "What do you think, brahmin? Do friends and colleagues, relatives and kin, and guests still come to visit you?"

4 "Sometimes they do, worthy Gotama."

5 "Do you then serve them with fresh and cooked foods and savories?"

6 "Sometimes I do."

7 "But if they don't accept it, brahmin, who does it belong to?"

8 "In that case it still belongs to me."

9 "In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don't accept it. It still belongs to you, brahmin, it still belongs to you!

10 Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it. But we neither eat your food nor do we have a reaction to it. It still belongs to you, brahmin, it still belongs to you!"

11 "The king and his retinue believe of the worthy Gotama, 'the ascetic Gotama is a perfected one'. And yet he still gets angry."

12 "Whence anger for one free of anger,
tamed, living justly,
freed by right knowledge,
peaceful and unaffected?

13 When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

14 When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

15 People inexpert in the teaching
consider one who heals both
oneself and the other
to be a fool."

16 When he had spoken, Bhāradvāja the Rude said to the Buddha, "Excellent, worthy Gotama! … I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth,

the ordination in the worthy Gotama's presence?"

17 And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja the Rude, 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 Bhāradvāja became one of the perfected.

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7.3 — WITH BHĀRADVĀJA THE FIEND

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bhāradvāja the Fiend heard a rumor to the effect that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words.

2 But when he said this, the Buddha kept silent.

3 Then Bhāradvāja the Fiend said to the Buddha, "You're beaten, ascetic, you're beaten!"

4 "'Ha! I won!' thinks the fool,
when speaking with harsh words.
The victory for one who understands
is that very endurance.

5 When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

6 When you know that the other is angry,
you act for the good of both
yourself and the other

if you're mindful and stay calm.

7 People inexpert in Dhamma
consider one who heals both
oneself and the other
to be a fool."

8 When he had spoken, Bhāradvāja the Fiend said to the Buddha, "Excellent, worthy Gotama! ..." ... And Venerable Bhāradvāja became one of the perfected.

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7.4 — WITH BHĀRADVĀJA THE BITTER

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bhāradvāja the Bitter heard a rumor that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and stood silently to one side.

2 Then the Buddha, knowing Bhāradvāja the Bitter's train of thought, addressed him in verse:

3 "Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind."

4 When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha, "Excellent, worthy Gotama! ..." ... And Venerable Bhāradvāja became one of the perfected.

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7.5 — HARMLESS

✦

1 At Sāvatthī.

2 Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side and said, “I am Harmless, worthy Gotama, I am Harmless!”

4 “If you were really like your name,
then you’d be Harmless.
But a truly harmless person
does no harm by way of
body, speech, or mind;
they don’t harm anyone else.”

5 When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha, “Excellent, worthy Gotama! …” … And Venerable Bhāradvāja the Harmless became one of the perfected.

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7.6 — WITH BHĀRADVĀJA OF THE MATTED HAIR

✦

1 At Sāvatthī.

2 Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

4 "Tangled within, tangled without:
these people are tangled in tangles.
I ask you this, Gotama:
who can untangle this tangle?"

5 "A wise person grounded in ethics,
developing the mind and wisdom,
a keen and alert mendicant—
they can untangle this tangle.

6 Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they have untangled the tangle.

7 Where name and form
cease with no residue left behind;
as well as impingement and perception of form:

it's here this tangle is cut."

8 When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha, "Excellent, worthy Gotama! ..." ... And Venerable Bhāradvāja became one of the perfected.

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7.7 — WITH BHĀRADVĀJA THE PURE

✦

1 At Sāvatthī.

2 Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side, and spoke this verse in his presence:

4 “No brahmin in the world is ever purified
even though he’s ethical and mortifies himself.
But one accomplished in knowledge and conduct
is purified, not these other commoners.”

5 “Even one who mutters many prayers
is no brahmin by birth
if they’re filthy and corrupt within,
supporting themselves by fawning.

6 Regardless of whether you’re an aristocrat,
a brahmin, peasant, menial, <j>or a corpse-worker or scavenger—
if you’re energetic and resolute,
always staunchly vigorous,
you’ll attain ultimate purity.
Know that for a fact, brahmin.”

7 When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha, “Excellent, worthy Gotama …” … And Venerable Bhāradvāja became one of the perfected.

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7.8 — WITH BHĀRADVĀJA THE FIRE-WORSHIPER

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshiper, who thought, "I will serve the sacred flame! I will perform the fire sacrifice!"

3 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Wandering indiscriminately for almsfood in Rājagaha, he approached Bhāradvāja the Fire-Worshiper's home and stood to one side.

4 Bhāradvāja the Fire-Worshiper saw him standing for alms and addressed him in verse:

5 "One who's accomplished in the three knowledges,
of good birth and ample learning,
accomplished in knowledge and conduct
may enjoy this milk-rice."

6 "Even one who mutters many prayers
is no brahmin by birth
if they're filthy and corrupt within,
with a following gained by fawning.

7 One who knows their past lives,
sees heaven and places of loss,
and has attained the ending of rebirth,
is a sage of perfect insight.

8 Because of these three knowledges
a brahmin is a master of the three knowledges.
Accomplished in knowledge and conduct,
they may enjoy this milk-rice."

9 "May the worthy Gotama eat! The worthy one is a brahmin."

10 "Food enchanted by a verse isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas cast aside things enchanted with verses.
Since there is such a principle, brahmin, <j>that's how they live.

11 Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

12 When he had spoken, the brahmin Bhāradvāja the Fire-Worshiper said to the Buddha, "Excellent, worthy Gotama! ..." ... And Venerable Bhāradvāja the Fire-Worshiper became one of the perfected.

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7.9 — WITH BHĀRADVĀJA OF SUNDARIKĀ

✦

1 At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarikā River.

2 Now at that time the brahmin Bhāradvāja of Sundarikā was serving the sacred flame and performing the fire sacrifice on the bank of the Sundarikā.

3 Then he rose from his seat and surveyed the four quarters, wondering, "Now who might eat the leftovers of this oblation?"

4 He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the oblation in his left hand and a pitcher in the right he approached the Buddha. When he heard Bhāradvāja of Sundarikā's footsteps the Buddha uncovered his head.

5 Bhāradvāja of Sundarikā thought, "This man is shaven, he is shaven!" And he wanted to turn back.

6 But he thought, "Even some brahmins are shaven. Why don't I go to him and ask about his birth?"

7 Then the brahmin Bhāradvāja of Sundarikā went up to the Buddha, and said to him, "Sir, what are you by birth?"

8 "Don't ask about birth, ask about conduct;
for the fire of Jātaveda is born from sticks.
A steadfast sage, even though from a low class family,

is a thoroughbred checked by conscience.

9 Tamed by truth, fulfilled by taming,
a complete knowledge master <j>who has completed the spiritual journey —
that's who a sacrificer should woo,
and offer a timely oblation <j>to one worthy of a religious donation."

10 "My sacrificial offering <j>must have been well performed,
since I have met such a knowledge master!
It's because I'd never met anyone like you
that others ate the leftover oblation.

11 May the worthy Gotama eat! The worthy one is a brahmin."

12 "Food enchanted by a verse isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas cast aside things enchanted with verses.
Since there is such a principle, brahmin, <j>that's how they live.

13 Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

14 "Then, Worthy Gotama, to whom should I give the leftovers of this oblation?"

15 "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—who can properly digest these leftovers, except the Realized One

or one of his disciples. Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures."

16 So Bhāradvāja of Sundarikā dropped the leftover oblation in water that had no living creatures. And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

17 Then the brahmin Bhāradvāja of Sundarikā, shocked and awestruck, went up to the Buddha, and stood to one side. The Buddha addressed him in verse:

18 "When you're kindling the wood, brahmin,
don't imagine this is purity, for it's just external.
For those who are skilled say this is no way to purity,
when one seeks purity in externals.

19 I've given up kindling firewood, brahmin,
now I light only the inner flame.
Always blazing, always serene,
I am a perfected one leading the spiritual life.

20 Conceit, brahmin, is the burden of your pack,
anger your smoke, and lies your ashes.
The tongue is the ladle, the heart the fireplace;
a well-tamed self is a person's light.

21 The teaching is a lake, brahmin, <j>into which ethics are the stairs,
unclouded, praised by the fine to the good.
There the knowledge masters go to bathe,
and cross to the far shore with dry limbs.

22 Truth, principle, restraint, the spiritual life,
attaining divinity based on the middle, brahmin—
pay homage to the upright ones.
I declare that man one who follows the teaching."

23 When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, "Excellent, worthy Gotama ..." ... And Venerable Bhāradvāja became one of the perfected.

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7.10 — MANY DAUGHTERS

✦

1 At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen. While looking for them he went to that forest grove, where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness brought to the present. He went up to the Buddha, and recited these verses in the Buddha's presence:

3 "This ascetic mustn't have
fourteen oxen
missing for the past six days:
that's why this ascetic is happy.

4 This ascetic mustn't have
a field of sesame ruined,
with just one or two leaves:
that's why this ascetic is happy.

5 This ascetic mustn't have
rats in a vacant barn
dancing merrily:
that's why this ascetic is happy.

6 This ascetic mustn't have
carpets that for seven months
have been infested with fleas:
that's why this ascetic is happy.

7 This ascetic mustn't have
seven widowed daughters
with one or two children each:
that's why this ascetic is happy.

8 This ascetic mustn't have
a wife with sallow, blotchy skin
to wake him with a kick:
that's why this ascetic is happy.

9 This ascetic mustn't have
creditors knocking at dawn,
demanding, 'Pay up! Pay up!':
that's why this ascetic is happy."

10 "You're right, brahmin, I don't have
fourteen oxen
missing for the past six days:
that's why I'm happy, brahmin.

11 You're right, brahmin, I don't have
a field of sesame ruined,
with just one or two leaves:
that's why I'm happy, brahmin.

12 You're right, brahmin, I don't have
rats in a vacant barn
dancing merrily:
that's why I'm happy, brahmin.

13 You're right, brahmin, I don't have
carpets that for seven months
have been infested with fleas:
that's why I'm happy, brahmin.

14 You're right, brahmin, I don't have
seven widowed daughters
with one or two children each:
that's why I'm happy, brahmin.

15 You're right, brahmin, I don't have
a wife with blotchy, pockmarked skin
to wake me up with a kick:
that's why I'm happy, brahmin.

16 You're right, brahmin, I don't have
creditors knocking at dawn,
warning, 'Pay up! Pay up!':
that's why I'm happy, brahmin."

17 When he had spoken, the brahmin said to the Buddha, "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. May I receive the going forth, the ordination in the worthy Gotama's presence?"

18 And the brahmin received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, 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.

19 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 Bhāradvāja became one of the perfected.

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7.11 — WITH BHĀRADVĀJA THE FARMER

✦

1 So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa.

2 Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

3 Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side.

4 Bhāradvāja the Farmer saw him standing for alms and said to him, "I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat."

5 "I too plough and sow, brahmin, and then I eat."

6 "I don't see the worthy Gotama with a yoke or plow or plowshare or goad or oxen, yet he says: 'I too plough and sow, brahmin, and then I eat.'"

7 Then Bhāradvāja the Farmer addressed the Buddha in verse:

8 "You claim to be a farmer,
but I don't see you farming.
Tell me how you're a farmer when asked:
how am I to recognize your farming?"

9 “Faith is my seed, fervor my rain,
and wisdom is my yoke and plough.
Conscience is my draft-pole, mind my strap,
mindfulness my plowshare and goad.

10 Guarded in body and speech,
I restrict my intake of food.
I use truth as my scythe,
and gentleness is my release.

11 Energy is my harnessed beast,
transporting me to sanctuary from the yoke.
Without turning back, it goes
to where there is no sorrow.

12 That’s how to do the farming
that has freedom from death as its fruit.
When you finish this farming
you’re released from all suffering.”

13 “May the worthy Gotama eat! The worthy one is a farmer. For the worthy Gotama does the farming that has freedom from death as its fruit.”

14 “Food enchanted by a verse isn’t fit for me to eat.
That’s not the principle of those who see, brahmin.
The Buddhas cast aside things enchanted with verses.
Since there is such a principle, brahmin, <j>that’s how they live.

15 Serve with other food and drink
the consummate one, the great seer,
with defilements ended and remorse stilled.

For he is the field for the seeker of merit."

16 When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha, "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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7.12 — WITH UDAYA

✦

1 At Sāvatthī.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya. Then Udaya filled the Buddha's bowl with rice. The next day … Udaya again filled the Buddha's bowl with rice.

3 But when he had filled the Buddha's bowl on the third day, he said to the Buddha, "This ascetic Gotama is such a drag! He keeps coming back again and again!"

4 "Again and again, they sow the seed;
again and again, the king of the heavens sends rain;
again and again, farmers plough the field;
again and again, grain is produced for the nation.

5 Again and again, the beggars beg;
again and again, the donors give.
Again and again, when the donors have given,
again and again, they take their place in heaven.

6 Again and again, dairy farmers milk;
again and again, a calf cleaves to its mother;
again and again, oppressing and intimidating,
that dullard returns to the womb again and again.

7 Again and again, you're reborn and die;
again and again, you get carried to a charnel ground.
But when they've gained the path <j>for no further rebirth,
one of vast wisdom is not reborn again and again."

8 When he had spoken, the brahmin Udaya said to the Buddha, "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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7.13 — WITH DEVAHITA

✦

1 At Sāvatthī.

2 Now at that time the Buddha was afflicted by winds. Venerable Upavāṇa was his carer.

3 Then the Buddha said to Upavāṇa, "Go on then, Upavāṇa, find some hot water for me."

4 "Yes, sir," replied Upavāṇa. He robed up, and, taking his bowl and robe, went to the home of the brahmin Devahita, and stood silently to one side.

5 Devahita saw him standing there and addressed him in verse:

6 "Silent stands the worthy one,
shaven, wrapped in his outer robe.
What do you want? What are you looking for?
What have you come here to ask for?"

7 "The perfected one, the Holy One in the world,
the sage is afflicted by winds.
If there's hot water,
give it to the sage, brahmin.

8 I wish to bring it to the one
who is esteemed by the estimable,
honored by the honorable,
venerated by the venerable."

9 Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāṇa with a jar of molasses.

10 Then Venerable Upavāṇa went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha. Then the Buddha's illness died down.

11 Then the brahmin Devahita 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 addressed the Buddha in verse:

12 "Where should you give an available gift?
Where is a gift very fruitful?
How does one who is donating
ensure the success of their religious donation?"

13 "One who knows their past lives,
sees heaven and places of loss,
and has attained the ending of rebirth,
is a sage of perfect insight.

14 Here you should give an available gift;
what's given here is very fruitful.
That's how a sponsor of sacrifices
ensures the success of their religious donation."

15 When he had spoken, the brahmin Devahita said to the Buddha, "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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7.14 — A WELL-TO-DO BRAHMIN

✦

1 At Sāvatthī.

2 Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Brahmin, why are you so shabby, wearing a shabby cloak?”

4 “Worthy Gotama, I have four sons. At their wives’ bidding they expelled me from my house.”

5 “Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

6 ‘I was overjoyed when they were born,
and wished prosperity for them.
But at their wives’ bidding they chased me out,
like hounds after hogs.

7 It turns out they’re wicked, those nasty men,
though they called me their dear old Dad.
They’re monsters in the shape of sons,
throwing me out as I’ve grown old.

8 Like an old, useless horse
led away from its fodder,
the elderly father of those kids

begs for alms at others' homes.

9 Even my staff is better
than those disobedient sons,
for it wards off a wild bull,
and even a wild dog.

10 It goes before me in the dark;
in deep waters it finds a footing.
By the wonderful power of this staff,
when I stumble, I stand firm again.'"

11 Having memorized those verses in the Buddha's presence, the brahmin recited them to his sons when they were all seated in the council hall with a large crowd. ...

17 Then the brahmin's sons led him back home, bathed him, and each clothed him with a fine pair of garments. Then the brahmin, taking one pair of garments, 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:

18 "Worthy Gotama, we brahmins seek a fee for our tutor. May the worthy Gotama please accept my tutor's fee!" So the Buddha accepted it out of sympathy. Then the well-to-do brahmin said to the Buddha, "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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7.15 — STUCK-UP

✦

1 At Sāvatthī.

2 Now at that time a brahmin named Stuck-Up was residing in Sāvatthī. He didn't bow to his mother or father, his tutor, or his oldest brother. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

3 Then Stuck-Up thought, "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I approach him? If he speaks to me, I'll speak to him. But if he doesn't speak, neither will I."

4 Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side. But the Buddha didn't speak to him.

5 Then Stuck-Up thought, "This ascetic Gotama knows nothing!" And he wanted to go back from there right away.

6 Then the Buddha, knowing Stuck-Up's train of thought, addressed him in verse:

7 "It's not good to foster conceit
if you want what's good for you, brahmin.
You should foster the goal
which brought you here."

8 Then Stuck-Up thought, "The ascetic Gotama knows my mind!" He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Worthy Gotama, I am Stuck-

Up! I am Stuck-Up!"

9 Then that assembly was stunned: "Oh lord, how incredible, how amazing! This brahmin Stuck-Up doesn't bow to his mother or father, his tutor, or his oldest brother. Yet he shows such utmost deference to the ascetic Gotama!"

10 Then the Buddha said to the brahmin Stuck-Up, "Enough, brahmin. Get up, and take your own seat. For your mind has confidence in me."

11 Then Stuck-Up took his seat and said to the Buddha:

12 "Regarding whom should you not be conceited?
Who should you respect?
Who should you esteem?
Who is it good to venerate properly?"

13 "Your mother and father,
and also your oldest brother,
with tutor as fourth.
Regarding these you should not be conceited.
They are who you should respect.
They are who you should esteem.
And they're who it's good to venerate properly.

14 And when with bent knee, not stiff with conceit,
show supreme reverence for
the perfected ones—cooled,
their task complete, free of defilements."

15 When he had spoken, the brahmin Stuck-Up said to the Buddha, “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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7.16 — THE CONTRAPHILE

✦

1 At Sāvatthī.

2 Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvatthī.

3 Then Contraphile thought, "Why don't I go to the ascetic Gotama and contradict everything he says?"

4 At that time the Buddha was walking mindfully in the open air.

5 Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking, "Ascetic, preach the Dhamma."

6 "Fine words aren't easy to understand
by a lover of contradiction,
whose mind is tainted
and full of aggression.

7 But when you've dispelled aggression,
and your suspicious mind,
and you've got rid of resentment,
then you'll understand fine words."

8 When he had spoken, the brahmin Contraphile 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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7.17 — THE BUILDER

✦

1 At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time the brahmin Bhāradvāja the Builder was having some building work done in that jungle thicket. He saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness brought to the present.

3 Seeing this, it occurred to him, "I enjoy having this building work done here in the jungle. I wonder what the ascetic Gotama enjoys having done?"

4 Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

5 "What kind of works are done by you,
a mendicant in the sal jungle?
How do you find enjoyment
alone in the wilderness, Gotama?"

6 "There's nothing I need do in the jungle;
my jungle's cut at the root, it's withered away.
Free of snarls and thorns in the jungle,
I enjoy solitude, having given up discontent."

7 When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha, "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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7.18 — COLLECTING FIREWOOD

✦

1 At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

2 Then several students, pupils of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness brought to the present. Seeing this, they went up to Bhāradvāja and said to him, "Please sir, you should know this. In such-and-such forest grove the ascetic Gotama is sitting down cross-legged, his body set straight, and mindfulness brought to the present."

3 Then Bhāradvāja together with those young students went to that forest grove where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness brought to the present.

4 He went up to the Buddha and addressed him in verse:

5 "Deep in the jungle so full of terrors,
you've plunged into the empty, desolate wilderness.
Still, steady, and graceful:
how beautifully you meditate, mendicant!

6 Where there is no song or music,
a lonely sage resorts to the wilderness.
This strikes me as an amazing thing,
that you dwell so joyfully alone in the jungle.

7 I suppose you wish to be reborn in the company
of the supreme world-sovereign <j>of the Third Heaven.
Is that why you resort to the desolate wilderness,
to practice fervor for attaining divinity?”

8 “Any wishes and hopes that are always attached
to the many and various realms—
the prayers sprung from the root of unknowing—
I’ve eliminated them all down to the root.

9 So I’m wishless, unattached, uninvolved;
amongst all things, my vision is clear.
I’ve attained the state of grace, <j>the supreme awakening;
I meditate alone, brahmin, and self-assured.”

10 When he had spoken, Bhāradvāja 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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7.19 — THE BRAHMIN WHO PROVIDED FOR HIS MOTHER

✦

1 At Sāvatthī.

2 Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, I seek alms by legitimate means, which I use to provide for my mother and father. In doing so, am I doing my duty?"

4 "Indeed, brahmin, in so doing you are doing your duty. Whoever seeks alms by legitimate means, and uses them to provide for their mother and father brims with much merit.

5 A mortal provides for their mother
and father by legitimate means;
because they serve
their parents like this,
they're praised in this life by the astute,
and they depart to rejoice in heaven."

6 When he said this, the brahmin who provided for his mother 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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7.20 — AN ALMSMAN

✦

1 At Sāvatthī.

2 Then a brahmin almsman went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Worthy Gotama, both you and I are almsmen. What, then, is the difference between us?"

4 "You don't become an almsman
just by begging alms from others.
One who has undertaken domestic duties
has not yet become a mendicant.

5 But one living a spiritual life
who has banished both merit and evil,
and wanders having appraised the world,
is said to be a mendicant."

6 When he had spoken, the brahmin almsman 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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7.21 — WITH SAṄGĀRAVA

✦

1 At Sāvatthī.

2 Now at that time there was a brahmin named Saṅgārava staying in Sāvatthī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at daybreak and dusk. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

3 He 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 said to him, "Sir, there is a brahmin named Saṅgārava staying in Sāvatthī. He practices purification by water, believing in purification by water. He lives devoted to ritual bathing at daybreak and dusk. Please visit him at his home out of sympathy." The Buddha consented with silence.

4 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out. Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him.

5 When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, "Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at daybreak and dusk?"

6 “Yes, worthy Gotama.”

7 “But brahmin, for what reason do you practice purification by water?”

8 “It’s because, Worthy Gotama, whatever bad deeds I’ve done during the day I rinse off by bathing at dusk; and whatever bad deeds I’ve done during the night, I rinse off by bathing at dawn. That’s the reason why I practice purification by water.”

9 “The teaching is a lake, brahmin, <j>into which ethics are the stairs,
unclouded, praised by the fine to the good.
There the knowledge masters go to bathe,
and cross to the far shore with dry limbs.”

10 When he had spoken, Saṅgārava 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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7.22 — AT KHOMADUSSA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms. Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down.

3 Then the Buddha approached that council. The brahmins and householders saw the Buddha coming off in the distance, and said, "Who are these shavelings, these fake ascetics? Don't they understand the council rules?"

4 Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

5 "If good people are not present it is no true council;
and those whose speak against principle <j>are not good people.
Having given up greed, hate, and delusion,
speakers of principle are good people."

6 When he had spoken, the brahmins and householders of Khomadussa said to the Buddha, "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.

6.2 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."

10 The Linked Discourses with Brahmins are complete.

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8.1 — RENOUNCED

✦

1 So I have heard. At one time Venerable Vaṅgīsa was staying near Aḷavī, at Aḷavī's premier shrine, together with his mentor, Venerable Nigrodhakappa.

2 Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling.

3 Then several women dressed in all their finery went to the monastery at Aḷavī's premier shrine in order to inspect the dwelling. When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind.

4 Then he thought, "It's my loss, my misfortune, that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don't I do it myself?"

5 Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

6 "Now that I've renounced
the lay life for homelessness,
I'm overrun
by the rude thoughts of the Dark One.

7 Even if a thousand warrior chiefs and great archers,
well trained, with strong bows,
were to completely surround me;

I would never flee.

8 And even if women come,
many more than that,
they won't bother me,
for I stand firm in the teaching.

9 I heard with my own ears
from the Buddha, Kinsman of the Sun,
about the path going to extinguishment;
that's what delights my mind.

10 Wicked One, if you come near me
as I meditate like this,
I'll make sure that you, Death,
won't even see the path I take."

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8.2 — DISSATISFACTION

✦

1 At one time Venerable Vaṅgīsa was staying near Aḷavī, at Aḷavī's premier shrine, together with his mentor, Venerable Nigrodhakappa.

2 Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from almsround, he would enter his dwelling and not emerge for the rest of that day, or the next.

3 And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

4 Then he thought, "It's my loss, my misfortune, that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don't I do it myself?"

5 Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

6 "Giving up desire and discontent,
along with all thoughts of domestic life,
they wouldn't get snarled in anything;
unsnarled, undesiring: that's a real mendicant.

7 Whatever here is included in form—
on earth, in the sky, or in planet's deep—
wears out, it is all impermanent:
the self-examined live having comprehended this.

8 People are bound to their attachments,
to impingement of the seen and heard, <j>and to what is thought.
Unstirred, dispel desire for these things;
for one called ‘a sage’ does not cling to them.

9 Trapped in the sixty wrong views, <j>full of their own opinions,
ordinary people are fixed in wrong principles.
But that mendicant wouldn’t join a sect,
still less would they utter lewd speech.

10 Proficient, long serene,
free of deceit, alert, without envy,
the sage has reached the state of peace;
quenched, he awaits his time.”

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8.3 — GOOD-HEARTED

✦

1 At one time Venerable Vaṅgīsa was staying near Aḷavī, at Aḷavī's premier shrine, together with his mentor, Venerable Nigrodhakappa.

2 Now at that time Venerable Vaṅgīsa looked down upon other good-hearted mendicants because of his own eloquence.

3 Then he thought, "It's my loss, my misfortune, that I look down on other good-hearted mendicants because of my own eloquence."

4 Then, on the occasion of arousing remorse in himself, he recited these verses:

5 "Give up conceit, Gotama!
Completely abandon the different kinds of conceit!
Besotted with the different kinds of conceit,
you've had regrets for a long time.

6 Smeared by smears and slain by conceit,
people fall into hell.
When people slain by conceit are reborn in hell,
they grieve for a long time.

7 But a mendicant who practices rightly,
a path-victor, never grieves.
They enjoy happiness and a good reputation,
and they rightly call him a 'Seer of Truth'.

[8] So being not hard-hearted, but energetic,
with hindrances given up, pure;
and having completely given up conceit,
the one who makes an end with knowledge is assuaged."

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8.4 — WITH ĀNANDA

✦

1 At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms with Venerable Vaṅgīsa as his second monk.

3 And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind. Then he addressed Ānanda in verse:

4 "I've got a burning desire for pleasure;
My mind is on fire!
Please, out of compassion, Gotama,
tell me how to quench the flames."

5 "Your mind is on fire
because of a perversion of perception.
Turn away from the feature of things
that's attractive, provoking lust.

6 See all conditioned phenomena as alien,
as suffering and not-self.
Extinguish the great fire of lust,
don't burn up again and again.

7 With mind unified and serene,
meditate on the ugly aspects of the body.
With mindfulness immersed in the body,
be full of disillusionment.

8 Meditate on the signless,
give up the underlying tendency to conceit;
and when you comprehend conceit,
you will live at peace.”

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8.5 — WELL-SPOKEN WORDS

✦

1 At Sāvatthī.

2 There the Buddha addressed the mendicants, “Mendicants!”

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

4 “Mendicants, speech that has four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What four? It’s when a mendicant speaks well, not poorly; their speech is principled, not unprincipled; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6 “Good people say well-spoken words are foremost;
second, speech ought be principled, not unprincipled;
third, speak pleasantly, not unpleasantly;
and fourth, speak truthfully, not falsely.”

7 Then Venerable Vaṅgīsa 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!”

8 “Then speak as you feel inspired,” said the Buddha.

9 Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

10 “Speak only those words
that do not hurt yourself
nor harm others;
such speech is truly well spoken.

11 Speak only pleasing words,
words gladly welcomed.
Pleasing words are those
that bring nothing bad to others.

12 Truth itself is undying speech:
this is an ancient teaching.
Good people say the teaching and meaning
are grounded in truth.

13 The words spoken by the Buddha
for finding the sanctuary, extinguishment,
for making an end of suffering:
this really is the best kind of speech.”

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8.6 — WITH SĀRIPUTTA

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then Venerable Vaṅgīsa thought, "This Venerable Sāriputta is educating the mendicants. … And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I extoll him in his presence with fitting verses?"

4 Then Venerable Vaṅgīsa rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward Sāriputta, and said, "I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!"

5 "Then speak as you feel inspired," said Sāriputta.

6 Then Vaṅgīsa extolled Sāriputta in his presence with fitting verses:

7 "Deep in wisdom, intelligent,
expert in the path and what is not the path;
Sāriputta, so greatly wise,
teaches Dhamma to the mendicants.

8 He teaches in brief,
or he speaks at length.
His call, like a myna bird,
overflows with eloquence.

9 While he teaches
the mendicants listen to his sweet voice,
sounding attractive,
clear and graceful.
They listen joyfully,
their hearts elated.”

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8.7 — THE INVITATION TO ADMONISH

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish.

2 Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them: "Come now, monks, I invite you all: Is there anything I've done by way of body or speech that you would criticize?"

3 When he had spoken, Venerable Sāriputta rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said: "There is nothing, sir, that you've done by way of body or speech that we would criticize. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path.

3.2 He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later. And sir, I invite the Blessed One. Is there anything I've done by way of body or speech that you would criticize?"

4 "There is nothing, Sāriputta, that you've done by way of body or speech that I would criticize. Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, pene-

trating wisdom. A wheel-turning monarch's oldest son rightly keeps wielding the power set in motion by his father. In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me."

5 "Since it seems I have done nothing worthy of the Blessed One's criticism, is there anything these five hundred monks have done by way of body or speech that you would criticize?"

6 "There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize. For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom."

7 Then Venerable Vaṅgīsa 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!"

8 "Then speak as you feel inspired," said the Buddha.

9 Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

10 "Today, on the fifteenth day sabbath,
five hundred monks have gathered together <j>to purify their precepts.
These untroubled sages <j>have cut off their fetters and bonds,
they will not be reborn again.

11 Just as a wheel-turning monarch
surrounded by ministers
travels all around this
land girt by sea.

12 So disciples with the three knowledges,
conquerors of death,
revere the winner of the battle,
the unsurpassed caravan leader.

13 All are sons of the Blessed One—
there is no rubbish here.
I bow to the Kinsman of the Sun,
destroyer of the dart of craving.”

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8.8 — OVER A THOUSAND

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants.

2 Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then Venerable Vaṅgīsa thought, "The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I extoll him in his presence with fitting verses?"

4 Then Venerable Vaṅgīsa 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!"

5 "Then speak as you feel inspired," said the Buddha.

6 Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

7 "Over a thousand mendicants
revere the Holy One
as he teaches the immaculate Dhamma,
extinguishment, fearing nothing from any quarter.

8 They listen to the immaculate Dhamma
taught by the fully awakened Buddha;
the Buddha shines
at the fore of the mendicant Saṅgha.

9 Blessed One, your name is ‘Giant’,
seventh of the seers.
You are like a great cloud
that rains on your disciples.

10 I left my day’s meditation
out of desire to see the Teacher.
Great hero, your disciple Vaṅgīsa
bows at your feet.”

11 “Vaṅgīsa, had you previously composed these verses, or did they spring to mind in the moment?”

12 “They sprang to mind in the moment, sir.”

13 “Well then, Vaṅgīsa, speak some more spontaneously inspired verses.”

14 “Yes, sir,” replied Vaṅgīsa. Then he extolled the Buddha with some more spontaneously inspired verses, not previously composed:

15 “Having overcome Māra’s wrong path,
you wander with hard-heartedness dissolved.
See him, the liberator from bonds,
dissecting the unattached section by section.

16 You have explained in many ways
the path to cross the flood.
The Seers of Truth stand unfaltering
in the freedom from death explained by you.

17 As the bringer of light who has pierced the truth,
you've seen what lies beyond all planes.
When you saw and realized this for yourself,
you taught it first to the group of five.

18 When the Dhamma has been so well taught,
how could those who know it be negligent?
That's why, being diligent, we should always train
respectfully in the Buddha's teaching."

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8.9 — WITH KOṆḌAÑÑA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!"

3 Then Venerable Vaṅgīsa thought, "This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long absence. He bowed with his head to the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: 'I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!' Why don't I extoll him in the Buddha's presence with fitting verses?"

4 Then Venerable Vaṅgīsa 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!"

5 "Then speak as you feel inspired," said the Buddha.

6 Then Vaṅgīsa extolled Koṇḍañña in the Buddha's presence with fitting verses:

7 "The senior monk awakened after the Buddha,
Koṇḍañña, is keenly energetic.
He regularly gains

the blissful meditations of seclusion.

8 Whatever can be attained by a disciple
who does the Teacher's bidding,
he has attained it all,
through diligently training himself.

9 With great power and the three knowledges,
expert in encompassing the minds of others,
Koṇḍañña, the heir to the Buddha,
bows at the Teacher's feet."

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8.10 — WITH MOGGALLĀNA

✦

1 At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. Thereupon, with his mind, Venerable Mahāmoggallāna scrutinized whose mind was liberated and free of attachments.

2 Then Venerable Vaṅgīsa thought, "The Buddha is staying on the slopes of Isigili ... with five hundred perfected ones. Mahāmoggallāna is scrutinizing whose mind is liberated and free of attachments. Why don't I extoll him in the Buddha's presence with fitting verses?"

3 Then Venerable Vaṅgīsa 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.

5 Then Vaṅgīsa extolled Mahāmoggallāna in his presence with fitting verses:

6 "As the sage, who has gone beyond suffering,
sits upon the mountain slope,
he is revered by disciples with the three knowledges,
conquerors of death.

7 Moggallāna, of great psychic power,
encompasses with his mind,
scrutinizing their minds,
liberated, free of attachments.

8 That is how those endowed <j>with many fine qualities
revere Gotama,
the sage gone beyond suffering,
perfect in every respect.”

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8.11 — AT GAGGARĀ

✦

1 At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. But the Buddha outshone them all in beauty and glory.

2 Then Venerable Vaṅgīsa thought, “The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. And he outshines them all in beauty and glory. Why don’t I extoll him in his presence with fitting verses?”

3 Then Venerable Vaṅgīsa 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.

5 Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

6 “Like the moon on a cloudless night,
like the shining immaculate sun,
so too Aṅgīrasa, O great sage,
your glory outshines the entire world.”

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8.12 — WITH VAṄGĪSA

✦

1 At one time Venerable Vaṅgīsa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

3 "We used to wander, drunk on poetry,
village to village, town to town.
Then we saw the Buddha,
and faith arose in us.

4 He taught me Dhamma:
the aggregates, sense fields, and elements.
When I heard his teaching
I went forth to homelessness.

5 It was truly for the benefit of many
that the sage achieved awakening—
for the monks and for the nuns
who see that they've reached certainty.

6 It was so welcome for me
to be in the presence of the Buddha.
I've attained the three knowledges,
and fulfilled the Buddha's instructions.

7 I know my past lives,
my clairvoyance is purified,
I am master of three knowledges, <j>attained in psychic power,
expert in encompassing the minds of others.”

10 The Linked Discourses with Vaṅgīsa are complete.

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9.1 — SECLUSION

✦

1 So I have heard. At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the domestic life. The deity haunting that forest had sympathy for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

3 "You entered the woods desiring seclusion,
yet your mind strays to outward things.
As a person, dispel the desire for people;
then you'll be happy, free of greed.

4 Give up discontent; be mindful;
let us remind you to be mindful.
The dusty abyss is so hard to cross;
don't let sensual dust drag you down.

5 Just as a bird strewn with dirt
sheds that clingy dust with a shake;
so too, an energetic, mindful mendicant
sheds that clingy dust with a shake."

6 Impelled by that deity, that mendicant was struck with a sense of urgency.

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9.2 — APPLICATION

✦

1 At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time that mendicant went for the day's meditation, but fell asleep. The deity haunting that forest had sympathy for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

3 "Get up, mendicant! Why lie down?
What's the point in sleeping?
How can the afflicted slumber,
inflicted by an arrow strike?

4 You should amplify the faith
that led you to go forth
from the lay life to homelessness.
Don't fall under the sway of slumber."

5 "Sensual pleasures are impermanent and unstable,
but dullards still fall for them.
Among those who are bound, <j>they're free and unattached:
why bother a renunciate?

6 By removing desire and greed,
by going beyond ignorance,
that knowledge has been perfectly cleansed:

why bother a renunciate?

7 By breaking ignorance with knowledge,
by the ending of defilements,
they're sorrowless, unstressed:
why bother a renunciate?

8 Energetic, resolute,
always staunchly vigorous,
aspiring to extinguishment:
why bother a renunciate?"

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9.3 — WITH KASSAPAGOTTA

✦

1 At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a nimrod. Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

3 "A nimrod wandering the rugged hills
is unintelligent, unthinking.
It's a waste of time to advise him, mendicant;
he strikes me as a dullard.

4 He listens without understanding,
looks without seeing.
Though the teaching is spoken,
the fool doesn't get it.

5 Even if you lit ten lamps
and brought them to him, Kassapa,
he wouldn't see anything,
for he has no eyes to see."

6 Impelled by that deity, Venerable Kassapagotta was struck with a sense of urgency.

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9.4 — SEVERAL MENDICANTS SET OUT WANDERING

✦

1 At one time several mendicants were staying in the land of the Kosalans in a certain forest grove.

2 Then after completing the three months of the rainy season residence, those mendicants set out wandering. Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they spoke this verse:

3 “Dissatisfaction, <j>it seems to me today,
seeing so many vacated seats.
They were so learned, such brilliant speakers!
Where have these disciples of Gotama gone?”

4 When they had spoken, another deity replied with this verse:

5 “They’ve gone to Magadha, they’ve gone to Kosala,
and some are in the Vajjian lands.
Like deer that wander free of ties,
the mendicants live with no abode.”

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9.5 — WITH ĀNANDA

✦

1 At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time Ānanda was spending too much time persuading lay people. Then the deity haunting that forest had sympathy for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

3 "You've left for the jungle, the root of a tree,
having laid extinguishment in your heart.
Meditate, Gotama, don't be negligent!
What use is this hullabaloo to you?"

4 Impelled by that deity, Venerable Ānanda was struck with a sense of urgency.

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9.6 — WITH ANURUDDHA

✦

1 At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove.

2 Then a certain deity of the company of the thirty-three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

3 "Set your heart there,
where you used to live:
among the gods of the thirty-three,
whose every desire is granted!
At the fore of a retinue
of divine maidens, you'll shine!"

4 "Divine maidens are in a sorry state,
stuck in substantial reality.
And those beings too are in a sorry state,
who are attached to divine maidens."

5 "They don't know pleasure
who don't see the Garden of Delight!
It's the abode of lordly gods,
the glorious host of Thirty!"

6 “Fool, don’t you understand
the saying of the perfected ones:
All conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss.

7 O Penelope, weaver of the web—
there are no more abodes for me in the heavenly host.
Transmigration through births is finished,
now there’ll be no more future lives.”

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9.7 — WITH NĀGADATTA

✦

1 At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day. Then the deity haunting that forest had sympathy for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

3 "Entering the village too early,
and returning too late in the day,
Nāgadatta mixes with lay people,
sharing their joys and sorrows.

4 I'm afraid for Nāgadatta; he's reckless,
shackled to families.
May he not come under the King of Death's power,
under the sway of the terminator!"

5 Impelled by that deity, Venerable Nāgadatta was struck with a sense of urgency.

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9.8 — THE MISTRESS OF THE HOUSE

✦

1 At one time one of the monks was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time that monk had become too closely involved in the affairs of a certain family. The deity haunting that forest had sympathy for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

3 "At river banks and guest houses,
hotels and highways,
people gather to gossip about
what's going on between you and me."

4 "There are many sounds echoing
that a fervent ascetic must endure.
They ought not be dismayed by that,
for that's not what defiles you.

5 If you're startled by every little sound,
like a wind-deer in the wood,
they'll call you 'flighty minded';
and your practice won't succeed."

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9.9 — A VAJJI

✦

1 At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove.

2 Now at that time the Vajjis were holding an all-night event in Vesālī. Then that mendicant, complaining at the noise of musical instruments being beaten and played, on that occasion spoke this verse:

3 "We dwell alone in the wilderness,
like a log dumped in the forest.
On a night like this,
who's worse off than me?"

4 The deity haunting that forest had sympathy for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

5 "You dwell alone in the wilderness,
like a log dumped in the forest.
Lots of people are jealous of you,
like beings in hell of those going to heaven."

6 Impelled by that deity, that mendicant was struck with a sense of urgency.

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9.10 — RECITATION

✦

1 At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time that mendicant had previously been spending too much time rehearsing. But some time later they adhered to passivity and silence. Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

3 “Mendicant, why don’t you recite <j>passages of the teaching,
living together with other mendicants?
Hearing the teaching, one garners confidence;
and in this very life, one garners praise.”

4 “I used to be zealous for <j>passages of the teaching,
until I encountered dispassion.
When I encountered dispassion,
whatever was seen, heard, and thought,
this, good people say, is the laying down <j>by complete understanding.”

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9.11 — UNSKILLFUL THOUGHTS

✦

1 At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is, sensual, malicious, and cruel thoughts. The deity haunting that forest had sympathy for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

3 "Because of irrational application of mind,
you're consumed by your thoughts.
When you've given up irrationality,
make sure your thoughts are rational.

4 Thinking about the Teacher, the teaching,
the Saṅgha, and your own ethics,
you'll find gladness,
and rapture and bliss as well, no doubt.
And when you're full of joy,
you'll make an end to suffering."

5 Impelled by that deity, that mendicant was struck with a sense of urgency.

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9.12 — MIDDAY

✦

1 At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. The deity haunting that forest approached that mendicant and spoke this verse in their presence:

2 "In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so scary!"

3 "In the still of high noon,
when the birds have settled down,
the mighty forest itself resounds—
that strikes me as so delightful!"

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9.13 — UNDISCIPLINED FACULTIES

✦

1 At one time several mendicants were staying in the Kosalan lands in a certain forest grove. They were haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

2 The deity haunting that forest had sympathy for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

3 "The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

4 But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

5 Having raised my cupped palms to the Saṅgha,
I speak here only about certain people.
They're dregs, with no protector,
just like those who have passed away.

[6] I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

[7] Impelled by that deity, those mendicants were struck with a sense of urgency.

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9.14 — THE THIEF OF SCENT

✦

1 At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

2 Now at that time, after the meal, on their return from almsround, that mendicant plunged into a lotus pond and sniffed a pink lotus. The deity haunting that forest had sympathy for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

3 "This water flower has not been given.
When you sniff it,
this is one factor of theft.
Good fellow, you are a thief of scent!"

4 "I do not take, nor do I break;
I sniff the water flower from afar.
So how do you explain why
you call me a thief of scent?

5 Why don't you accuse someone
who does such vandalizing
as digging up the roots,
or breaking off the flowers?"

6 “I have nothing to say
to a person who is a crude vandal,
soiled like a used nappy.
You’re the one who deserves to be spoken to.

7 To the man who has not a blemish,
who is always seeking purity,
even a hair-tip of evil
seems as big as a stormcloud.”

8 “Indeed, O spirit, you understand me,
and you empathize with me.
Please speak to me again,
whenever you see something like this.”

9 “We are no dependent of yours,
nor are we your servant.
You yourself should know, mendicant,
the way that leads to a good place.”

10 Impelled by that deity, that mendicant was struck with a sense of urgency.

15 The Linked Discourses in the Forest are complete.

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10.1 — WITH INDAKA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka.

2 Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

3 "The Buddhas say that form is not the soul.
Then how does this one obtain this body?
From where do his bones and organs come?
How does this one coalesce in the womb?"

4 "First there's the zygote;
then there's the blastocyst;
from there arises the gastrula;
which produces the embryonic mass.
From that the limb buds appear,
the head hair, body hair, and nails.

5 And whatever the mother eats—
the food and drink that she consumes—
nourishes them there,
the person in the mother's womb."

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10.2 — SAKKA IN NAME ONLY

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Then a spirit who was Sakka in name only went up to the Buddha, and addressed him in verse:

3 "You've given up all ties,
and are fully freed.
It's not a good idea for you, ascetic,
to be instructing others."

4 "No matter how you explain why
people gather together, Sakka,
it's unworthy for a wise person
not to think of the other with sympathy.

5 If you instruct others
with a mind clear and confident,
your compassion and empathy
don't create attachments."

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10.3 — WITH SPIKY

✦

1 At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit.

2 Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha.

3 So Shaggy said to Spiky, "That's an ascetic."

4 "That's no ascetic, he's a faker! I'll soon find out whether he's an ascetic or a faker."

5 Then Spiky went up to the Buddha and leaned up against his body, but the Buddha pulled away.

6 Then Spiky said to the Buddha, "Are you afraid, ascetic?"

7 "No, respectable sir, I'm not afraid. But your touch is nasty."

8 "I will ask you a question, ascetic. If you don't answer me, I'll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!"

9 "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 do that to me. But anyway, ask what you wish."

10 "Where do greed and hate come from?
From where spring discontent, desire, and terror?
Where do the mind's thoughts originate,

like a crow let loose by boys."

11 "Greed and hate come from here;
from here spring discontent, desire, and terror;
here's where the mind's thoughts originate,
like a crow let loose by boys.

12 Born of affection, originating in oneself,
like prop roots sprouting from a banyan;
the many kinds of attachment to sensual pleasures
are like camel's foot creeper <j>creeping through the woods.

13 Those who understand where they come from
dispel them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn."

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10.4 — WITH MAṆIBHADDA

✦

1 At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika Shrine, the haunt of the native spirit Maṇibhadda.

2 Then the native spirit Maṇibhadda went up to the Buddha, and spoke this verse in the Buddha's presence:

3 "It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
and they are freed from enmity."

4 "It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
but they're not freed from enmity.

5 But someone whose mind delights in harmlessness,
all day and all night,
with love for all living creatures—
they have no enmity for anyone."

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10.5 — WITH SĀNU

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time a certain lay woman had a son named Sānu who had been seized by a native spirit. And as that lay woman wept, on that occasion she recited these verses:

3 "I have heard this from the perfected ones.
The native spirits will not mess with anyone
who leads the spiritual life
by observing the sabbath

4 complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.
But now today I see
native spirits messing with Sānu."

5 "What you heard from the perfected ones is right.
The native spirits will not mess with anyone
who leads the spiritual life
by observing the sabbath

6 complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.

7 When Sānu regains consciousness tell him
this saying of the native spirits:
Don't do bad deeds
either openly or in secret.

8 If you should do a bad deed,
or you're doing one now,
you won't be freed from suffering,
though you fly away and flee."

9 "Mum, they cry for the dead,
or for one who's alive but missing.
I'm alive and you can see me,
so mum, why do you weep for me?"

10 "Son, they cry for the dead,
or for one who's alive but missing.
But someone who has given up sensual pleasures
only to come back here again:
they cry for them as well,
for though still alive they're really dead.

11 My dear, you've been rescued from hot coals,
and you want to plunge right back in them!
My dear, you've been rescued from the abyss,

and you want to plunge right back there!

12 Hurry up, good luck to you!
To whom should we complain?
A valuable saved from a fire,
you want to burn again!”

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10.6 — WITH PIYAṄKARA

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching. Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

3 "Don't make a sound, Piyaṅkara!
A mendicant recites passages of the teaching.
When we understand a passage,
we can practice for our welfare.

4 Let us restrain ourselves from harming living creatures,
and speak no lying words.
We should train ourselves well in ethics,
and hopefully we'll be freed from the goblin realm."

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10.7 — WITH PUNABBASU

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

3 Then the native spirit Punabbasu's Mother soothed her little children, saying:

4 "Hush, little Uttarā!
Hush, Punabbasu!
For I want to listen to the teaching
of the Teacher, the supreme Buddha.

5 Extinguishment, the Blessed One said,
is the release from all ties.
I have a lasting love
for this teaching.

6 In this world, your own child is dear;
in this world, your own husband is dear;
but even greater than that is my love
for this teaching's quest.

7 For neither son nor husband,
dear as they are, can free you from suffering;
as listening to the true teaching
frees living creatures from suffering.

8 In this world mired in suffering,
fettered by old age and death,
I want to listen to the teaching
through which the Buddha awakened,
which frees you from old age and death.
So hush, Punabbasu!"

9 "Mom, I'm not speaking,
and Uttarā is silent, too.
Focus just on the teaching,
for it's nice to listen to the true teaching.
And it's because we haven't understood the teaching
that we live in suffering, Mom.

10 He is a beacon for those who are lost
among gods and humans.
The Buddha, bearing his final body,
the Clear-eyed One teaches Dhamma."

11 "It's good that my child's so astute,
this child I bore and suckled!
My child loves the pure teaching
of the supreme Buddha.

12 Punabbasu, may you be happy!
Today, I rise.
Hear me too, Uttarā:
I have seen the noble truths!”

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10.8 — WITH SUDATTA

✦

1 At one time the Buddha was staying near Rājagaha in the Cool Grove.

2 Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business. He heard a rumor that a Buddha had arisen in the world.

3 Right away he wanted to go and see the Buddha, but he thought, "It's too late to go and see the Buddha today. I'll go and see him tomorrow." He went to bed thinking of the Buddha.

4 During the night he got up three times thinking it was sunup. Then he approached the Sivaka Gate, and non-human beings opened it for him.

5 But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back.

6 Then the invisible spirit Sivaka called out:

7 "A hundred elephants, a hundred horses,
a hundred mule-drawn chariots,
a hundred thousand maidens
bedecked with jeweled earrings:
these are not worth a sixteenth part
of a single forward stride!

8 Forward, householder!
Forward, householder!
Going forward is better for you,

not turning back!”

9 Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

10 But for a second time, light vanished and darkness appeared to him. …

11 For a second time the invisible spirit Sivaka called out …

13 “… Going forward is better for you,
not turning back!”

14 Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

15 But for a third time, light vanished and darkness appeared to him. …

16 For a third time the invisible spirit Sivaka called out …

18 “… Going forward is better for you,
not turning back!”

19 Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

20 Now at that time the Buddha had risen at the crack of dawn and was walking mindfully in the open. He saw Anāthapiṇḍika coming off in the distance. So he stepped down from the walking path, sat down on the seat spread out, and said to Anāthapiṇḍika, “Come, Sudatta.”

21 Then Anāthapiṇḍika thought, “The Buddha calls me by name!” Smiling and elated, he bowed with his head to the Buddha’s feet and said to him, “Sir, I trust the Buddha slept well?”

22 “A brahmin who is fully quenched
always sleeps at ease.
Sensual pleasures slip off them,
they’re cooled, free of attachments.

23 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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10.9 — WITH THE NUN SUKKĀ (1ST)

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly. Then a native spirit was so devoted to Sukkā that he went from street to street and from square to square, and on that occasion recited these verses:

3 "What's up with these people in Rājagaha?
They sleep like they've been drinking mead!
They don't attend on Sukkā
as she's teaching the state free of death.

4 But the wise—
it's as if they drink it up,
so irresistible, delectable, and nutritious,
like travelers enjoying a cool cloud."

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10.10 — WITH THE NUN SUKKĀ (2ND)

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time a certain lay follower gave food to the nun Sukkā. Then a native spirit was so devoted to Sukkā that he went from street to street and from square to square, and on that occasion recited these verses:

3 "O! He has made so much merit!
That lay follower is so very wise.
He just gave food to Sukkā,
who is released from all ties."

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10.11 — WITH THE NUN CĪRĀ

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time a certain lay follower gave a robe to the nun Cīrā. Then a native spirit was so devoted to Cīrā that he went from street to street and from square to square, and on that occasion recited these verses:

3 "O! He has made so much merit!
That lay-follower is so very wise.
He gave a robe to Cīrā,
who is released from all yokes."

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10.12 — WITH ĀḶAVAKA

✦

1 So I have heard. At one time the Buddha was staying near Aḷavī in the haunt of the native spirit Aḷavaka.

2 Then the native spirit Aḷavaka went up to the Buddha, and said to him: “Get out, ascetic!”

3 Saying, “All right, respectable sir,” the Buddha went out.

4 “Get in, ascetic!”

5 Saying, “All right, respectable sir,” the Buddha went in.

6 And for a second time the native spirit Aḷavaka said to the Buddha, “Get out, ascetic!”

7 Saying, “All right, respectable sir,” the Buddha went out.

8 “Get in, ascetic!”

9 Saying, “All right, respectable sir,” the Buddha went in.

10 And for a third time the native spirit Aḷavaka said to the Buddha, “Get out, ascetic!”

11 Saying, “All right, respectable sir,” the Buddha went out.

12 “Get in, ascetic!”

13 Saying, “All right, respectable sir,” the Buddha went in.

14 And for a fourth time the native spirit Aḷavaka said to the Buddha,

15 “Get out, ascetic!”

16 “No, respectable sir, I won’t get out. Do what you must.”

17 “I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

18 “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 do that to me. But anyway, ask what you wish.”

19 “What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one they say has the best life: how do they live?”

20 “Faith here is a person’s best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one they say has the best life lives by wisdom.”

21 “How do you cross the flood?
How do you cross the deluge?
How do you get over suffering?
How do you get purified?”

22 “By faith you cross the flood,
and by diligence the deluge.
By energy you get past suffering,
and you’re purified by wisdom.”

23 “How do you get wisdom?
How do you earn wealth?
How do you get a good reputation?
How do you hold on to friends?
How do the departed not grieve
when passing from this world to the next?”

24 “One who is diligent and discerning
gains wisdom by wanting to learn,
having faith in the perfected ones,
and the teaching for becoming extinguished.

25 Being responsible, acting appropriately,
and working hard you earn wealth.
Truthfulness wins you a good reputation.
You hold on to friends by giving.
That’s how the departed do not grieve
when passing from this world to the next.

26 A faithful householder of discernment
who possesses these four qualities
does not grieve after passing away:
truth, principle, steadfastness, and generosity.

27 Go ahead, ask others as well,
there are many ascetics and brahmins.
See whether anything better is found
than truth, principle, generosity, and patience.”

28 “Why now would I question
the many ascetics and brahmins?
Today I understand
what’s good for lives to come.

29 It was truly for my benefit
that the Buddha came to stay at Aḷavī.
Today I understand
where a gift is very fruitful.

30 I myself will journey
village to village, town to town,
paying homage to the Buddha,
and the clear rightness of the teaching!”

34 The Linked Discourses with Native Spirits are complete.

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11.1 — WITH SUVĪRA

✦

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 "Once upon a time, mendicants, the titans marched against the gods.

4 Then Sakka, lord of gods, addressed the godling Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

5 'Yes, lord,' replied Suvīra. But he fell into negligence.

6 For a second time Sakka addressed Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

7 'Yes, lord,' replied Suvīra. But for a second time he fell into negligence.

8 For a third time Sakka addressed Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

9 'Yes, lord,' replied Suvīra. But for a third time he fell into negligence.

10 Then Sakka addressed the godling Suvīra in verse:

11 'Suvīra, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!'

12 ‘That a lazy man who does no work,
and doesn’t do his duty,
can fulfill all his desires:
Sakka, render me this boon!’

13 ‘Suvīra, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!’

14 ‘O Sakka, first among gods,
that we might find the happiness
that’s sorrowless, unstressed:
Sakka, render me this boon!’

15 ‘If there exists anywhere a place
where one can live happily without working,
that surely would be extinguishment’s path!
Go there, Suvīra,
and take me with you!’

16 Since, mendicants, even that Sakka, lord of gods—while living off of the fruit of his good deeds, and ruling as sovereign lord over these gods of the thirty-three—will speak in praise of initiative and energy, you can excel at this, for you who have gone forth in such a well explained teaching and training can try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized.”

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11.2 — WITH SUSĪMA

✦

1 At Sāvatthī.

2 There the Buddha addressed the mendicants, “Mendicants!”

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

4 “Once upon a time, mendicants, the titans marched against the gods.

5 Then Sakka, lord of gods, addressed the godling Susīma, ‘Dear Susīma, the titans march against the gods! Go, and march against the titans!’

6 ‘Yes, lord,’ replied Susīma. But he fell into negligence.

7 For a second time …

8 For a third time …

9 Then Sakka addressed the godling Susīma in verse:

10 ‘Susīma, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!’

11 ‘That a lazy man who does no work,
and doesn’t do his duty,
should fulfill all his desires:
Sakka, render me this boon!’

12 ‘Susīma, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!’

13 ‘O Sakka, first among gods,
that we might find the happiness
that’s sorrowless, unstressed:
Sakka, render me this boon!’

14 ‘If there exists anywhere a place
where one can live happily without working,
that surely would be extinguishment’s path!
Susīma, go to that place
and take me with you!’

15 Since, mendicants, even that Sakka, lord of gods—while living off of the fruit of his good deeds, and ruling as sovereign lord over these gods of the thirty-three—will speak in praise of initiative and energy, you can excel at this, for you who have gone forth in such a well explained teaching and training can try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized.”

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11.3 — THE BANNER'S CREST

✦

1 At Sāvatthī.

2 There the Buddha addressed the mendicants, "Mendicants!"

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

4 "Once upon a time, mendicants, a battle was fought between the gods and the titans. Then Sakka, lord of gods, addressed the gods of the thirty-three:

5 'Good fellows, when the gods are fighting, if you get scared or terrified, just look up at my banner's crest. Then your fear and terror will go away.

6 If you can't see my banner's crest, then look up at the banner's crest of the Progenitor, king of gods. Then your fear and terror will go away.

7 If you can't see his banner's crest, then look up at the banner's crest of Varuṇa, king of gods. Then your fear and terror will go away.

8 If you can't see his banner's crest, then look up at the banner's crest of Īsāna, king of gods. Then your fear and terror will go away.'

9 However, when they look up at those banner's crests their fear and terror might go away or it might not.

10 Why is that? Because Sakka is not free of greed, hate, and delusion. He is fearful, scared, nervous, quick to flee.

11 But, mendicants, I say this: If you've gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me: '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.' Then your fear and terror will go away.

12 If you can't recollect me, then 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.' Then your fear and terror will go away.

13 If you can't recollect the teaching, then 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. 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.' Then your fear and terror will go away.

14 Why is that? Because the Realized One is free of greed, hate, and delusion. He is fearless, brave, bold, and stands his ground."

15 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

16 "In the wilderness, at a tree's root,
or an empty hut, O mendicants,
recollect the Buddha,
and no fear will come to you.

17 If you can't recollect the Buddha—
the eldest in the world, the captain of men—
then recollect the teaching,
emancipating, well taught.

18 If you can't recollect the teaching—
emancipating, well taught—
then recollect the Saṅgha,
the supreme field of merit.

19 Thus recollecting the Buddha,
the teaching, and the Saṅgha, mendicants,
fear and terror
and goosebumps will be no more."

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11.4 — WITH VEPACITTI

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, a battle was fought between the gods and the titans.

3 Then Vepacitti, lord of titans, addressed the titans, ‘My good fellows, if the titans defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the titans.’

4 Meanwhile, Sakka, lord of gods, addressed the gods of the thirty-three, ‘My good fellows, if the gods defeat the titans in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Clear Right of the gods.’

5 In that battle the gods won and the titans lost. So the gods of the thirty-three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Hall of Clear Right of the gods.

6 And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words. So Mātali the chariot handler addressed Sakka in verse:

7 ‘O Maghavā, O Sakka,
is it from fear or from weakness
that you endure such harsh words
in the presence of Vepacitti?’

8 ‘It’s not out of fear or weakness
that I’m patient with Vepacitti.
For how can a sensible person like me
get in a fight with a fool?’

9 ‘Fools would vent even more
if there’s no one to put a stop to them.
So an attentive one should stop
a fool with forceful punishment.’

10 ‘I think that this is the only way
to put a stop to a fool,
when you know that the other is upset,
be mindful and stay calm.’

11 ‘In this mere endurance, Vāsava,
I see a flaw.
When a fool thinks,
“He endures me out of fear,”
the simpleton will go after you even harder,
like a cow chasing someone who runs away.’

12 ‘Let him think this if he wishes, or not—
“He endures me out of fear.”
For the highest goal, one’s own,
naught better than patience is found.

13 When a strong person
endures a weakling,
they call that the ultimate patience,

for a weakling must always be patient.

14 The strength of folly
is really just weakness, they say.
But no one can challenge a person
who's strong, guarded by the teaching.

15 When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

16 When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

17 People inexpert in the teaching
consider one who heals both
oneself and the other
to be a fool.'

18 Since, mendicants, even that Sakka, lord of gods—while living off of the fruit of his good deeds, and ruling as sovereign lord over these gods of the thirty-three—will speak in praise of patience and gentleness, you can excel at this, for you who have gone forth in such a well explained teaching and training can develop patience and gentleness."

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11.5 — VICTORY BY GOOD SPEECH

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, a battle was fought between the gods and the titans.

3 Then Vepacitti, lord of titans, said to Sakka, lord of gods, ‘Lord of gods, let there be victory by fine words!’

4 ‘Vepacitti, let there be victory by fine words!’

5 Then the gods and the titans appointed a panel of judges, saying, ‘These will understand our good and bad statements.’

6 Then Vepacitti, lord of titans, said to Sakka, lord of gods, ‘Lord of gods, recite a verse!’

7 When he said this, Sakka said to him, ‘Vepacitti, you are the elder gods here. Recite a verse.’

8 So Vepacitti spoke this verse:

9 ‘Fools would vent even more
if there’s no one to put a stop to them.
So an intelligent person should stop
a fool with forceful punishment.’

10 The titans applauded Vepacitti’s verse, while the gods kept silent.

11 Then Vepacitti said to Sakka, ‘Lord of gods, recite a verse!’ So Sakka spoke this verse:

12 ‘I think that this is the only way
to put a stop to a fool,
when you know that the other is upset,
be mindful and stay calm.’

13 The gods applauded Sakka’s verse, while the titans kept silent.

14 Then Sakka said to Vepacitti, ‘Vepacitti, recite a verse!’ So Vepacitti spoke this verse:

15 ‘In this mere endurance, Vāsava,
I see a flaw.
When a fool thinks,
“He endures me out of fear,”
the simpleton will go after you even harder,
like a cow chasing someone who runs away.’

16 The titans applauded Vepacitti’s verse, while the gods kept silent.

17 Then Vepacitti said to Sakka, ‘Lord of gods, recite a verse!’ So Sakka spoke this verse:

18 ‘Let him think this if he wishes, or not—
“He endures me out of fear.”
For the highest goal, one’s own,
naught better than patience is found.

19 When a strong person
endures a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

20 The strength of folly
is really just weakness, they say.
But no one can challenge a person
who's strong, guarded by the teaching.

21 When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

22 When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

23 People inexpert in the teaching
consider one who heals both
oneself and the other
to be a fool.'

24 The gods applauded Sakka's verses, while the titans kept silent.

25 Then the panel of judges consisting of both gods and titans said this, 'The verses spoken by Vepacitti evoke punishment and violence. That's how you get fights, arguments, and quarrels. The verses spoken by Sakka don't evoke punishment and violence. That's how you stay free of fights, arguments, and quarrels.

26 Sakka, lord of gods, wins victory by fine words!'

27 And that's how Sakka came to win victory by fine words."

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11.6 — BIRD NESTS

✦

1 At Sāvatthī.

2 “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.

3 Then Sakka, lord of gods, addressed his chariot handler Mātali in verse:

4 ‘Mātali, don’t ram the bird nests
in the Red Silk-Cotton Woods with your draft-pole.
I’d rather give up our lives to the titans
than deprive these birds of their nests.’

5 ‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds.

6 Then the titans thought, ‘Now Sakka’s chariot has turned back. The titans will have to fight the gods a second time!’ Terrified, they retreated right away to the citadel of the titans.

7 And that’s how Sakka came to win victory by principle.”

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11.7 — NOT BETRAY

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind, ‘I should never betray even a sworn enemy.’

3 And then Vepacitti, lord of titans, knowing Sakka’s train of thought, approached him.

4 Sakka saw Vepacitti coming off in the distance, and said to him, ‘Stop, Vepacitti, you’re caught!’

5 ‘Good fellow, don’t give up the idea you just had!’

6 ‘Swear, Vepacitti, that you won’t betray me.’

7 ‘Whatever bad things happen to a liar,
or to someone who slanders the noble ones,
or to someone who betrays a friend,
or to someone who’s ungrateful,
the same bad things impact
anyone who betrays you, Sujā’s husband.’”

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11.8 — VEROCANA, LORD OF TITANS

✦

1 Near Sāvatthī in Jeta's Grove.

2 Now at that time the Buddha had gone into retreat for the day's meditation.

3 Then Sakka, lord of gods, and Verocana, lord of titans, approached the Buddha and stationed themselves one by each door-post. Then Verocana spoke this verse in the Buddha's presence:

4 "A man should make an effort
until his goal is accomplished.
A goal is splendid when accomplished—
this is the word of Verocana!"

5 "A man should make an effort
until his goal is accomplished.
For the goal that's splendid when accomplished,
naught better than patience is found."

6 "All beings are in need,
as they deserve in each case.
But even so, harnessed work is the highest
thing of value for all living creatures.
A goal is splendid when accomplished—
this is the word of Verocana!"

7 “All beings are in need,
as they deserve in each case.
But rather than harnessed work being the highest
thing of value for all living creatures,
for the goal that’s splendid when accomplished,
naught better than patience is found.”

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11.9 — SEERS IN THE WILDERNESS

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts in a wilderness region.

3 Then Sakka, lord of gods, and Vepacitti, lord of titans, went to those seers. Vepacitti put on his lined sandals, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those seers, keeping them at arm’s length.

4 Sakka took off his lined sandals, gave his sword to others, and, putting down his sunshade, entered the hermitage through the same gate. He stood downwind of those seers, revering them with cupped palms.

5 Then those seers addressed Sakka in verse:

6 ‘When seers have been long initiated,
the odor of their bodies goes with the gale.
You’d better leave, O thousand-eyed!
The odor of the seers is unclean, king of gods.’

7 ‘When seers have been long initiated,
let the odor of their bodies go with the gale.
We yearn for this odor, sirs,
like a colorful crown of flowers.
The gods don’t see it as repulsive.’”

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11.10 — SEERS BY THE OCEAN

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts on the ocean shore.

3 Now at that time a battle was fought between the gods and the titans.

4 Then the seers thought, ‘The gods are principled, the titans are unprincipled. We may be at risk from the titans. Why don’t we approach Sambara, lord of titans, and beg him for a pledge of safety?’

5 Then, as easily as a strong person would extend or contract their arm, those seers vanished from those leaf huts on the ocean shore and reappeared in Sambara’s presence. Then those seers addressed Sambara in verse:

6 ‘The seers have come to Sambara
to beg for a pledge of safety.
For you can give them what you wish,
whether danger or safety.’

7 ‘There is no safety for seers,
the hated associates of Sakka!
Though you beg me for your safety,
I’ll only give you fear!’

8 ‘Though we beg you for our safety,
you give us only fear.
This is what we get from you:
may endless peril come to you!

9 Whatever kind of seed you sow,
that is the fruit you reap.
A doer of good gets good,
a doer of bad gets bad.
You, my dear, have sown your own seed,
now you’ll experience the fruit.’

10 Then those seers, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts on the ocean shore.

11 But after being cursed by the seers, Sambara woke in alarm three times that night.”

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11.11 — VOWS

✦

1 At Sāvatthī.

2 “Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

3 As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not backbite. As long as I live, may 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. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

4 In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

5 A child who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up backbiting;

6 who’s committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the thirty-three declare

them to be a true person.”

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11.12 — SAKKA'S NAMES

✦

1 Near Sāvatthī in Jeta's Grove. There the Buddha said to the mendicants:

2 "Mendicants, in a former life, when Sakka was a human being, he was a student named Magha. That's why he's called Maghavā, the Bounteous.

3 In a former life, when Sakka was a human being, he was first to give gifts. That's why he's called Purindada, the Firstgiver.

4 In a former life, when Sakka was a human being, he gave gifts ably. That's why he's called Sakka, the Able.

5 In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the Houser.

6 Sakka thinks of a thousand needs in an hour. That's why he's called Sahassakkha, the Thousand-Eyed.

7 Sakka's wife is the titan maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

8 Sakka rules as sovereign lord over the gods of the thirty-three. That's why he's called Devānaminda, the Lord of Gods.

9 In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

10 As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not backbite. As long as I live, may 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. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

11 In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

12 A child who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up backbiting;

13 who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the thirty-three declare
them to be a true person."

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11.13 — WITH MAHĀLI

✦

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.

2 Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, have you seen Sakka, lord of gods?”

3 “I have, Mahāli.”

4 “But surely, sir, you must have seen someone who looked like Sakka. For Sakka is hard to see.”

5 “Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

6 In a former life, when Sakka was a human being, he was a student named Magha. That’s why he’s called Maghavā, the Bounteous.

7 In a former life, when Sakka was a human being, he gave gifts ably. That’s why he’s called Sakka, the Able.

8 In a former life, when Sakka was a human being, he was first to give gifts. That’s why he’s called Purindada, the Firstgiver.

9 In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the Houser.

10 Sakka thinks of a thousand needs in an hour. That’s why he’s called Sahassakkha, the Thousand-Eyed.

11 Sakka's wife is the titan maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

12 Sakka rules as sovereign lord over the gods of the thirty-three. That's why he's called Devānaminda, the Lord of Gods.

13 In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

14 As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not backbite. As long as I live, may 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. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

15 In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

16 A child who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up backbiting;

17 who's committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the thirty-three declare
them to be a true person."

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11.14 — POOR

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Once upon a time, mendicants, there was a poor person, destitute and pitiful. They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. There they outshone the other gods in beauty and glory.

4 But the gods of the thirty-three complained, grumbled, and objected, 'Oh lord, how incredible, how amazing! For when this godling was a human being in their past life they were poor, destitute, and pitiful. And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. Here they outshine the other gods in beauty and glory.'

5 Then Sakka, lord of gods, addressed the gods of the thirty-three, 'Good fellows, don't complain about this godling. When this godling was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

5.2 After undertaking these things, when their body broke up, after death, they've been reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three. Here they outshine the other gods in beauty and glory.'

6 Then Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

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 behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.'"

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11.15 — DELIGHTFUL

✦

1 Near Sāvatthī in Jeta's Grove.

2 And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, what is a delightful place?"

3 "Shrines in parks and forests,
well-made lotus ponds,
are not worth a sixteenth part
of a delightful human being.

4 Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live
is a delightful place."

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11.16 — SPONSORING SACRIFICE

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and addressed him in verse:

3 "For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
where is a gift very fruitful?"

4 "Four practicing the path,
and four established in the fruit.
This is the upright Saṅgha,
with wisdom, ethics, and immersion.

5 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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11.17 — HOMAGE TO THE BUDDHA

✦

1 Near Sāvatthī in Jeta's Grove.

2 Now at that time the Buddha had gone into retreat for the day's meditation. Then Sakka, lord of gods, and the divinity Sahampati approached the Buddha and stationed themselves one by each door-post.

3 Then Sakka spoke this verse in the Buddha's presence:

4 "Rise, hero! Victor in battle, with burden put down,
wander the world free of debt.
Your mind is fully liberated,
like the moon on the fifteenth night."

5 "Lord of gods, that's not how to pay homage to the Realized Ones. This is how it should be done:

6 'Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!'"

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11.18 — HOMAGE OF HOUSEHOLDERS

✦

1 At Sāvatthī.

3 "Once upon a time, mendicants, Sakka, lord of gods, addressed his chariot handler Mātali, 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

4 'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka, 'Good fellow, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.'

5 Then Sakka descended from the Palace of Victory, raised his cupped palms, and revered the various quarters.

6 So Mātali the chariot handler addressed Sakka in verse:

7 'Those proficient in the three Vedas worship you,
as do all the aristocrats on earth,
the four great kings,
and the glorious host of Thirty.
So what's the name of the spirit
that you worship, Sakka?'

8 'Those proficient in the three Vedas worship me,
as do all the aristocrats on earth,
the four great kings,
and the glorious host of Thirty.

9 But I revere those accomplished in ethics,
who have long trained in immersion,
who have rightly gone forth
for the culmination of spiritual life.

10 I also worship those householders,
the ethical lay followers
who make merit, Mātali,
providing for a partner in a principled manner.'

11 'Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.'

12 After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshiped the various quarters
climbed into his chariot."

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11.19 — HOMAGE OF THE TEACHER

✦

1 Near Sāvatthī in Jeta's Grove.

2 "Once upon a time, mendicants, Sakka, lord of gods, addressed his chariot handler Mātali, 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

3 'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka, 'Good fellow, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.'

4 Then Sakka descended from the Palace of Victory, raised his cupped palms, and revered the Buddha.

5 So Mātali the chariot handler addressed Sakka in verse:

6 'Gods and men
worship you, Vāsava.
So what's the name of the spirit
that you worship, Sakka?'

7 'It's the fully awakened Buddha,
the Teacher of peerless name
in this world with its gods—
that's who I worship, Mātali.

8 Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—

they're who I worship, Mātali.

9 The trainees who enjoy reducing suffering,
diligently pursuing the training
for getting rid of greed and hate,
and going past ignorance—
they're who I worship, Mātali.'

10 'Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.'

11 After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshiped the Buddha,
climbed into his chariot."

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11.20 — HOMAGE OF THE SAṄGHA

✦

1 Near Sāvatthī in Jeta's Grove.

2 "Once upon a time, mendicants, Sakka, lord of gods, addressed his chariot handler Mātali, 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

3 'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka, 'Good fellow, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.'

4 Then Sakka descended from the Palace of Victory, raised his cupped palms, and revered the mendicant Saṅgha.

5 So Mātali the chariot handler addressed Sakka in verse:

6 'It's these who should worship you,
namely the humans stuck in their putrid bodies,
sunk in a carcass,
stricken by hunger and thirst.

7 Why then do you envy those
who are homeless, Vāsava?
Relate the seers' way of life,
let us hear what you say.'

8 'This is why I envy the
homeless, Mātali.
When they leave a village,

they proceed without concern.

9 They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others,
and, true to their vows, live on that.

10 The attentive, whose words are full of wisdom,
live peacefully and quietly.
Gods fight with titans,
and mortals fight each other, Mātali.

11 Not fighting among those who fight,
quenched among those who have taken up arms,
not grasping among those who grasp:
they're who I worship, Mātali.'

12 'Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Vāsava.'

13 After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshiped the mendicant Saṅgha,
climbed into his chariot."

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11.21 — SLAIN

✦

1 Near Sāvatthī in Jeta's Grove.

2 And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and addressed him in verse:

3 "When what is slain do you sleep at ease?
When what is slain is there no sorrow?
What is the one thing
whose killing you approve?"

4 "When anger's slain you sleep at ease.
When anger's slain there is no sorrow.
Anger has a poisonous root
and a sweet tip, O Vāsava.
The noble ones praise its killing,
for when it's slain there is no sorrow."

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11.22 — UGLY

✦

1 Near Sāvatthī in Jeta's Grove.

2 "Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods.

3 But the gods of the thirty-three complained, grumbled, and objected, 'Oh lord, how incredible, how amazing! This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.' But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

4 So the gods went up to Sakka and told him what had happened. He replied, 'Surely, good fellow, that must be the anger-eating spirit!'

5 Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the anger-eating spirit, and pronounced his name three times: 'Good fellow, I am Sakka, lord of gods! Good fellow, I am Sakka, the lord of gods!' But the more Sakka pronounced his name, the uglier and more deformed the spirit became, until eventually it vanished right there.

6 Then Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

7 'My mind isn't easily upset;
I'm not easily drawn into the maelstrom.
I don't get angry for long,

anger doesn't last in me.

8 When I do get angry I don't speak harshly,
nor do I advertise my own virtues.
I carefully restrain myself
out of regard for my own welfare.'"

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11.23 — THE SAMBARI SORCERY

✦

1 At Sāvatthī.

2 The Buddha said this:

3 “Once upon a time, mendicants, Vepacitti, lord of titans, was sick, suffering, gravely ill. So Sakka went to see him to ask after his illness.

4 Vepacitti saw Sakka coming off in the distance, and said to him, ‘Heal me, lord of gods!’

5 ‘Teach me, Vepacitti, the Sambari sorcery.’

6 ‘I can’t do that, good fellow, until I have consulted with the titans.’

7 Then Vepacitti, lord of titans, asked the titans, ‘Good fellows, may I teach the Sambari sorcery to Sakka, lord of gods?’

8 ‘Do not, good fellow, teach the Sambari sorcery to Sakka!’

9 So Vepacitti addressed Sakka in verse:

10 ‘O Maghavā, O Sakka,
king of gods, Sujā’s husband:
a sorceror like Sambara falls
into the terrible hell for a full century.’”

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11.24 — TRANSGRESSION

✦

1 At Sāvatthī.

2 Now at that time two mendicants had clashed. One of them transgressed against the other. The transgressor confessed to the other mendicant, but they didn't accept it. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

3 "Mendicants, there are two fools. 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.

4 There are two who are astute. 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.

5 Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

6 'Control your anger;
don't let friendships decay.
Don't blame the blameless,
and don't backbite.
For anger crushes bad people
like a mountain.'"

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11.25 — DON'T BE ANGRY

✦

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

2 There the Buddha addressed the mendicants:

3 "Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the thirty-three, spoke this verse:

4 'Don't let anger be your master,
don't get angry at angry people.
Kindness and harmlessness
are always present in the noble ones.
For anger crushes bad people
like a mountain.'"

8 The Linked Discourses with Sakka are complete.

The Book With Verses is finished.

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12.1 — DEPENDENT ORIGINATION

✦

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, I will teach you dependent origination. Listen and apply your mind well, I will speak."

4 "Yes, sir," they replied. The Buddha said this:

5 "And what is dependent origination? 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. 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 dependent origination.

6 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. When feeling ceases, craving ceases.

6.2 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."

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

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12.2 — ANALYSIS

✦

1 At Sāvatthī.

2 "Mendicants, I will teach and analyze for you dependent origination. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And what is dependent origination? 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. 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.

5 And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

5.2 The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

6 And what is rebirth? The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

7 And what is continued existence? There are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. This is called continued existence.

8 And what is grasping? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. This is called grasping.

9 And what is craving? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. This is called craving.

10 And what is feeling? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

11 And what is contact? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

12 And what are the six sense fields? The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

13 And what are name and form? Feeling, perception, intention, contact, and application of mind. This is called name. The four principal states, and form derived from the four principal states. This is called form. Such is name and such is form. These are called name and form.

14 And what is consciousness? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

15 And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

16 And what is ignorance? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

17 And so, ignorance is a requirement for choices.

18 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.”

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12.3 — PRACTICE

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the wrong practice and the right practice. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what’s the wrong practice? Ignorance is a requirement for choices.

5 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. This is called the wrong practice.

6 And what’s the right practice? When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. This is called the right practice.”

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12.4 — ABOUT VIPASSĪ

✦

1 At Sāvatthī.

2 "Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening: 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?'

3 Then Vipassī, the one intent on awakening, thought: 'When what exists is there old age and death? What is a requirement for old age and death?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When rebirth exists there's old age and death. Rebirth is a requirement for old age and death.'

4 Then Vipassī thought: 'When what exists is there rebirth? What is a requirement for rebirth?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When continued existence exists there's rebirth. Continued existence is a requirement for rebirth.'

5 Then Vipassī thought: 'When what exists is there continued existence? What is a requirement for continued existence?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When grasping exists there's continued existence. Grasping is a requirement for continued existence.'

6 Then Vipassī thought: ‘When what exists is there grasping? What is a requirement for grasping?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When craving exists there’s grasping. Craving is a requirement for grasping.’

7 Then Vipassī thought: ‘When what exists is there craving? What is a requirement for craving?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When feeling exists there’s craving. Feeling is a requirement for craving.’

8 Then Vipassī thought: ‘When what exists is there feeling? What is a requirement for feeling?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When contact exists there’s feeling. Contact is a requirement for feeling.’

9 Then Vipassī thought: ‘When what exists is there contact? What is a requirement for contact?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When the six sense fields exist there’s contact. The six sense fields are requirements for contact.’

10 Then Vipassī thought: ‘When what exists are there the six sense fields? What is a requirement for the six sense fields?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When name and form exist there are the six sense fields. Name and form are requirements for the six sense fields.’

11 Then Vipassī thought: ‘When what exists are there name and form? What is a requirement for name and form?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When consciousness ex-

ists there are name and form. Consciousness is a requirement for name and form.'

12 Then Vipassī thought: 'When what exists is there consciousness? What is a requirement for consciousness?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When choices exist there's consciousness. Choices are a requirement for consciousness.'

13 Then Vipassī thought: 'When what exists are there choices? What is a requirement for choices?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When ignorance exists there are choices. Ignorance is a requirement for choices.'

14 And so, ignorance is a requirement for choices.

15 Choices are a requirement for consciousness. ... That is how this entire mass of suffering originates. 'Origination, origination.' While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

16 Then Vipassī thought: 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When rebirth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

17 Then Vipassī thought: 'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When continued existence

doesn't exist there's no rebirth. When continued existence ceases, rebirth ceases.'

18 Then Vipassī thought: 'When what doesn't exist is there no continued existence? When what ceases does continued existence cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When grasping doesn't exist there's no continued existence. When grasping ceases, continued existence ceases.'

19 Then Vipassī thought: 'When what doesn't exist is there no grasping? When what ceases does grasping cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When craving doesn't exist there's no grasping. When craving ceases, grasping ceases.'

20 Then Vipassī thought: 'When what doesn't exist is there no craving? When what ceases does craving cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When feeling doesn't exist there's no craving. When feeling ceases, craving ceases.'

21 Then Vipassī thought: 'When what doesn't exist is there no feeling? When what ceases does feeling cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When contact doesn't exist there's no feeling. When contact ceases, feeling ceases.'

22 Then Vipassī thought: 'When what doesn't exist is there no contact? When what ceases does contact cease?' Then, through rational application of mind, Vipassī penetrated with wisdom: 'When the six sense fields don't exist there's no contact. When the six sense fields cease, contact ceases.'

23 Then Vipassī thought: ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

24 Then Vipassī thought: ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

25 Then Vipassī thought: ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

26 Then Vipassī thought: ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through rational application of mind, Vipassī penetrated with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

27 And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

Note

(Tell in full for each of the seven Buddhas.)

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12.5 — SIKHĪ

✦

1 “Sikhī, the Blessed One, the perfected one, the fully awakened Buddha …”

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12.6 — VESSABHŪ

✦

1 “Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha …”

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12.7 — KAKUSANDHA

✦

1 “Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha …”

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12.8 — KOṆĀGAMANA

✦

1 “Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha …”

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12.9 — KASSAPA

✦

1 “Kassapa, the Blessed One, the perfected one, the fully awakened Buddha …”

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12.10 — GOTAMA

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

2 Then it occurred to me: ‘When what exists is there old age and death? What is a requirement for old age and death?’ Then, through rational application of mind, I penetrated with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a requirement for old age and death.’

3 Then it occurred to me: ‘When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what exists are there choices? What is a requirement for choices?’ Then, through rational application of mind, I penetrated with wisdom: ‘When ignorance exists there are choices. Ignorance is a requirement for choices.’

4 And so, ignorance is a requirement for choices.

5 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

6 Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through rational application of mind, I penetrated with wisdom: ‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

7 Then it occurred to me: ‘When what doesn’t exist is there no rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through rational application of mind, I penetrated with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

8 And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

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12.11 — FUEL

✦

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

2 "Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those about to be born.

3 What is the source, origin, birthplace, and inception of these four fuels? Craving. And what is the source, origin, birthplace, and inception of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

4 And so, mendicants, ignorance is a requirement for choices.

5 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases."

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12.12 — PHAGGUNA OF THE TOP-KNOT

✦

1 At Sāvatthī.

2 “Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.”

3 When he said this, Venerable Phagguna of the Top-Knot said to the Buddha, “But sir, who consumes consciousness as fuel?”

4 “That’s not a cogent question,” said the Buddha.

5 “I don’t speak of one who consumes. If I were to speak of one who consumes, then it would be cogent to ask who consumes. But I don’t speak like that. Hence it would be cogent to ask: ‘For what is consciousness the fuel?’ And a cogent answer to this would be: ‘Consciousness as fuel is a requirement for regeneration into a new state of existence in the future. When the being is present, there are the six sense fields. The six sense fields are requirements for contact.’”

6 “But sir, who contacts?”

7 “That’s not a cogent question,” said the Buddha.

8 “I don’t speak of one who contacts. If I were to speak of one who contacts, then it would be cogent to ask who contacts. But I don’t speak like that. Hence it would be cogent to ask: ‘What is a requirement for contact?’ And a cogent answer to this would be: ‘The six sense fields are requirements for contact. Contact is a requirement for feeling.’”

9 “But sir, who feels?”

10 “That’s not a cogent question,” said the Buddha.

11 “I don’t speak of one who feels. If I were to speak of one who feels, then it would be cogent to ask who feels. But I don’t speak like that. Hence it would be cogent to ask: ‘What is a requirement for feeling?’ And a cogent answer to this would be: ‘Contact is a requirement for feeling. Feeling is a requirement for craving.’”

12 “But sir, who craves?”

13 “That’s not a cogent question,” said the Buddha.

14 “I don’t speak of one who craves. If I were to speak of one who craves, then it would be cogent to ask who craves. But I don’t speak like that. Hence it would be cogent to ask: ‘What is a requirement for craving?’ And a cogent answer to this would be: ‘Feeling is a requirement for craving. Craving is a requirement for grasping.’”

15 “But sir, who grasps?”

16 “That’s not a cogent question,” said the Buddha.

17 “I don’t speak of one who grasps. If I were to speak of one who grasps, then it would be cogent to ask who grasps. But I don’t speak like that. Hence it would be cogent to ask: ‘What is a requirement for grasping?’

And a cogent answer to this would be: ‘Craving is a requirement for grasping. Grasping is a requirement for continued existence.’ … That is how this entire mass of suffering originates.

18 When the six fields of contact fade away and cease with no residue left behind, 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. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

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12.13 — ASCETICS AND BRAHMINS

✦

1 At Sāvatthī.

2 "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don't understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness …

2.2 They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. 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.

3 There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness …

3.2 They understand choices, their origin, their cessation, and the practice that leads to their cessation. 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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12.14 — ASCETICS AND BRAHMINS (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, there are ascetics and brahmins who don't understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don't they understand?

3 They don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don't understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don't understand choices, their origin, their cessation, and the practice that leads to their cessation.

3.2 They don't understand these things, their origin, their cessation, and the practice that leads to their cessation. 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.

4 There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

5 They understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense

fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation.

5.2 They understand these things, their origin, their cessation, and the practice that leads to their cessation. 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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12.15 — KACCĀNAGOTTA

✦

1 At Sāvatthī.

2 Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, they speak of this thing called 'right view'. How is right view defined?"

4 "Kaccāna, this world mostly relies on the duality of existence and non-existence.

5 But for one who truly sees the origin of the world with right understanding, the concept of non-existence regarding the world does not occur. And for one who truly sees the cessation of the world with right understanding, the concept of existence regarding the world does not occur.

6 This world is for the most part shackled by getting involved, grasping, and insisting.

7 But if, when it comes to this getting involved & grasping, mental fixation, and insistence & underlying tendency, they are not attracted, do not grasp, and do not fixate on the thought, "my self", they'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Their knowledge of this is independent of others.

8 This is how right view is defined.

9 'All exists': this is one extreme.

10 ‘All does not exist’: this is the second extreme.

11 Avoiding these two extremes, the Realized One teaches by the middle way:

12 ‘Ignorance is a requirement for choices. Choices are a requirement for consciousness. … That is how this entire mass of suffering originates.

13 When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

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12.16 — A DHAMMA SPEAKER

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined?"

4 "If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who practices in line with the teaching'.

4.2 If they're freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'.

5 If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who speaks on Dhamma'.

5.2 If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who practices in line with the teaching'. If they're freed by not grasping, by disillusion-

ment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'."

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12.17 — WITH KASSAPA, THE NAKED ASCETIC

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Buddha coming off in the distance. He went up to the Buddha, and exchanged greetings with him.

3 When the greetings and polite conversation were over, he stood to one side and said to the Buddha,

4 "I'd like to ask the worthy Gotama about a certain point, if you'd take the time to answer."

5 "Kassapa, it's the wrong time for questions. We've entered an inhabited area."

6 A second time, and a third time, Kassapa spoke to the Buddha and the Buddha replied. When this was said, Kassapa said to the Buddha,

7 "I don't want to ask much."

8 "Ask what you wish, Kassapa."

9 "Well, worthy Gotama, is suffering made by oneself?"

10 "Not so, Kassapa," said the Buddha.

11 "Then is suffering made by another?"

12 “Not so, Kassapa,” said the Buddha.

13 “Well, is suffering made by both oneself and another?”

14 “Not so, Kassapa,” said the Buddha.

15 “Then does suffering arise anomalously, not made by oneself or another?”

16 “Not so, Kassapa,” said the Buddha.

17 “Well, is there no such thing as suffering?”

18 “It’s not that there’s no such thing as suffering. Suffering is real.”

19 “Then does the worthy Gotama not know or see suffering?”

20 “It’s not that I don’t know or see suffering. I do know suffering, I do see suffering.”

21 “Worthy Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as suffering. And you say that you do know suffering, and you do see suffering. Sir, let the Blessed One explain suffering to me! Let the Blessed One teach me about suffering!”

22 “Suppose that he who does the deed and he who experiences the result are one and the same. Then for one who has existed since the beginning, suffering is made by oneself. In speaking like this, one implies this is eternal. Suppose that he who does the deed is one, and he who experiences the result is another. Then for one stricken by feeling, suffering is made by another. In speaking like this, one implies this is annihilated. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a requirement for choices.

23 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

24 When this was said, Kassapa said to the Buddha, "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, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

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

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

27 And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon real-

ized 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.

28 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 Kassapa became one of the perfected.

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12.18 — WITH TIMBARUKA

✦

1 At Sāvatthī.

2 Then the wanderer Timbaruka 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 "Well, worthy Gotama, are pleasure and pain made by oneself?"

4 "Not so, Timbaruka," said the Buddha.

5 "Then are pleasure and pain made by another?"

6 "Not so, Timbaruka," said the Buddha.

7 "Well, are pleasure and pain made by both oneself and another?"

8 "Not so, Timbaruka," said the Buddha.

9 "Then do pleasure and pain arise anomalously, not made by oneself or another?"

10 "Not so, Timbaruka," said the Buddha.

11 "Well, is there no such thing as pleasure and pain?"

12 "It's not that there's no such thing as pleasure and pain. Pleasure and pain are real."

13 "Then does the worthy Gotama not know or see suffering?"

14 "It's not that I don't know or see pleasure and pain. I do know pleasure and pain, I do see pleasure and pain."

15 “Worthy Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as pleasure and pain. And you say that you do know pleasure and pain, and you do see pleasure and pain. Sir, explain pleasure and pain to me! Teach me about pleasure and pain!”

16 “Suppose that the feeling and the one who feels it are one and the same. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this. Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a requirement for choices.

17 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

18 When he said this, the wanderer Timbaruka said to the Buddha, “Excellent, worthy Gotama! Excellent! … 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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12.19 — THE ASTUTE AND THE FOOLISH

✦

1 At Sāvatthī.

2 "Mendicants, for a fool shrouded by ignorance and coupled to craving, this body has been produced. So there is this duality: this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

3 For an astute person shrouded by ignorance and coupled to craving, this body has been produced. So there is this duality: this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

4 What, then, is the difference between the foolish and the astute?"

5 "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."

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

7 "Yes, sir," they replied. The Buddha said this:

8 "For a fool shrouded by ignorance and coupled to craving, this body has been produced. But the fool has not given up that ignorance or finished that craving. Why is that? The fool has not completed the spiritual jour-

ney for the complete ending of suffering. Therefore, when their body breaks up, the fool passes on to another body. When they have passed on to another body, 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.

9 For an astute person shrouded by ignorance and coupled to craving, this body has been produced. But the astute person has given up that ignorance and finished that craving. Why is that? The astute person has completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the astute person does not pass on to another body.

9.2 Not passing on to another body, 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 here between the foolish and the astute, that is, leading the spiritual life."

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12.20 — CONDITIONS

✦

1 At Sāvatthī.

2 "Mendicants, I will teach you dependent origination and dependently originated phenomena. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And what is dependent origination? Rebirth is a requirement for old age and death. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this surety of natural principles, specific conditionality. A Realized One awakens to this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it. 'Look,' he says, 'Rebirth is a requirement for old age and death.'

5 Continued existence is a requirement for rebirth … Grasping is a requirement for continued existence … Craving is a requirement for grasping …

6 Feeling is a requirement for craving … Contact is a requirement for feeling … The six sense fields are requirements for contact … Name and form are requirements for the six sense fields …

7 Consciousness is a requirement for name and form …

8 Choices are a requirement for consciousness … Ignorance is a requirement for choices. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this surety of natural principles, specific conditionality.

8.2 A Realized One awakens to this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it. 'Look,' he says, 'Ignorance is a requirement for choices.' So the fact that this is real, not unreal, not otherwise; the specific conditionality of it: this is called dependent origination.

9 And what are the dependently originated phenomena? Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Rebirth … Continued existence … Grasping … Craving …

10 Feeling … Contact … The six sense fields … Name and form …

11 Consciousness …

12 Choices … Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. These are called the dependently originated phenomena.

13 When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it will be quite impossible for them to turn back to the first beginning, thinking: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?'

13.2 Or to turn forward to the final end, thinking: 'Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or

to be undecided about the present, thinking: ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

13.3 Why is that? Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are.”

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12.21 — THE TEN POWERS

✦

1 At Sāvatthī.

2 “Mendicants, a Realized One has ten powers and 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.

3 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.

4 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:

5 Ignorance is a requirement for choices.

6 Choices are a requirement for consciousness. … 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. … That is how this entire mass of suffering ceases.”

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12.22 — THE TEN POWERS (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, a Realized One has ten powers and 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.

3 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.

4 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:

5 Ignorance is a requirement for choices.

6 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.

7 The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, it is quite enough for a gentleman who has gone forth out of faith to rouse

up energy. ‘Gladly, let only skin, sinews, and tendons 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.’

8 A lazy person lives in suffering, mixed up with bad, unskillful qualities, neglecting their heart’s great goal. But an energetic person lives happily, secluded from bad, unskillful qualities, fulfilling their heart’s great goal.

9 The best isn’t reached by the worst. The best is reached by the best. This spiritual life is the cream, mendicants, and the Teacher is before you.

10 So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking: ‘In this way our going forth will not be barren, but will be fruitful and fertile. And 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.’ That’s how you should train.

11 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.”

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12.23 — VITAL CONDITIONS

✦

1 At Sāvatthī.

2 “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘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.’ The ending of the defilements is for one who knows and sees this.

3 I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’

3.2 I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Immersion.’ I say that immersion has a vital condition.

4 And what is it? You should say: ‘Bliss.’ I say that bliss has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Rapture.’ I say that

rapture has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition.

5 And what is it? You should say: ‘Suffering.’ I say that suffering has a vital condition. And what is it? You should say: ‘Rebirth.’ I say that rebirth has a vital condition. And what is it? You should say: ‘Continued existence.’ I say that continued existence has a vital condition. And what is it? You should say: ‘Grasping.’ I say that grasping has a vital condition. And what is it? You should say: ‘Craving.’ I say that craving has a vital condition.

6 And what is it? You should say: ‘Feeling.’ … You should say: ‘Contact.’ … You should say: ‘The six sense fields.’ … You should say: ‘Name and form.’ … You should say: ‘Consciousness.’ … You should say: ‘Choices.’ … I say that choices have a vital condition, they don’t lack a vital condition. And what is the vital condition for choices? You should say: ‘Ignorance.’

7 So, mendicants: ignorance is the vital condition for choices. Choices are the vital condition for consciousness. Consciousness is the vital condition for name and form. Name and form are the vital conditions for the six sense fields. The six sense fields are the vital conditions for contact. Contact is the vital condition for feeling.

7.2 Feeling is the vital condition for craving. Craving is the vital condition for grasping. Grasping is the vital condition for continued existence. Continued existence is the vital condition for rebirth. Rebirth is the vital condition for suffering. Suffering is the vital condition for faith. Faith is the vital condition for joy. Joy is the vital condition for rapture.

7.3 Rapture is the vital condition for tranquility. Tranquility is the vital condition for bliss. Bliss is the vital condition for immersion. Immersion is the vital condition for truly knowing and seeing. Truly knowing and seeing is the vital condition for disillusionment. Disillusionment is the vital condition for dispassion. Dispassion is the vital condition for freedom. Freedom is the vital condition for the knowledge of ending.

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.

9 In the same way, ignorance is the vital condition for choices. … Freedom is the vital condition for the knowledge of ending."

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12.24 — FOLLOWERS OF OTHER RELIGIONS

✦

1 Near Rājagaha, in the Bamboo Grove. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. 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. The wanderers said to him:

3 "Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them assert that suffering is made by oneself. Some of them assert that suffering is made by another. Some of them assert that suffering is made by both oneself and another. Some of them assert that suffering arises anomalously, not made by oneself or another. What does the ascetic Gotama say about this? How does he explain it? How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?"

4 "Reverends, the Buddha has said that suffering is dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what the Buddha has said, and not misrepresent him

with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuttal and criticism.

5 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that suffering is made by oneself, that's dependent on contact. In the case of those who assert that suffering is made by another, that's also dependent on contact. In the case of those who assert that suffering is made by oneself and another, that's also dependent on contact. In the case of those who assert that suffering arises anomalously, not made by oneself or another, that's also dependent on contact.

6 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that suffering is made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact.

6.2 In the case of those who assert that suffering is made by oneself and another, it's impossible that they will experience that without contact. In the case of those who assert that suffering arises anomalously, not made by oneself or another, it's impossible that they will experience that without contact."

7 Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers of other religions. Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

8 “Good, good, Ānanda! It’s just as Sāriputta has so rightly explained. I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

9 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that suffering is made by oneself, that’s dependent on contact. … In the case of those who assert that suffering arises anomalously, not made by oneself or another, that’s also dependent on contact.

10 In the case of those who assert that suffering is made by oneself, it’s impossible that they will experience that without contact. … In the case of those who assert that suffering arises anomalously, not made by oneself or another, it’s impossible that they will experience that without contact.

11 Ānanda, this one time I was staying near Rājagaha in the Bamboo Grove, the squirrels’ feeding ground. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Then I thought: ‘It’s too early to wander for alms in Rājagaha. Why don’t I visit the monastery for the wanderers of other religions?’

12 Then I 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, I sat down to one side. …”

Note

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

17 "It's incredible, sir, it's amazing, how the whole matter is stated with one phrase. Could there be a detailed explanation of this matter that is both deep and appears deep?"

18 "Well then, Ānanda, clarify this matter yourself."

19 "Sir, suppose they were to ask me: 'Reverend Ānanda, what is the source, origin, birthplace, and inception of old age and death?' I'd answer like this: 'Reverends, rebirth is the source, origin, birthplace, and inception of old age and death.' That's how I'd answer such a question.

20 Suppose they were to ask me: 'What is the source of rebirth?' I'd answer like this: 'Continued existence is the source of rebirth.' That's how I'd answer such a question.

21 Suppose they were to ask me: 'What is the source of continued existence?' I'd answer like this: 'Grasping is the source of continued existence.' That's how I'd answer such a question.

22 Suppose they were to ask me: 'What is the source of grasping?' ... craving ... feeling ... Suppose they were to ask me: 'What is the source of contact?' I'd answer like this: 'The six sense fields are the source, origin, birthplace, and inception of contact.'

22.2 'When the six fields of contact fade away and cease with no residue left behind, 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. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how I'd answer such a question."

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12.25 — WITH BHŪMIJA

✦

1 At Sāvatthī.

2 Then in the late afternoon, Venerable Bhūmija came out of retreat, went 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:

3 "Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them assert that pleasure and pain are made by oneself. Some of them assert that pleasure and pain are made by another. Some of them assert that pleasure and pain are made by both oneself and another. Some of them assert that pleasure and pain arise anomalously, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth?

3.2 How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?"

4 "Reverend, the Buddha has said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuttal and criticism.

5 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, that's dependent on contact. ... In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, that's also dependent on contact.

6 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. ... In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, it's impossible that they will experience that without contact."

7 Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

8 "Good, good, Ānanda! It's just as Sāriputta has so rightly explained. I have said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

9 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, that's dependent on contact. ... In the case of those who assert that plea-

sure and pain arise anomalously, not made by oneself or another, that's also dependent on contact.

10 Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. … In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, it's impossible that they will experience that without contact.

11 Ānanda, 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.

12 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 …

15 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."

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12.26 — WITH UPAVĀṆA

✦

1 At Sāvatthī.

2 Then Venerable Upavāṇa went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, there are some ascetics and brahmins who assert that suffering is made by oneself. There are some who assert that suffering is made by another. There are some who assert that suffering is made by both oneself and another. There are some who assert that suffering arises anomalously, not made by oneself or another.

4 What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?”

5 “Upavāṇa, I have said that suffering is dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

6 In the case of those ascetics and brahmins who assert that suffering is made by oneself, that’s dependent on contact. … In the case of those who assert that suffering arises anomalously, not made by oneself or another, that’s also dependent on contact.

[7] In the case of those ascetics and brahmins who assert that suffering is made by oneself, it's impossible that they will experience that without contact. … In the case of those who assert that suffering arises anomalously, not made by oneself or another, it's impossible that they will experience that without contact."

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12.27 — DEPENDENCY

✦

1 At Sāvatthī.

2 “Ignorance is a requirement for choices.

3 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates.

4 And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

4.2 The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death.

4.3 When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death 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.

5 And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? …

6 And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices 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.

7 When a noble disciple thus understands dependency, its origin, its cessation, and the practice that leads to its cessation, that noble disciple is called: ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s insight’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pressing against the door to freedom from death’.”

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12.28 — A MENDICANT

✦

1 At Sāvatthī.

2 "A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation.

3 And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

3.2 The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death.

3.3 When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death 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.

4 And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … feeling … contact … the six sense fields … name and form … consciousness …

5 And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices 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.

6 A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation.

6.2 This mendicant is called: ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s insight’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pressing against the door to freedom from death’.”

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12.29 — ASCETICS AND BRAHMINS

✦

1 At Sāvatthī.

2 "There are ascetics and brahmins who don't completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don't completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness …

2.2 They don't completely understand choices, their origin, their cessation, and the practice that leads to their cessation. 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.

3 There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness …

3.2 They completely understand choices, their origin, their cessation, and the practice that leads to their cessation. 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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12.30 — ASCETICS AND BRAHMINS (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended old age and death.

2.2 They don't understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended choices.

3 There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended old age and death. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness …

3.2 They understand choices, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended choices."

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12.31 — WHAT HAS COME TO BE

✦

1 At one time the Buddha was staying near Sāvatthī.

2 Then the Buddha said to Venerable Sāriputta, “Sāriputta, this was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

3 ‘There are those who have appraised the teaching,
and many kinds of trainees here.
Now you, being alert, are asked
to tell me their behavior, good fellow.’

4 How should we see the detailed meaning of this brief statement?”

5 When he said this, Sāriputta kept silent.

6 For a second time …

7 For a third time …

9 Sāriputta kept silent.

10 “Sāriputta, do you see that this has come to be?”

11 “Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it came to be with that as fuel. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees

with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one is a trainee.

12 And how, sir, has one appraised the teaching? Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it came to be with that as fuel.

12.2 Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one has appraised the teaching.

13 Sir, regarding what was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

14 ‘There are those who have appraised the teaching,
and many kinds of trainees here.
Now you, being alert, are asked
to tell me their behavior, good fellow.’

15 This is how I understand the detailed meaning of what was said in brief.”

16 “Good, good, Sāriputta! (The Buddha repeated all of Sāriputta’s explanation, concluding:)

19 This is how to see the detailed meaning of what was said in brief.”

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12.32 — WITH KAḶĀRA THE ARISTOCRAT

✦

1 At Sāvatthī.

2 Then the mendicant Kaḷāra the Aristocrat 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, “Reverend Sāriputta, the mendicant Phagguna of the Top-Knot has resigned the training and returned to a lesser life.”

3 “That venerable mustn’t have gained any solace in this teaching and training.”

4 “Well then, has Venerable Sāriputta found solace in this teaching and training?”

5 “Reverend, I have no uncertainty.”

6 “But what of the future?”

7 “I have no doubt.”

8 Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Sāriputta has declared 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.”’”

9 So the Buddha addressed one of the monks, “Please, monk, in my name tell Sāriputta that the Teacher summons him.”

10 “Yes, sir,” that monk replied. He went to Sāriputta and said to him, “Reverend Sāriputta, the Teacher summons you.”

11 “Yes, reverend,” replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Sāriputta, is it really true that you have declared 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”’?”

12 “Sir, I did not state the matter in these words and phrases.”

13 “Sāriputta, no matter how a gentleman declares enlightenment, what he has declared should be regarded as such.”

14 “Sir, did I not also say that I did not state the matter in these words and phrases?”

15 “Sāriputta, suppose they were to ask you: ‘But Reverend Sāriputta, how have you known and seen so that you’ve declared 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.’” How would you answer?”

16 “Sir, if they were to ask me this, I would answer: ‘Reverends, when the source of rebirth ended, I knew “it is ended”. Knowing it is ended, 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.”’ That’s how I’d answer such a question.”

17 “But Sāriputta, suppose they were to ask you: ‘But what is the source, origin, birthplace, and inception of rebirth?’ How would you answer?”

18 “Sir, if they were to ask me this, I would answer: ‘Continued existence is the source, origin, birthplace, and inception of rebirth.’ That’s how I’d answer such a question.”

19 “But Sāriputta, suppose they were to ask you: ‘What is the source of continued existence?’ How would you answer?”

20 “Sir, if they were to ask me this, I’d answer: ‘Grasping is the source of continued existence.’ That’s how I’d answer such a question.”

21 “But Sāriputta, suppose they were to ask you: ‘What is the source of grasping?’ … But Sāriputta, suppose they were to ask you: ‘What is the source of craving?’ How would you answer?”

22 “Sir, if they were to ask me this, I’d answer: ‘Feeling is the source of craving.’ That’s how I’d answer such a question.”

23 “But Sāriputta, suppose they were to ask you: ‘But how have you known and seen so that the relishing of feelings is no longer present?’ How would you answer?”

24 “Sir, if they were to ask me this, I’d answer: ‘Reverends, there are three feelings. What three? Pleasant, painful, and neutral feeling. These three feelings are impermanent, and what’s impermanent is suffering. When I understood this, the relishing of feelings was no longer present.’ That’s how I’d answer such a question.”

25 “Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘Suffering includes whatever is felt.’

26 But Sāriputta, suppose they were to ask you: ‘But Reverend, how have you been liberated that you declare 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.’”?’ How would you answer?”

27 “Sir, if they were to ask me this, I’d answer: ‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’ That’s how I’d answer such a question.”

28 “Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’”

29 That is what the Buddha said. When he had spoken, the Holy One rose from his seat and entered his dwelling.

30 Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants, “Reverends, the Buddha asked me the first question without letting me know beforehand, so I hesitated. But when the Buddha agreed with my answer, I thought: ‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways. If he were to question me all night, all day and night, for two days and nights, for three, four, five, six, or seven days and nights, I could answer in different words and ways for seven days and nights.’”

31 Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Sāriputta has roared his lion’s roar!” (And he told the Buddha all that Sāriputta had said.)

32 “Mendicant, Sāriputta has clearly penetrated the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

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12.33 — GROUNDS FOR KNOWLEDGE

✦

1 At Sāvatthī.

2 "Mendicants, I will teach forty-four grounds for knowledge. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And what are the forty-four grounds for knowledge? Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death. Knowledge of rebirth … Knowledge of continued existence … Knowledge of grasping … Knowledge of craving … Knowledge of feeling … Knowledge of contact … Knowledge of the six sense fields … Knowledge of name and form … Knowledge of consciousness …

4.2 Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices. These are called the forty-four grounds for knowledge.

5 And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

5.2 The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

6 Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death 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.

7 A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the teaching. With this teaching that is seen, understood, immediately attained, and fathomed, they apply the method to the past and future.

8 Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

9 Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their inferential knowledge.

10 A noble disciple has purified and cleansed these two knowledges—knowledge of the teaching and inferential knowledge. When a noble disciple has done this, they're one who is called 'one accomplished in view',

'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's insight', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands pressing against the door to freedom from death'.

11 And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? … And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

12 Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices 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.

13 A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the teaching. With this teaching that is seen, understood, immediately attained, and fathomed, they apply the method to the past and future.

14 Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

15 Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way

that I do now. This is their inferential knowledge.

16 A noble disciple has purified and cleansed these two knowledges—knowledge of the teaching and inferential knowledge. When a noble disciple has done this, they're one who is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's insight', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands pressing against the door to freedom from death'."

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12.34 — GROUNDS FOR KNOWLEDGE (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, I will teach seventy-seven grounds for knowledge. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And what are the seventy-seven grounds for knowledge? The knowledge that rebirth is a requirement for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death. Also regarding the past: the knowledge that rebirth is a requirement for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death.

4.2 Also regarding the future: the knowledge that rebirth is a requirement for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death. And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

5 The knowledge that continued existence is a requirement for rebirth … The knowledge that ignorance is a requirement for choices, and the knowledge that when ignorance doesn't exist, there are no choices. Also regarding the past: the knowledge that ignorance is a requirement for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

5.2 Also regarding the future: the knowledge that ignorance is a requirement for choices, and the knowledge that when ignorance doesn't exist, there are no choices. And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease. These are called the seventy-seven grounds for knowledge."

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12.35 — IGNORANCE IS A REQUIREMENT

✦

1 At Sāvatthī.

2 "Ignorance is a requirement for choices.

3 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates."

4 When this was said, one of the mendicants said to the Buddha, "What are old age and death, sir, and who do they belong to?"

5 "That's not a cogent question," said the Buddha. "You might say, 'What are old age and death, and who do they belong to?' Or you might say, 'Old age and death are one thing, who they belong to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are one and the same, there is no living of the spiritual life. If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Rebirth is a requirement for old age and death.'"

6 "What is rebirth, sir, and who does it belong to?"

7 "That's not a cogent question," said the Buddha. "You might say, 'What is rebirth, and who does it belong to?' Or you might say, 'Rebirth is one thing, who it belongs to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the

soul and the body are one and the same, there is no living of the spiritual life. If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Continued existence is a requirement for rebirth.'"

8 "What is continued existence, sir, and who is it for?"

9 "That's not a cogent question," said the Buddha. "You might say, 'What is continued existence, and who does it belong to?' Or you might say, 'Continued existence is one thing, who it belongs to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are one and the same, there is no living of the spiritual life. If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Grasping is a requirement for continued existence.' ...

9.2 'Craving is a requirement for grasping.' ... 'Feeling is a requirement for craving.' ... 'Contact is a requirement for feeling.' ... 'The six sense fields are requirements for contact.' ... 'Name and form are requirements for the six sense fields.' ... 'Consciousness is a requirement for name and form.' ... 'Choices are a requirement for consciousness.'"

10 "What are choices, sir, and who do they belong to?"

11 "That's not a cogent question," said the Buddha. "You might say, 'What are choices, and who do they belong to?' Or you might say, 'Choices are one thing, who they belong to is another.' But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view

that the soul and the body are one and the same, there is no living of the spiritual life. If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a requirement for choices.'

12 When ignorance fades away and ceases with no residue left behind, then any twists, ducks, and dodges are given up: 'What are old age and death, and who do they belong to?' or 'old age and death are one thing, who they belong to is another', or 'the soul and the body are one and the same', or 'the soul is one thing, the body another.' These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

13 When ignorance fades away and ceases no residue left behind, then any twists, ducks, and dodges are given up: 'What is rebirth, and who does it belong to?' or 'rebirth is one thing, who it belongs to is another', or 'the soul and the body are one and the same', or 'the soul is one thing, the body another.' These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

14 When ignorance fades away and ceases no residue left behind, then any twists, ducks, and dodges are given up: 'What is continued existence …' 'What is grasping …' 'What is craving …' 'What is feeling …' 'What is contact …' 'What are the six sense fields …' 'What are name and form …' 'What is consciousness …'

15 When ignorance fades away and ceases no residue left behind, then any twists, ducks, and dodges are given up: ‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are one and the same’, or ‘the soul is one thing, the body another.’ These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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12.36 — IGNORANCE IS A REQUIREMENT (2ND)

✦

1 At Sāvatthī.

2 "Ignorance is a requirement for choices.

3 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates.

4 Mendicants, you might say, 'What are old age and death, and who do they belong to?' Or you might say, 'Old age and death are one thing, who they belong to is another.' But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are one and the same, there is no living of the spiritual life.

4.2 If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Rebirth is a requirement for old age and death.'

5 'What is rebirth …' 'What is continued existence …' 'What is grasping …' 'What is craving …' 'What is feeling …' 'What is contact …' 'What are the six sense fields …'

5.2 'What are name and form …' 'What is consciousness …' You might say, 'What are choices, and who do they belong to?' Or you might say, 'Choices are one thing, who they belong to is another.' But both of these

mean the same thing, only the phrasing differs. If you have the view that the soul and the body are one and the same, there is no living of the spiritual life.

5.3 If you have the view that the soul is one thing, the body another, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a requirement for choices.'

6 When ignorance fades away and ceases with no residue left behind, then any twists, ducks, and dodges are given up: 'What are old age and death, and who do they belong to?' or 'old age and death are one thing, who they belong to is another', or 'the soul and the body are one and the same', or 'the soul is one thing, the body another'. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

7 When ignorance fades away and ceases with no residue left behind, then any twists, ducks, and dodges are given up: 'What is rebirth …' 'What is continued existence …'

7.2 'What is grasping …' 'What is craving …' 'What is feeling …' 'What is contact …' 'What are the six sense fields …' 'What are name and form …' 'What is consciousness …'

7.3 'What are choices, and who do they belong to?' or 'choices are one thing, who they belong to is another', or 'the soul and the body are one and the same', or 'the soul is one thing, the body another'. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future."

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12.37 — NOT YOURS

✦

1 At Sāvatthī.

2 “Mendicants, this body doesn’t belong to you or to anyone else. It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

3 A learned noble disciple carefully and rationally applies the mind to dependent origination itself: ‘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.

4 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

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12.38 — INTENTION

✦

1 At Sāvatthī.

2 "Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is regeneration into a new state of existence in the future. When there is regeneration into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

3 If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is regeneration into a new state of existence in the future.

3.2 When there is regeneration into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

4 If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established

and doesn't grow, there's no regeneration into a new state of existence in the future.

4.2 When there is no regeneration into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases."

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12.39 — INTENTION (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, name and form are conceived. Name and form are requirements for the six sense fields. The six sense fields are requirements for contact. Contact is a requirement for feeling. … craving … grasping … continued existence … rebirth … old age and death, sorrow, lamentation, pain, sadness, and distress come to be. That is how this entire mass of suffering originates.

3 If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, name and form are conceived. Name and form are requirements for the six sense fields. … That is how this entire mass of suffering originates.

4 If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established

and doesn't grow, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases."

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12.40 — INTENTION (3RD)

✦

1 At Sāvatthī.

2 "Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

3 If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going.

3.2 When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

4 If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established

and doesn't grow, there's no inclination. When there's no inclination, there's no coming and going.

4.2 When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases."

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12.41 — FEARS AND ENMITIES

✦

1 At Sāvatthī.

2 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:

3 “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.’

4 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. That fear and enmity is quelled for anyone who refrains from killing living creatures.

5 Anyone who steals brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. That fear and enmity is quelled for anyone who refrains from stealing.

6 Anyone who commits sexual misconduct brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. That fear and enmity is quelled for anyone who refrains from sexual

misconduct.

7 Anyone who lies brims with fear and enmity both in this life and in lives to come, and experiences mental pain and sadness. That fear and enmity is quelled for anyone who refrains from lying.

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. 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.

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 And what is the noble system that they have clearly seen and penetrated with wisdom? A noble disciple carefully and rationally applies the mind to dependent origination itself: 'So, when this exists, that comes to be; when this doesn't exist, that is not. Due to the arising of this, that arises; due to the cessation of this, that ceases. Ignorance is a requirement for choices.

14 Choices are a requirement for consciousness. ... That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. ... That is how this entire mass of suffering ceases.' This is the noble system that they have clearly seen and penetrated with wisdom.

15 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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12.42 — FEARS AND ENMITIES (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, 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? Killing living creatures … stealing … sexual misconduct … lying … consuming intoxicants of beer, wine, and liquor … These are the five fears and enmities they have quelled.

4 What are the four factors of stream-entry that they possess? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … and their ethical conduct is loved by the noble ones. These are the four factors of stream-entry that they possess.

5 And what is the noble system that they have clearly seen and penetrated with wisdom? A noble disciple carefully and rationally applies the mind to dependent origination itself … This is the noble system that they have clearly seen and penetrated with wisdom.

6 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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12.43 — SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the origin and disappearance of suffering. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. … This is the origin of suffering.

5 Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. … This is the origin of suffering.

6 And what is the disappearance of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases.

6.2 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 the disappearance of suffering.

7 Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact.

7.2 Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, 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 the disappearance of suffering.”

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12.44 — THE WORLD

✦

1 At Sāvatthī.

2 "Mendicants, I will teach you the origin and disappearance of the world. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is 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. 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. This is the origin of the world.

5 Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact.

5.2 Contact is a requirement for feeling. … Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

6 And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world.

7 Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact.

7.2 Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world.”

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12.45 — AT ÑĀTIKA

✦

1 So I have heard. At one time the Buddha was staying at Ñātika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

2 “Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

3 Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

4 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

5 Ear consciousness arises dependent on the ear and sounds. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases."

6 Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said, "Monk, did you hear that exposition of the teaching?"

7 "Yes, sir."

8 "Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relevant to the fundamentals of the spiritual life."

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12.46 — A CERTAIN BRAHMIN

✦

1 At Sāvatthī.

2 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:

3 "Worthy Gotama, are he who does the deed and he who experiences the result one and the same?"

4 "'He who does the deed and he who experiences the result are one and the same': this is one extreme, brahmin."

5 "Then is he who does the deed one and he who experiences the result another?"

6 "'He who does the deed is one and he who experiences the result is another': this is the second extreme.

7 Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a requirement for choices.

8 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases no residue left behind, choices cease. When choices cease … That is how this entire mass of suffering ceases.'"

9 When he said this, the brahmin 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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12.47 — JĀNUSSOṆI

✦

1 At Sāvatthī.

2 Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

3 "Worthy Gotama, does all exist?"

4 "'All exists': this is one extreme, brahmin."

5 "Then does all not exist?"

6 "'All does not exist': this is the second extreme.

7 Avoiding these two extremes, the Realized One teaches by the middle way: 'Ignorance is a requirement for choices.

8 Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'"

9 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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12.48 — A COSMOLOGIST

✦

1 At Sāvatthī.

2 Then a brahmin cosmologist went up to the Buddha … Seated to one side he said to the Buddha:

3 “Worthy Gotama, does all exist?”

4 “‘All exists’: this is the oldest cosmology, brahmin.”

5 “Then does all not exist?”

6 “‘All does not exist’: this is the second cosmology.”

7 “Well, is all oneness?”

8 “‘All is oneness’: this is the third cosmology.”

9 “Then is all expansiveness?”

10 “‘All is expansiveness’: this is the fourth cosmology.

11 Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a requirement for choices.

12 Choices are a requirement for consciousness. … 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. … That is how this entire mass of suffering ceases.’”

13 When he said this, the brahmin cosmologist 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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12.49 — A NOBLE DISCIPLE

✦

1 At Sāvatthī.

2 “Mendicants, a learned noble disciple doesn’t think: ‘When what exists, what is? Due to the arising of what, what arises? When what exists do name and form come to be? When what exists do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?’

3 Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this exists, this comes to be; due to the arising of this, this arises. When ignorance exists choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be.

3.2 When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.’ They understand: ‘That is how this world originates.’

4 A learned noble disciple doesn’t think: ‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases? When what doesn’t exist do choices not come to be? When what doesn’t exist do name and form

not come to be? When what doesn't exist do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

5 Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. When ignorance doesn't exist choices don't come to be. When choices don't exist consciousness doesn't come to be. When consciousness doesn't exist name and form don't come to be.

5.2 When name and form don't exist the six sense fields don't come to be. … continued existence doesn't come to be … rebirth doesn't come to be … When rebirth doesn't exist old age and death don't come to be.' They understand: 'That is how this world ceases.'

6 A noble disciple comes to truly understand the origin and disappearance of the world. Such a noble disciple is one who is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's insight', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands knocking at the door to freedom from death'."

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12.50 — A NOBLE DISCIPLE (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, a learned noble disciple doesn't think: 'When what exists, what is? Due to the arising of what, what arises? When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?'

3 Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this exists, this comes to be; due to the arising of this, this arises. When ignorance exists, choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be.

3.2 When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.' They understand: 'That is how this world originates.'

4 A learned noble disciple doesn't think: 'When what doesn't exist, what is not? Due to the cessation of what, what ceases? When what doesn't exist do choices not come to be? When what doesn't exist does consciousness

not come to be? When what doesn't exist do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

5 Rather, a learned noble disciple has only knowledge about this that is independent of others: 'When this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases. That is: When ignorance doesn't exists, choices don't come to be. When choices don't exist consciousness doesn't come to be. When consciousness doesn't exist name and form don't come to be.

5.2 When name and form don't exist the six sense fields don't come to be. … When rebirth doesn't exist old age and death don't come to be.' They understand: 'That is how this world ceases.'

6 A noble disciple comes to truly understand the origin and disappearance of the world. Such a noble disciple is one who is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's insight', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands pressing against the door to freedom from death'."

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12.51 — AN INQUIRY

✦

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, when a mendicant is inquiring, how do you define when they are inquiring for the complete ending of suffering?"

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 "Mendicants, take a mendicant who makes an inquiry: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. What is the source, origin, birthplace, and inception of this suffering? When what exists do old age and death come to be? When what does not exist do old age and death not come to be?' While making an inquiry they understand: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth. When rebirth exists, old age and death come to be. When rebirth doesn't exist, old age and death don't come to be.'

8 They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

9 Then they inquire further: 'But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?' While making an inquiry they understand: 'Continued existence is the source of rebirth. When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn't come to be.'

10 They understand rebirth, its origin, its cessation, and the fitting practice for its cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

11 Then they inquire further: 'But what is the source of this continued existence? ...' ... 'But what is the source of this grasping? ...' ... 'But what is the source of this craving? ...' ...

11.2 'But what is the source of this feeling? ...' ... 'But what is the source of this contact? ...' ... 'But what is the source of these six sense fields? ...' ... 'But what is the source of this name and form? ...' ...

11.3 'But what is the source of this consciousness? ...' ... 'But what is the source of these choices? When what exists do choices come to be? When what does not exist do choices not come to be?' While making an inquiry they understand: 'Ignorance is the source of choices. When ignorance exists, choices come to be. When ignorance does not exist, choices don't come to be.'

12 They understand choices, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

13 If an ignoramus makes a good choice, consciousness passes on by means of goodness. If they make a bad choice, consciousness passes on by means of badness. If they make an imperturbable choice, consciousness passes on by means of imperturbability.

13.2 When a mendicant has given up ignorance and given rise to knowledge, with the fading away of ignorance and the arising of knowledge they don't make a good choice, a bad choice, or an imperturbable choice. Not choosing or intending, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

14 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.'

15 If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

15.2 If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

16 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.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

17 Suppose a person were to remove a hot clay pot from a potter’s kiln and place it down on level ground. Its heat would dissipate right there, and the shards would be left behind.

18 In the same way, 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.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

19 What do you think, mendicants? Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?”

20 “No, sir.”

21 “And when there are no choices at all, with the cessation of choices, would consciousness still be found?”

22 “No, sir.”

23 “And when there’s no consciousness at all, would name and form still be found?”

24 “No, sir.”

25 “And when there are no name and form at all, would the six sense fields still be found?”

26 “No, sir.”

27 “And when there are no six sense fields at all, would contact still be found?”

28 “No, sir.”

29 “And when there’s no contact at all, would feeling still be found?”

30 “No, sir.”

31 “And when there’s no feeling at all, would craving still be found?”

32 “No, sir.”

33 “And when there’s no craving at all, would grasping still be found?”

34 “No, sir.”

35 “And when there’s no grasping at all, would continued existence still be found?”

36 “No, sir.”

37 “And when there’s no continued existence at all, would rebirth still be found?”

38 “No, sir.”

39 “And when there’s no rebirth at all, would old age and death still be found?”

40 “No, sir.”

41 “Good, good, mendicants! That’s how it is, not otherwise. Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter. Just this is the end of suffering.”

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12.52 — GRASPING

✦

1 At Sāvatthī.

2 “There are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. 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.

3 Suppose a great mass of fire was burning with ten, twenty, thirty, or forty loads of wood. And from time to time someone would toss in dry grass, cow dung, or wood. Fed and fuelled by that, the great mass of fire would burn for a long time.

4 In the same way, there are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

5 There are things that fuel grasping. When you concentrate on the drawbacks of these things, your 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.

6 Suppose a great mass of fire was burning with ten, twenty, thirty, or forty loads of wood. And no one would toss in dry grass, cow dung, or wood from time to time. As the original fuel is used up and no more is added, the great mass of fire would be extinguished due to not being fed.

7 In the same way, there are things that fuel grasping. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

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12.53 — FETTERS

✦

1 At Sāvatthī.

2 “There are things that tighten the fetters. When you concentrate on the gratification provided by these things, your craving grows. 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.

3 Suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fed and fuelled by that, the oil lamp would burn for a long time.

4 In the same way, there are things that tighten the fetters. When you concentrate on the gratification provided by these things, your craving grows. 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.

5 There are things that tighten the fetters. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When con-

tinued 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.

6 Suppose an oil lamp depended on oil and a wick to burn. And no one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to not being fed.

7 In the same way, there are things that tighten the fetters. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

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12.54 — FETTERS (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fed and fuelled by that, the oil lamp would burn for a long time.

3 In the same way, there are things that tighten the fetters. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

4 Suppose an oil lamp depended on oil and a wick to burn. And no one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to not being fed.

5 In the same way, there are things that tighten the fetters. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

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12.55 — A GREAT TREE

✦

1 At Sāvatthī.

2 “There are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. Grasping is a requirement for continued existence. … That is how this entire mass of suffering originates.

3 Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fed and fuelled by that, the great tree would stand for a long time.

4 In the same way, there are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

5 There are things that fuel grasping. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

6 Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes.

6.2 Then they'd winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

7 In the same way, there are things that fuel grasping. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases."

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12.56 — A GREAT TREE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fed and fuelled by that, the great tree would stand for a long time.

3 In the same way, there are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

4 Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes.

4.2 Then they’d winnow the ashes in a strong wind, or glide them down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

5 In the same way, there are things that fuel grasping. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

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12.57 — A SAPLING

✦

1 At Sāvatthī.

2 “There are things that tighten the fetters. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

3 Suppose there was a sapling. And from time to time someone would clear around the roots, supply soil, and water it. Fed and fuelled by that, the sapling would grow, increase, and mature.

4 In the same way, there are things that tighten the fetters. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. … That is how this entire mass of suffering originates.

5 There are things that tighten the fetters. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.

6 Suppose there was a sapling. Then a person comes along with a spade and basket. … They’d cut the sapling apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a

strong wind, or glide them down a swift stream. In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

7 In the same way, there are things that tighten the fetters. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases."

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12.58 — NAME AND FORM

✦

1 At Sāvatthī.

2 “There are things that tighten the fetters. When you concentrate on the gratification provided by these things, name and form are conceived. Name and form are requirements for the six sense fields. … That is how this entire mass of suffering originates.

3 Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fed and fuelled by that, the great tree would stand for a long time.

4 In the same way, there are things that tighten the fetters. When you concentrate on the gratification provided by these things, name and form are conceived. …

5 There are things that tighten the fetters. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases.

6 Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

7 In the same way, there are things that tighten the fetters. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is

how this entire mass of suffering ceases.”

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12.59 — CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “There are things that tighten the fetters. When you concentrate on the gratification provided by these things, consciousness is conceived.

3 Consciousness is a requirement for name and form. … That is how this entire mass of suffering originates.

4 Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. …

5 In the same way, there are things that tighten the fetters. When you concentrate on the gratification provided by these things, consciousness is conceived. …

6 There are things that tighten the fetters. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases.

7 Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

[8] In the same way, there are things that tighten the fetters. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases."

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12.60 — CAUSATION

✦

1 At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "It's incredible, sir! It's amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be."

3 "Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

4 There are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. 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.

5 Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fed and fuelled by that, the great tree would stand for a long time.

6 In the same way, there are things that fuel grasping. When you concentrate on the gratification provided by these things, your craving grows. Craving is a requirement for grasping. Grasping is a requirement for continued existence. … That is how this entire mass of suffering originates.

7 There are things that fuel grasping. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

8 Suppose there was a great tree. Then a person comes along with a spade and basket. They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the tree apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes.

8.2 Then they'd winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

9 In the same way, there are things that fuel grasping. When you concentrate on the drawbacks of these things, your 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."

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12.61 — UNLEARNED

✦

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

2 "Mendicants, an unlearned ordinary person might become disillusioned, dispassionate, and freed from this body made up of the four principal states. Why is that? This body made up of the four principal states is seen to accumulate and disperse, to be taken up and laid to rest. That's why an unlearned ordinary person might become disillusioned, dispassionate, and freed from it.

3 But an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from that which is called 'mind' and also 'sentience' and also 'consciousness'. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.' That's why an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from it.

4 But an unlearned ordinary person would be better off taking this body made up of the four principal states to be their self, rather than the mind. Why is that? This body made up of the four principal states is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

5 But that which is called 'mind' and also 'sentience' and also 'consciousness' arises as one thing and ceases as another all day and all night. It's like a monkey moving through the forest. It grabs hold of one branch, lets it

go, and grabs another; then it lets that go and grabs yet another. In the same way, that which is called ‘mind’ and also ‘sentience’ and also ‘consciousness’ arises as one thing and ceases as another all day and all night.

6 In this case, a learned noble disciple carefully and rationally applies the mind to dependent origination itself: ‘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.

7 Choices are a requirement for consciousness. … 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. … That is how this entire mass of suffering ceases.’

8 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

9 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.’”

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12.62 — UNLEARNED (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, an unlearned ordinary person might become disillusioned, dispassionate, and freed from this body made up of the four principal states. Why is that? This body made up of the four principal states is seen to accumulate and disperse, to be taken up and laid to rest. That's why an unlearned ordinary person might become disillusioned, dispassionate, and freed from it.

2.2 But an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from that which is called 'mind' and also 'sentience' and also 'consciousness'. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.'

2.3 That's why an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed from it.

3 But an unlearned ordinary person would be better off taking this body made up of the four principal states to be their self, rather than the mind. Why is that? This body made up of the four principal states is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer. But that which is called 'mind' and also 'sentience' and also 'consciousness' arises as one thing and ceases as another all day and all night.

4 In this case, a learned noble disciple carefully and rationally applies the mind to dependent origination itself: '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.' Pleasant feeling arises dependent on a contact to be experienced as pleasant.

4.2 With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

4.3 Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

5 When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

5.2 Painful feeling … Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

6 Seeing this, a learned noble disciple grows disillusioned with contact, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

[7] 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.’”

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12.63 — A CHILD'S FLESH

✦

1 At Sāvatthī.

2 "Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those about to be born.

3 And how should you regard edible food? Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies. They had an only child, dear and beloved. As the couple were crossing the desert their limited quantity of supplies would run out, and they'd still have the rest of the desert to cross.

3.2 Then it would occur to that couple: 'Our limited quantity of supplies has run out, and we still have the rest of the desert to cross. Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.'

3.3 Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh. And as they'd eat their child's flesh, they'd beat their breasts and cry: 'Where are you, our only child? Where are you, our only child?'

4 What do you think, mendicants? Would they eat that food for fun, indulgence, adornment, or decoration?"

5 "No, sir."

6 "Wouldn't they eat that food just so they could make it across the desert?"

7 "Yes, sir."

8 "I say that this is how you should regard edible food. When edible food is completely understood, desire for the five kinds of sensual stimulation is completely understood. When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

9 And how should you regard contact as fuel? Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her. If she stands under a tree, the creatures in the tree bite her. If she stands in some water, the creatures in the water bite her. If she stands in the open, the creatures in the open bite her.

9.2 Wherever that flayed cow stands, the creatures there would bite her. I say that this is how you should regard contact as fuel. When contact as fuel is completely understood, the three feelings are completely understood. When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

10 And how should you regard mental intention as fuel? Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along

who wants to live and doesn't want to die, who wants to be happy and recoils from pain.

10.2 Two strong men would grab them by the arms and drag them toward the pit of glowing coals. Then that person's intention, aim, and wish would be to get far away. Why is that? Because that person would think: 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.' I say that this is how you should regard mental intention as fuel.

10.3 When mental intention as fuel is completely understood, the three cravings are completely understood. When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

11 And how should you regard consciousness as fuel? Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say: 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told.

11.2 Then at midday the king would say: 'Look here, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the middle of the day with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say: 'Look here, how is that man?'

11.3 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

12 What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears a day?"

13 “Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!”

14 “I say that this is how you should regard consciousness as fuel. When consciousness as fuel is completely understood, name and form are completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say.”

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12.64 — IF THERE IS DESIRE

✦

1 At Sāvatthī.

2 "Mendicants, these four fuels maintain sentient beings that have been born and help those about to be born. What four? Edible food, whether solid or subtle; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those about to be born.

3 If there is desire, relishing, and craving for edible food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is regeneration into a new state of existence in the future.

3.2 Where there is regeneration into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

4 If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived.

4.2 Where name and form are conceived, there is the growth of choices. Where choices grow, there is regeneration into a new state of existence in the future. Where there is regeneration into a new state of existence in the future, there is rebirth, old age, and death in the future.

4.3 Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

5 Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the form of a woman or a man, whole in its major and minor limbs.

6 In the same way, if there is desire, relishing, and craving for edible food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is regeneration into a new state of existence in the future.

6.2 Where there is regeneration into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

7 If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived.

7.2 Where name and form are conceived, there is the growth of choices. Where choices grow, there is regeneration into a new state of existence in the future. Where there is regeneration into a new state of existence in the

future, there is rebirth, old age, and death in the future.

7.3 Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

8 If there is no desire, relishing, and craving for edible food, consciousness does not become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices.

8.2 Where choices don't grow, there is no regeneration into a new state of existence in the future. Where there is no regeneration into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

9 If there is no desire, relishing, and craving for contact as fuel … If there is no desire, relishing, and craving for mental intention as fuel … If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived.

9.2 Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no regeneration into a new state of existence in the future. Where there is no regeneration into a new state of existence in the future, there is no rebirth, old age, and death in the future.

9.3 Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

10 Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?"

11 "On the western wall, sir."

12 "If there was no western wall, where would it land?"

13 "On the ground, sir."

14 "If there was no ground, where would it land?"

15 "In water, sir."

16 "If there was no water, where would it land?"

17 "It wouldn't land, sir."

18 "In the same way, if there is no desire, relishing, and craving for edible food, consciousness does not become established there and doesn't grow. ...

19 If there is no desire, relishing, and craving for contact as fuel ... If there is no desire, relishing, and craving for mental intention as fuel ... If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived.

19.2 Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no regeneration into a new state of existence in the future. Where there is no regeneration into a new state of existence in the future, there is no rebirth, old age, and death in the future.

19.3 Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress."

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12.65 — THE CITY

✦

1 At Sāvatthī.

2 "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'Alas, this world has fallen into trouble. It's born, grows old, dies, passes away, and is reborn, yet it doesn't understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?'

2.2 Then it occurred to me: 'When what exists is there old age and death? What is a requirement for old age and death?' Then, through rational application of mind, I penetrated with wisdom: 'When rebirth exists there's old age and death. Rebirth is a requirement for old age and death.'

3 Then it occurred to me: 'When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … What is a requirement for name and form?' Then, through rational application of mind, I penetrated with wisdom: 'When consciousness exists there are name and form. Consciousness is a requirement for name and form.'

3.2 Then it occurred to me: 'When what exists is there consciousness? What is a requirement for consciousness?' Then, through rational application of mind, I penetrated with wisdom: 'When name and form exist there's consciousness. Name and form are requirements for consciousness.'

4 Then it occurred to me: This consciousness turns back from name and form, and doesn't go beyond that. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are requirements for consciousness. Consciousness is a requirement for name and form. Name and form are requirements for the six sense fields.

4.2 The six sense fields are requirements for contact. … That is how this entire mass of suffering originates. 'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

5 Then it occurred to me: 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through rational application of mind, I penetrated with wisdom: 'When rebirth doesn't exist there is no old age and death. When rebirth ceases old age and death cease.'

5.2 Then it occurred to me: 'When what doesn't exist is there no rebirth … continued existence … grasping … craving … feeling … contact … six sense fields … name and form? When what ceases do name and form cease?' Then, through rational application of mind, I penetrated with wisdom: 'When consciousness doesn't exist there is no name and form. When consciousness ceases name and form cease.'

6 Then it occurred to me: 'When what doesn't exist is there no consciousness? When what ceases does consciousness cease?' Then, through rational application of mind, I penetrated with wisdom: 'When name and form don't exist, there is no consciousness. When name and form cease, consciousness ceases.'

7 Then it occurred to me: I have discovered the path to awakening. That is: When name and form 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. … That is how this entire mass of suffering ceases. 'Cessation, cessation.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

8 Suppose a person was walking through a forest. They'd see an ancient path, an ancient route traveled by humans in the past. Following it along, they'd see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

8.2 Then that person would inform a king or their chief minister: 'Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient route traveled by humans in the past. Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Sir, you should rebuild that city!'

8.3 Then that king or their chief minister would have that city rebuilt. And after some time that city was successful and prosperous, populous and full of people, attained to growth and expansion. In the same way, I saw an ancient path, an ancient route traveled by fully awakened Buddhas in the past.

9 And what is that ancient path, the ancient route traveled by fully awakened Buddhas in the past? 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 that ancient path, the ancient route traveled by fully awakened Buddhas in the past.

10 Following it along, I directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation. Following it along, I directly knew rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … Following it along, I directly knew choices, their origin, their cessation, and the practice that leads to their cessation.

11 Having directly known this, I told the monks, nuns, laymen, and laywomen. And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans."

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12.66 — PROBING WITHIN

✦

1 So I have heard. 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, “Mendicants!”

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

3 “Mendicants, do you probe within?”

4 When he said this, one of the mendicants said to the Buddha, “Sir, I probe within.”

5 “But mendicant, how do you probe within?” Then that mendicant answered, but the Buddha was not happy with the answer.

6 When he had spoken, Venerable Ānanda said to the Buddha, “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak of probing within. The mendicants will listen and remember it.”

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

8 “Yes, sir,” they replied. The Buddha said this:

9 “Take a mendicant who probes within: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?’ While probing they know: ‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The

source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don't come to be.'

9.2 They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

10 They probe further within: 'But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?' While probing they know: 'The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn't exist attachments don't come to be.'

10.2 They understand attachments, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

11 They probe further within: 'But where does that craving arise and where does it settle?' While probing they know: 'That craving arises and settles on whatever in the world seems nice and pleasant. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.'

12 There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grew. As their craving grew, their attachments grew. As their attachments grew, their suffering grew. And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

13 There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving will grow. As their craving grows, their attachments will grow. As their attachments grow, their suffering will grow. And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

14 There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

15 Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, my man, this bronze goblet of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like.

15.2 If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't put that beverage down. Hastily, without reflection, he'd drink it, resulting in death or deadly pain.

16 In the same way, there are ascetics and brahmins of the past ... future ... There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows.

16.2 And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

17 There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

18 There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They will give up craving. Giving up craving ... they will be freed from suffering, I say.

19 There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up crav-

ing, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

20 Suppose there was a bronze goblet of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, my man, this bronze goblet of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like.

20.2 If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.' Then that man might think: 'I can allay my thirst with a fermented drink of beer, buttermilk, salt lassi, or salted infusion. But in any case, I shouldn't drink that beverage, for it would be for my lasting harm and suffering.' He'd put that beverage down. After appraisal, he wouldn't drink it, and it wouldn't result in death or deadly pain.

21 In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

22 There will be ascetics and brahmins in the future ... There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and

as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say."

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12.67 — SHEAVES OF REEDS

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went 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:

3 "Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise anomalously, not made by oneself or another?"

4 "No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise anomalously, not made by oneself or another. Rather, rebirth is a requirement for old age and death."

5 "Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise anomalously, not made by oneself or another?"

6 "No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise anomalously, not made by oneself or another. Rather, continued existence is a requirement for rebirth."

7 “Well, Reverend Sāriputta, is continued existence made by oneself? ...” ... “Is grasping made by oneself? ...” ... “Is craving made by oneself? ...” ... “Is feeling made by oneself? ...” ... “Is contact made by oneself? ...” ... “Are the six sense fields made by oneself? ...” ... “Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise anomalously, not made by oneself or another?”

8 “No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise anomalously, not made by oneself or another. Rather, consciousness is a requirement for name and form.”

9 “Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise anomalously, not made by oneself or another?”

10 “No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise anomalously, not made by oneself or another. Rather, name and form are requirements for consciousness.”

11 “Just now I understood you to say: ‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise anomalously, not made by oneself or another. Rather, consciousness is a requirement for name and form.’

12 But I also understood you to say: ‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise anomalously, not made by oneself or another. Rather, name and form are requirements for consciousness.’

13 How then should we see the meaning of this statement?"

14 "Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were two sheaves of reeds leaning up against each other.

15 In the same way, name and form are requirements 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. ... That is how this entire mass of suffering originates. If the first of those sheaves of reeds were to be pulled away, the other would collapse. And if the other were to be pulled away, the first would collapse.

16 In the same way, when name and form 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. ... That is how this entire mass of suffering ceases."

17 "It's incredible, Reverend Sāriputta, it's amazing! How well spoken this was by Venerable Sāriputta! And we can express our agreement with Venerable Sāriputta's statement on these thirty-six grounds.

18 If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who speaks on Dhamma'. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who practices in line with the teaching'.

18.2 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'.

18.3 If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who speaks on Dhamma'.

18.4 If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who practices in line with the teaching'. If they're freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'."

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12.68 — AT KOSAMBĪ

✦

1 At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita's monastery. Then Venerable Saviṭṭha said to Venerable Musīla:

2 "Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you personally know that rebirth is a requirement for old age and death?"

3 "Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that rebirth is a requirement for old age and death."

4 "Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberateation, do you personally know that continued existence is a requirement for rebirth … grasping is a requirement for continued existence … craving is a requirement for grasping … feeling is a requirement for craving … contact is a requirement for feeling … the six sense fields are requirements for contact … name and form are requirements for the six sense fields … consciousness is a requirement for name and form … choices are a requirement for consciousness … ignorance is a requirement for choices?"

5 "Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that ignorance is a requirement for choices."

6 “Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you personally know that when rebirth ceases, old age and death cease?”

7 “Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that when rebirth ceases, old age and death cease.”

8 “Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you personally know that when continued existence ceases, rebirth ceases … when grasping ceases, continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name and form cease … when choices cease consciousness ceases … when ignorance ceases, choices cease?”

9 “Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that when ignorance ceases, choices cease.”

10 “Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you personally know that the cessation of continued existence is extinguishment?”

11 “Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that the cessation of continued existence is extinguishment.”

12 “Then Venerable Musīla is a perfected one, with defilements ended.” When he said this, Musīla kept silent.

13 Then Venerable Nārada said to Venerable Saviṭṭha, “Reverend Saviṭṭha, please let me answer these questions. Ask me and I will answer them for you.”

14 “By all means, Venerable Nārada, try these questions. I’ll ask you and you can answer them for me.”

> Note
> *(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musīla did.)*

19 “Reverend Nārada, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you personally know that the cessation of continued existence is extinguishment?”

20 “Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that the cessation of continued existence is extinguishment.”

21 “Then Venerable Nārada is a perfected one, with defilements ended.”

22 “I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one. Suppose there was a well on a desert road that had neither rope nor bucket. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They’d know that there was water, but they couldn’t physically touch it.

23 In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one."

24 When he said this, Venerable Ānanda said to Venerable Saviṭṭha, "Reverend Saviṭṭha, what do you have to say to Venerable Nārada when he speaks like this?"

25 "Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome."

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12.69 — SURGE

✦

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

2 "Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge.

3 In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge.

3.2 When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

4 When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede.

5 In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they

make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede.

5.2 When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede."

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12.70 — THE WANDERER SUSĪMA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick.

2.2 But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

3 Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers.

4 Then his community said to Susīma, "Reverend Susīma, please lead the spiritual life with the ascetic Gotama. Memorize that teaching and have us recite it with you. When we've memorized it we'll recite it to the laity. In this way we too will be honored, respected, revered, venerated, and esteemed. And we'll receive robes, almsfood, lodgings, and medicines and supplies for the sick."

5 "Yes, reverends," replied Susīma to his own assembly. Then he went 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 Ānanda, I wish to lead the spiritual life in this teaching and training.”

6 Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to him, “Sir, this wanderer Susīma says that he wishes to lead the spiritual life in this teaching and training.”

7 “Well then, Ānanda, give Susīma the going forth.” And the wanderer Susīma received the going forth, the ordination in the Buddha’s presence.

8 Now at that time several mendicants had declared their enlightenment in the Buddha’s presence: “We 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 Venerable Susīma heard about this. He went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side and said to those mendicants, “Is it really true that the venerables have declared enlightenment in the Buddha’s presence?”

10 “Yes, reverend.”

11 “But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves 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. Do you control the body as far as the realm of divinity?”

12 “No, reverend.”

13 “Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and heavenly, whether near or far?”

14 “No, reverend.”

15 “Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having encompassed them with your mind? Do you understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’? Do you understand mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’? Do you understand mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’?

15.2 Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?”

16 “No, reverend.”

17 “Well, knowing and seeing thus, do you 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? Do you 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.’ Do you recollect your many kinds of past lives, with features and details?”

18 “No, reverend.”

19 “Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, 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.

19.2 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, do you see sentient beings

passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings pass on according to their deeds?"

20 "No, reverend."

21 "Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?"

22 "No, reverend."

23 "Well now, venerables, how could there be such a declaration when these things are not attained?"

24 "Reverend Susīma, we are freed by wisdom."

25 "I don't understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning."

26 "Reverend Susīma, whether you understand or not, we are freed by wisdom."

27 Then Susīma went to the Buddha, bowed, sat down to one side, and informed the Buddha of all he had discussed with those mendicants.

28 "Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment."

29 "Sir, I don't understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning."

30 “Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

31 What do you think, Susīma? Is form permanent or impermanent?”

32 “Impermanent, sir.”

33 “But if it’s impermanent, is it suffering or happiness?”

34 “Suffering, sir.”

35 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

36 “No, sir.”

37 “Is feeling permanent or impermanent?”

38 “Impermanent, sir.”

39 “But if it’s impermanent, is it suffering or happiness?”

40 “Suffering, sir.”

41 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

42 “No, sir.”

43 “Is perception permanent or impermanent?”

44 “Impermanent, sir.” …

45 “Are choices permanent or impermanent?”

46 “Impermanent, sir.”

47 “But if they’re impermanent, are they suffering or happiness?”

48 “Suffering, sir.”

49 “But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

50 “No, sir.”

51 “Is consciousness permanent or impermanent?”

52 “Impermanent, sir.”

53 “But if it’s impermanent, is it suffering or happiness?”

54 “Suffering, sir.”

55 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

56 “No, sir.”

57 “So, Susīma, you should truly see 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.’ You should 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.’

57.2 You should 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.’ You should 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.'

57.3 You should 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.'

58 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

59 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.'

60 Susīma, do you see that rebirth is a requirement for old age and death?"

61 "Yes, sir."

62 "Do you see that continued existence is a requirement for rebirth?"

63 "Yes, sir."

64 "Do you see that grasping is a requirement for continued existence?"

65 "Yes, sir."

66 "Do you see that craving is a requirement for grasping?"

67 "Yes, sir."

68 “Do you see that feeling is a requirement for craving … contact is a requirement for feeling … the six sense fields are requirements for contact … name and form are requirements for the six sense fields … consciousness is a requirement for name and form … choices are a requirement for consciousness … ignorance is a requirement for choices?”

69 “Yes, sir.”

70 “Do you see that when rebirth ceases old age and death cease?”

71 “Yes, sir.”

72 “Do you see that when continued existence ceases rebirth ceases?”

73 “Yes, sir.”

74 “Do you see that when grasping ceases continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name and form cease … when choices cease consciousness ceases … when ignorance ceases choices cease?”

75 “Yes, sir.”

76 “But knowing and seeing thus, do you wield the many kinds of psychic power? …”

77 “No, sir.”

78 “Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and heavenly, whether near or far?”

79 “No, sir.”

80 “Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having encompassed them with your mind? …”

81 “No, sir.”

82 “Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?”

83 “No, sir.”

84 “Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … according to their deeds?”

85 “No, sir.”

86 “Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

87 “No, sir.”

88 “Well now, Susīma, how could there be such a declaration when these things are not attained?”

89 Then Venerable Susīma 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 go forth as a thief in such a well-explained teaching and training. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

90 “Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief of the teachings in such a well-explained teaching and training. Suppose they were to arrest a bandit, a

criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' 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 from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.'

90.2 The king's men would do as they were told. What do you think, Susīma? Wouldn't that man experience pain and distress because of that?"

91 "Yes, sir."

92 "Although that man would experience pain and distress because of that, going forth as a thief of the teachings in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld. 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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12.71 — OLD AGE AND DEATH

✦

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

2 "Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. 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.

3 There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. 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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12.72–81 — A SET OF TEN ON REBIRTH, ETC.

✦

1 At Sāvatthī.

2 “… they don’t understand rebirth …”

3 “… continued existence …”

4 “… grasping …”

5 “… craving …”

6 “… feeling …”

7 “… contact …”

8 “… the six sense fields …”

9 “… name and form …”

10 “… consciousness …”

11 “… choices …

12 … they understand …”

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12.82 — THE TEACHER

✦

1 At Sāvatthī.

2 "Mendicants, one who does not truly know or see old age and death should seek the Teacher so as to truly know old age and death. One who does not truly know or see the origin of old age and death should seek the Teacher so as to truly know the origin of old age and death. One who does not truly know or see the cessation of old age and death should seek the Teacher so as to truly know the cessation of old age and death. One who does not truly know or see the practice that leads to the cessation of old age and death should seek the Teacher so as to truly know the practice that leads to the cessation of old age and death."

> Note
> *(One discourse.)*
>
> *(All the abbreviated texts should be told in full.)*

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12.83–92 — THE TEACHER (2ND)

✦

83 “Mendicants, one who does not truly know or see rebirth …”

84 “… continued existence …”

85 “… grasping …”

86 “… craving …”

87 “… feeling …”

88 “… contact …”

89 “… the six sense fields …”

90 “… name and form …”

91 “… consciousness …”

92 “… choices …”

(All should be treated according to the four truths.)

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12.93–213 — SETS OF ELEVEN ON TRAINING, ETC.

✦

103 "Mendicants, one who does not truly know or see old age and death should train so as to truly know old age and death. …"

114 "… practice meditation …"

125 "… rouse up enthusiasm …"

136 "… try vigorously …"

147 "… persevere …"

158 "… be keen …"

169 "… rouse up energy …"

180 "… persist …"

191 "… be mindful …"

202 "… use situational awareness …"

213 "… be diligent …"

The Linked Discourses on causality are complete.

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13.1 — A FINGERNAIL

✦

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

2 Then the Buddha, picking up a little bit of dirt on his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt on my fingernail, or this great earth?"

3 "Sir, the great earth is far more. The little bit of dirt on your fingernail is tiny. Compared to the great earth, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

4 "In the same way, for a noble disciple accomplished in view, an individual with comprehension, the suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That's how very beneficial it is to comprehend the teaching and gain the vision of the teaching."

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13.2 — A LOTUS POND

✦

1 At Sāvatthī.

2 “Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass.

3 What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

4 “Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for an individual with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

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13.3 — WHERE THE WATERS JOIN TOGETHER

✦

1 At Sāvatthī.

2 “Mendicants, there are places where the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—join together and converge. Suppose a person was to draw two or three drops of water from such a place.

3 What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

4 “Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.4 — WHERE THE WATERS JOIN TOGETHER (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, there are places where the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—join together and converge. Suppose that water dried up and evaporated except two or three drops.

3 What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

4 “Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.5 — THE EARTH

✦

1 At Sāvatthī.

2 “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

3 What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

4 “Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.6 — THE EARTH (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, suppose the great earth was worn away and eroded except seven clay balls the size of jujube seeds.

3 What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?"

4 "Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

5 "In the same way, for a noble disciple, the suffering that's over and done with is more …"

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13.7 — THE OCEAN

✦

1 At Sāvatthī.

2 “Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

3 What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?”

4 “Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.8 — THE OCEAN (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, suppose the water in the ocean dried up and evaporated except two or three drops.

3 What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

4 “Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.9 — A MOUNTAIN

✦

1 At Sāvatthī.

2 “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

3 What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

4 “Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple, the suffering that’s over and done with is more …”

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13.10 — A MOUNTAIN (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except seven pebbles the size of mustard seeds.

3 What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

4 “Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

5 “In the same way, for a noble disciple accomplished in view, an individual with comprehension, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

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13.11 — A MOUNTAIN (3RD)

✦

1 At Sāvatthī.

2 "Mendicants, suppose a person was to place on Sineru, the king of mountains, seven pebbles the size of mung beans.

3 What do you think, mendicants? Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?"

4 "Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

5 "In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers of other religions is not nearly a hundredth, a thousandth, or a hundred thousandth part. So great is the achievement of the individual accomplished in view, so great is their direct knowledge."

7 The Linked Discourses on comprehension are complete.

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14.1 — DIVERSITY OF ELEMENTS

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the diversity of elements. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what is the diversity of elements? The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, ideas element, and mind consciousness element. This is called the diversity of elements.”

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14.2 — DIVERSITY OF CONTACTS

✦

1 At Sāvatthī.

2 “Mendicants, diversity of elements gives rise to diversity of contacts. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of contacts? The eye element gives rise to eye contact. The ear element … nose … tongue … body … The mind element gives rise to mind contact. That’s how diversity of elements gives rise to diversity of contacts.”

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14.3 — NOT DIVERSITY OF CONTACTS

✦

1 At Sāvatthī.

2 “Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. … The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

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14.4 — DIVERSITY OF FEELINGS

✦

1 At Sāvatthī.

2 “Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings? The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. … The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

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14.5 — DIVERSITY OF FEELINGS (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact.

3.2 Feeling born of eye contact doesn’t give rise to eye contact. Eye contact doesn’t give rise to the eye element. … The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn’t give rise to mind contact. Mind contact doesn’t give rise to the mind element.

3.3 That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements."

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14.6 — EXTERNAL DIVERSITY OF ELEMENTS

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.”

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14.7 — DIVERSITY OF PERCEPTIONS

✦

1 At Sāvatthī.

2 "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

4 The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. … The idea element gives rise to the perception of ideas.

4.2 The perception of ideas gives rise to thoughts about ideas. Thoughts about ideas give rise to the desire for ideas. The desire for ideas gives rise to the passion for ideas. The passion for ideas gives rise to searching for ideas.

5 That's how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of thoughts, and diversity of thoughts gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches."

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14.8 — NO DIVERSITY OF SEARCHES

✦

1 At Sāvatthī.

2 "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches doesn't give rise to diversity of passions.

2.2 Diversity of passions doesn't give rise to diversity of desires. Diversity of desires doesn't give rise to diversity of thoughts. Diversity of thoughts doesn't give rise to diversity of perceptions. Diversity of perceptions doesn't give rise to diversity of elements. And what is the diversity of elements?

2.3 The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements?

4 The sight element gives rise to the perception of sights … The idea element gives rise to the perception of ideas … the search for ideas. The search for ideas doesn't give rise to the passion for ideas. The passion for ideas

doesn't give rise to the desire for ideas. The desire for ideas doesn't give rise to thoughts about ideas. Thoughts about ideas don't give rise to perceptions of ideas. Perceptions of ideas don't give rise to the idea element.

5 That's how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements."

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14.9 — DIVERSITY OF GAINS

✦

1 At Sāvatthī.

2 “Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of perceptions … diversity of searches give rise to diversity of gains?

4 The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to sight contact. Sight contact gives rise to feeling born of sight contact. Feeling born of sight contact gives rise to the desire for sights. The desire for sights gives rise to the passion for sights.

4.2 The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights … The idea element gives rise to the perception of ideas. The perception of ideas gives rise to thoughts about ideas. Thoughts about ideas give rise to idea contact. Idea contact gives rise to feeling born of idea contact.

4.3 Feeling born of idea contact gives rise to the desire for ideas. The desire for ideas gives rise to the passion for ideas. The passion for ideas gives rise to searching for ideas. Searching for ideas gives rise to gaining ideas.

5 That's how diversity of elements gives rise to diversity of perceptions … diversity of searches gives rise to diversity of gains."

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14.10 — NO DIVERSITY OF GAINS

✦

1 At Sāvatthī.

2 "Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. … contacts … feelings … desires … passions … Diversity of searches gives rise to diversity of gains. Diversity of gains doesn't give rise to diversity of searches.

2.2 Diversity of searches doesn't give rise to diversity of passions. … desires … feelings … contacts … thoughts … Diversity of perceptions doesn't give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

3 And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts? contacts … feelings … desires … passions … searches … gains … while diversity of gains doesn't give rise to diversity of searches … passions … desires … feelings … contacts … thoughts … perceptions … elements?

4 The sight element gives rise to the perception of sights … The idea element gives rise to the perception of ideas … The search for ideas gives rise to gaining ideas. The gaining of ideas doesn't give rise to the search for ideas. The search for ideas doesn't give rise to the passion for ideas. The passion for ideas doesn't give rise to the desire for ideas.

4.2 The desire for ideas doesn't give rise to feeling born of idea contact. Feeling born of idea contact doesn't give rise to idea contact. Idea contact doesn't give rise to thoughts about ideas. Thoughts about ideas don't give rise to perceptions of ideas. Perceptions of ideas don't give rise to the idea element.

5 That's how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn't give rise to diversity of elements."

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14.11 — SEVEN ELEMENTS

✦

1 At Sāvatthī.

2 "Mendicants, there are these seven elements. What seven? The element of luminosity, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling. These are the seven elements."

3 When he said this, one of the mendicants said to the Buddha, "Sir, due to what does each of these elements appear?"

4 "Mendicant, the element of luminosity appears due to the element of darkness. The element of beauty appears due to the element of ugliness. The element of the dimension of infinite space appears due to the element of form. The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space. The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness. The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness.

4.2 The element of the cessation of perception and feeling appears due to the element of cessation."

5 "Sir, how is each of these elements to be attained?"

6 “The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception. The element of the dimension of neither perception nor non-perception is an attainment with residual conditioned phenomena. The element of the cessation of perception and feeling is an attainment of cessation.”

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14.12 — WITH A CAUSE

✦

1 At Sāvatthī.

2 “Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

3 And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason? The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual purposes. Sensual purposes give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures. An unlearned ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

4 The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. … malicious desires … malicious passions … malicious searches … An unlearned ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

5 The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel purposes. … cruel desires … cruel passions … cruel searches … An unlearned ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

6 Suppose a person was to drop a burning torch in a thicket of dry grass. If they don’t quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin.

7 In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don't quickly give it up, dispel it, eliminate it, and obliterate it, they'll suffer in the present 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 Thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason.

9 And how do thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason? The element of renunciation gives rise to perceptions of renunciation. Perceptions of renunciation give rise to thoughts of renunciation. The purpose of renunciation give rise to enthusiasm for renunciation.

9.2 Enthusiasm for renunciation gives rise to passion for renunciation. Fervor for renunciation gives rise to the search for renunciation. A learned noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

10 The element of good will gives rise to perceptions of good will. Perceptions of good will give rise to thoughts of good will. … enthusiasm for good will … passion for good will … the search for good will. A learned noble disciple on a search for good will behaves well in three ways: by body, speech, and mind.

11 The element of harmlessness gives rise to perceptions of harmlessness. Perceptions of harmlessness give rise to thoughts of harmlessness. … enthusiasm for harmlessness … passion for harmlessness … the search for

harmlessness. A learned noble disciple on a search for harmlessness behaves well in three ways: by body, speech, and mind.

12 Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin.

13 In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, dispel it, eliminate it, and obliterate it, they'll be happy in the present life, free of distress, anguish, and fever. And when the body breaks up, after death, they can expect to be reborn in a good place."

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14.13 — IN THE BRICK HALL

✦

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, an element gives rise to a perception, a view, and a thought.”

4 When he said this, Venerable Kaccāna said to the Buddha, “Sir, regarding those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

5 “It’s a mighty thing, Kaccāna, the element of ignorance. An inferior element gives rise to inferior perception, inferior view, inferior thought, inferior intention, inferior aim, inferior wish, an inferior person, and inferior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and discloses the inferior. I say that their rebirth is inferior.

6 A middling element gives rise to middling perception, middling view, middling thought, middling intention, middling aim, middling wish, a middling person, and middling speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and discloses the middling. I say that their rebirth is middling.

7 A superior element gives rise to superior perception, superior view, superior thought, superior intention, superior aim, superior wish, a superior person, and superior speech. One explains, teaches, asserts, establishes, clar-

ifies, analyzes, and discloses the superior. I say that their rebirth is superior."

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14.14 — INFERIOR CONVICTIONS

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions.

3 In the past, too, sentient beings came together and converged because of an element. …

4 In the future, too, sentient beings will join together and converge because of an element. …

5 At present, too, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions.”

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14.15 — WALKING TOGETHER

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time Venerable Sāriputta was walking together with several mendicants not far from the Buddha. Venerable Mahāmoggallāna was doing likewise, as were Venerable Mahākassapa, Venerable Anuruddha, Venerable Puṇṇa son of Mantāṇī, Venerable Upāli, Venerable Ānanda, and Devadatta.

2 Then the Buddha said to the mendicants, "Mendicants, do you see Sāriputta walking together with several mendicants?"

3 "Yes, sir."

4 "All of those mendicants have great wisdom. Do you see Moggallāna walking together with several mendicants?"

5 "Yes, sir."

6 "All of those mendicants have great psychic power. Do you see Kassapa walking together with several mendicants?"

7 "Yes, sir."

8 "All of those mendicants advocate austerities. Do you see Anuruddha walking together with several mendicants?"

9 "Yes, sir."

10 "All of those mendicants have clairvoyance. Do you see Puṇṇa son of Mantāṇī walking together with several mendicants?"

11 “Yes, sir.”

12 “All of those mendicants are Dhamma speakers. Do you see Upāli walking together with several mendicants?”

13 “Yes, sir.”

14 “All of those mendicants are experts in monastic law. Do you see Ānanda walking together with several mendicants?”

15 “Yes, sir.”

16 “All of those mendicants are very learned. Do you see Devadatta walking together with several mendicants?”

17 “Yes, sir.”

18 “All of those mendicants have corrupt wishes.

19 Sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions.

20 In the past, in the future, and also in the present, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. Those who have good convictions join together and converge with those who have good convictions.”

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14.16 — WITH VERSES

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. In the past …

3 In the future …

4 At present, too, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions.

5 It’s like how dung joins together with dung, urine with urine, spit with spit, pus with pus, and blood with blood. In the same way, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions. In the past … In the future …

5.2 At present, too, sentient beings join together and converge because of an element. Those who have inferior convictions join together and converge with those who have inferior convictions.

6 Sentient beings join together and converge because of an element. Those who have good convictions join together and converge with those who have good convictions. In the past …

7 In the future … At present, too, sentient beings join together and converge because of an element. Those who have good convictions join together and converge with those who have good convictions.

8 It's like how milk joins together with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses. In the same way, sentient beings join together and converge because of an element. Those who have good convictions join together and converge with those who have good convictions. In the past … In the future … At present, too, sentient beings join together and converge because of an element. Those who have good convictions join together and converge with those who have good convictions."

9 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

10 "Socializing creates a snarl;
they're cut off by being aloof.
If you're lost in the middle of a great sea,
and you clamber up on a little log, you'll sink.

11 So too, a person who lives well
sinks by relying on a lazy person.
Hence you should avoid such
a lazy person who lacks energy.

12 Dwell with the noble ones
who are secluded and determined
and always energetic;
the astute who practice absorption.”

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14.17 — FAITHLESS

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the faithless with the faithless, the unconscientious with the unconscientious, the imprudent with the imprudent, the unlearned with the unlearned, the lazy with the lazy, the unmindful with the unmindful, and the witless with the witless.

3 In the past, too, sentient beings came together and converged because of an element. …

4 In the future, too, sentient beings will join together and converge because of an element. …

5 At present, too, sentient beings join together and converge because of an element. …

6 Sentient beings join together and converge because of an element: the faithful with the faithful, the conscientious with the conscientious, the prudent with the prudent, the learned with the learned, the energetic with the energetic, the mindful with the mindful, and the wise with the wise. In the past … In the future … At present, too, sentient beings join together and converge because of an element. …”

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14.18 — BEGINNING WITH THE FAITHLESS

✦

1 At Sāvatthī.

2 "Mendicants, sentient beings join together and converge because of an element: the faithless with the faithless, the unconscientious with the unconscientious, the witless with the witless, the faithful with the faithful, the conscientious with the conscientious, and the wise with the wise. In the past … In the future …

3 At present, too, sentient beings join together and converge because of an element. …

4 Sentient beings join together and converge because of an element: the faithless with the faithless, the imprudent with the imprudent, the witless with the witless, the faithful with the faithful, the prudent with the prudent, and the wise with the wise.

> Note
> *(The following should be told in full like the first section.)*

6 Sentient beings come together because of an element: the faithless … unlearned … witless … the faithful …

7 Sentient beings come together because of an element: the faithless … lazy … witless. the faithful … energetic … wise.

[8] Sentient beings come together because of an element: the faithless … unmindful … witless. the faithful … mindful … wise.”

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14.19 — BEGINNING WITH THE SHAMELESS

✦

1 At Sāvatthī.

2 "Mendicants, sentient beings join together and converge because of an element: the unconscientious with the unconscientious … imprudent … witless. The conscientious with the conscientious … prudent … wise.

3 … shameless … unlearned … witless. The conscientious with the conscientious … learned … wise.

4 … shameless … lazy … witless. The conscientious with the conscientious … energetic … wise.

5 … shameless … unmindful … witless. The conscientious with the conscientious … mindful … wise."

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14.20 — BEGINNING WITH IMPRUDENCE

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the imprudent with the imprudent … unlearned … witless. The prudent with the prudent … learned … wise.

3 … the imprudent with the imprudent … lazy … witless. The prudent with the prudent … energetic … wise.

4 … the imprudent with the imprudent … unmindful … witless. The prudent with the prudent … mindful … wise.”

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14.21 — BEGINNING WITH THE UNLEARNED

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the unlearned with the unlearned … lazy … witless. The learned with the learned … energetic … wise.

3 … the unlearned with the unlearned … unmindful … witless. The learned with the learned … mindful … wise.”

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14.22 — BEGINNING WITH THE LAZY

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the lazy with the lazy … unmindful … witless … energetic … mindful … wise …”

> Note
> *(Tell all in full for the past, future, and present.)*

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14.23 — LACKING IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the faithless with the faithless … shameless … imprudent … lacking immersion … witless …

3 The faithful with the faithful … conscientious … prudent … possessing immersion … and the wise with the wise.”

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14.24 — UNETHICAL

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: the faithless with the faithless … shameless … imprudent … unethical … witless …

3 The faithful with the faithful … conscientious … prudent … ethical … and the wise with the wise.”

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14.25 — THE FIVE PRECEPTS

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … consume intoxicants of beer, wine, and liquor …

3 Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … those who refrain from intoxicants of beer, wine, and liquor with those who refrain from intoxicants of beer, wine, and liquor.”

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14.26 — SEVEN WAYS OF PERFORMING DEEDS

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … backbite … speak harshly … talk nonsense …

3 Those who refrain from killing living creatures. … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from backbiting … who refrain from harsh speech … who refrain from talking nonsense with those who refrain from talking nonsense.”

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14.27 — TEN WAYS OF PERFORMING DEEDS

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … backbite … speak harshly … talk nonsense … are covetous … are malicious … have wrong view …

3 Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from backbiting … who refrain from harsh speech … who refrain from talking nonsense … are not covetous … are not malicious … have right view with those who have right view.”

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14.28 — THE EIGHTFOLD PATH

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings join together and converge because of an element: those of wrong view with those of wrong view … wrong purpose … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion …

3 Those who have right view … right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion with those who have right immersion.”

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14.29 — TEN FACTORED PATH

✦

1 At Sāvatthī.

2 “Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view … wrong purpose … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion … wrong knowledge … wrong freedom …

3 Those who have right view … right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom with those who have right freedom.”

> Note
> *(Tell all in full for the past, future, and present.)*

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14.30 — FOUR ELEMENTS

✦

[1] At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. These are the four elements."

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14.31 — BEFORE AWAKENING

✦

1 At Sāvatthī.

2 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the earth element … the water element … the fire element … and the air element?’

3 Then it occurred to me: ‘The pleasure and happiness that arise from the earth element: this is its gratification. That the earth element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the earth element: this is its escape. The pleasure and happiness that arise from the water element … The pleasure and happiness that arise from the fire element … The pleasure and happiness that arise from the air element: this is its gratification. That the air element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the air element: this is its escape.’

4 As long as I didn’t truly understand these four elements’ 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.

5 But when I did truly understand these four elements’ 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.

[6] 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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14.32 — IN SEARCH OF GRATIFICATION

✦

1 At Sāvatthī.

2 "Mendicants, I went in search of the earth element's gratification, and I found it. I've seen clearly with wisdom the full extent of gratification in the earth element. I went in search of the earth element's drawback, and I found it. I've seen clearly with wisdom the full extent of the drawback in the earth element. I went in search of escape from the earth element, and I found it. I've seen clearly with wisdom the full extent of escape from the earth element.

3 I went in search of the water element's gratification … I went in search of the fire element's gratification … I went in search of the air element's gratification …

4 As long as I didn't truly understand these four elements' 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.

5 But when I did truly understand the four elements' 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.

[6] 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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14.33 — IF THERE WERE NO

✦

1 At Sāvatthī.

2 "Mendicants, if there were no gratification in the earth element, sentient beings wouldn't be aroused by it. But since there is gratification in the earth element, sentient beings are aroused by it. If the earth element had no drawback, sentient beings wouldn't grow disillusioned with it.

2.2 But since the earth element has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the earth element, sentient beings wouldn't escape from it. But since there is an escape from the earth element, sentient beings do escape from it.

3 If there were no gratification in the water element … If there were no gratification in the fire element … If there were no gratification in the air element …

4 As long as sentient beings don't truly understand these four elements' 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 these four elements' 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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14.34 — ABSOLUTELY PAINFUL

✦

1 At Sāvatthī.

2 “Mendicants, if the earth element were absolutely painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it. But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it.

3 If the water element … If the fire element … If the air element …

4 If the earth element was absolutely pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

5 If the water element … If the fire element … If the air element was absolutely pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.”

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14.35 — TAKING PLEASURE

✦

1 At Sāvatthī.

2 “Mendicants, if you take pleasure in the earth element, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say. If you take pleasure in the water element … If you take pleasure in the fire element … If you take pleasure in the air element, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say.

3 If you don’t take pleasure in the earth element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say. If you don’t take pleasure in the water element … If you don’t take pleasure in the fire element … If you don’t take pleasure in the air element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say.”

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14.36 — ARISING

✦

1 At Sāvatthī.

2 “Mendicants, the arising, continuation, and manifestation and regeneration of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of the water element … The arising, continuation, and manifestation and regeneration of the fire element … The arising, continuation, and manifestation and regeneration of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

3 The cessation, settling, and disappearance of the earth element is the cessation of suffering, the settling of diseases, and the disappearance of old age and death. The cessation, settling, and disappearance of the water element … The cessation, settling, and disappearance of the fire element … The cessation, settling, and disappearance of the air element is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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14.37 — ASCETICS AND BRAHMINS

✦

1 At Sāvatthī.

2 “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ gratification, drawback, and escape. 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.

3 There are ascetics and brahmins who do truly understand these four elements’ gratification, drawback, and escape. 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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14.38 — ASCETICS AND BRAHMINS (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ origin, disappearance, gratification, drawback, and escape …

> Note
> *(Tell all in full.)*

4 There are ascetics and brahmins who do truly understand these four elements’ origin, disappearance, gratification, drawback, and escape …”

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14.39 — ASCETICS AND BRAHMINS (3RD)

✦

1 At Sāvatthī.

2 “Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the water element … fire element … air element … 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.

3 There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They do understand the water element … the fire element … the air element … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

8 The Linked Discourses on the elements are complete.

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15.1 — GRASS AND STICKS

✦

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 transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a person was to strip all the grass, sticks, branches, and leaves in the Black Plum Tree Land, gather them together into one pile, and chop them each into four inch pieces. They'd lay them down, saying: 'This is my mother, this is my grandmother.'

3.2 The grass, sticks, branches, and leaves of the Black Plum Tree Land would run out before that person's mothers and grandmothers.

4 Why is that? This transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

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15.2 — THE EARTH

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They’d lay them down, saying: ‘This is my father, this is my grandfather.’ The whole earth would run out before that person’s fathers and grandfathers.

3 Why is that? This transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.3 — TEARS

✦

1 At Sāvatthī.

2 "Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. What do you think? Which is more: the flow of tears you've shed while roaming and transmigrating for such a very long time—weeping and wailing from being coupled with the unloved and separated from the loved—or the water in the four oceans?"

3 "As we understand the Buddha's teaching, the flow of tears we've shed while roaming and transmigrating is more than the water in the four oceans."

4 "Good, good, mendicants! It's good that you understand my teaching like this. The flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you've undergone the death of a mother … father … brother … sister … son … daughter … loss of relatives … loss of wealth … or loss through illness.

4.2 From being coupled with the unloved and separated from the loved, the flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans.

5 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.4 — MOTHER'S MILK

✦

1 At Sāvatthī.

2 "Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

3 What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?"

4 "As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans."

5 "Good, good, mendicants! It's good that you understand my teaching like this. The mother's milk you've drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans.

6 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

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15.5 — A MOUNTAIN

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and asked him, “Sir, how long is an eon?”

3 “Mendicant, an eon is long. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

4 “But sir, is it possible to give a simile?”

5 “It’s possible,” said the Buddha.

6 “Suppose there was a big rocky mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass. And as each century passed someone would stroke it once with a fine cloth from Kāsi. By this means the big rocky mountain would be worn away before the eon comes to an end. That’s how long an eon is. And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

7 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.6 — A MUSTARD SEED

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked him, “Sir, how long is an eon?”

3 “Mendicant, an eon is long. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

4 “But sir, is it possible to give a simile?”

5 “It’s possible,” said the Buddha.

6 “Suppose there was an iron citadel, a league long, a league wide, and a league high, full of mustard seeds pressed into balls. And as each century passed someone would remove a single mustard seed. By this means the big heap of mustard seeds would be used up before the eon comes to an end. That’s how long an eon is. And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

7 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.7 — DISCIPLES

✦

1 At Sāvatthī.

2 Then several mendicants went up to the Buddha … and asked him, “Sir, how many eons have passed?”

3 “Mendicants, many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

4 “But sir, is it possible to give a simile?”

5 “It’s possible,” said the Buddha.

6 “Suppose there were four disciples with a lifespan of a hundred years. And each day they would each recollect a hundred thousand eons. Those four disciples would pass away after a hundred years and there would still be eons that they haven’t recollected. That’s how many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

7 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.8 — THE GANGES

✦

1 Near Rājagaha, in the Bamboo Grove. Then a certain brahmin 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 asked the Buddha, "Worthy Gotama, how many eons have passed?"

3 "Brahmin, many eons have passed. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons."

4 "But worthy Gotama, can you give a simile?"

5 "I can," said the Buddha.

6 "Consider the Ganges River from where it originates to where it meets the ocean. Between these places it's not easy to calculate how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand. The eons that have passed are more than this. It's not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

7 Why is that? This transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have un-

dergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

8 When he said this, the brahmin 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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15.9 — A STICK

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the end. It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

3 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.10 — A SINGLE INDIVIDUAL

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Mendicants, this transmigration has no known beginning. … One individual roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.

4 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6 "If the bones of a single individual
for a single eon were gathered up,
they'd make a pile the size of a mountain:
so said the great seer.

7 And this is declared to be
as big as Mount Vepulla,
higher than the Vulture's Peak
in the Mountainfold of the Magadhans.

8 But then, with right understanding,
one sees the noble truths—
suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

9 After roaming on seven times at most,
that individual
makes an end of suffering,
with the ending of all fetters."

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15.11 — IN A SORRY STATE

✦

1 At one time the Buddha was staying near Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. When you see someone in a sorry state, in distress, you should conclude: ‘In all this long time, we too have undergone the same thing.’ Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.12 — IN A GOOD WAY

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. … When you see someone in a good way, in a happy state, you should conclude: ‘In all this long time, we too have undergone the same thing.’

3 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.13 — THIRTY MENDICANTS

✦

1 Near Rājagaha, in the Bamboo Grove. Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side.

2 Then it occurred to the Buddha, "These thirty mendicants from Pāvā live in the wilderness, eat only almsfood, wear rag robes, and own just three robes; yet they all still have fetters. Why don't I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?"

3 Then the Buddha said to the mendicants, "Mendicants!"

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

5 "Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

6 What do you think? Which is more: the flow of blood you've shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?"

7 "As we understand the Buddha's teaching, the flow of blood we've shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans."

8 "Good, good, mendicants! It's good that you understand my teaching like this. The flow of blood you've shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you've been cows, and the flow of blood you've shed when your head was chopped off as a cow is more than the water in the four oceans.

8.2 For a long time you've been buffalo … sheep … goats … deer … chickens … pigs … For a long time you've been bandits, arrested for raiding villages, highway robbery, or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans.

9 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

10 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

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15.14 — MOTHER

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. … It’s not easy to find a sentient being who in all this long time has not previously been your mother.

3 Why is that? This transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.15 — FATHER

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. … It’s not easy to find a sentient being who in all this long time has not previously been your father. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.16 — BROTHER

✦

1 At Sāvatthī.

2 “It’s not easy to find a sentient being who in all this long time has not previously been your brother. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.17 — SISTER

✦

1 At Sāvatthī.

2 “It’s not easy to find a sentient being who in all this long time has not previously been your sister. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.18 — SON

✦

1 At Sāvatthī.

2 “It’s not easy to find a sentient being who in all this long time has not previously been your son. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.19 — DAUGHTER

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. It’s not easy to find a sentient being who in all this long time has not previously been your daughter.

3 Why is that? This transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

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15.20 — MOUNT VEPULLA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṁsa. And at that time people were known as Tivaras. The lifespan of the Tivaras was 40,000 years. It took them four days to climb Mount Vepulla, and four days to descend. At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. See, mendicants!

3.2 This mountain's name has vanished, those people have passed away, and that Buddha has become fully quenched. 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.

4 Once upon a time this Mount Vepulla was known as Vaṅkaka. And at that time people were known as Rohitassas. The lifespan of the Rohitassas was 30,000 years. It took them three days to climb Mount Vepulla, and

three days to descend. At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

4.2 Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully quenched. So impermanent are conditions …

5 Once upon a time this Mount Vepulla was known as Supassa. And at that time people were known as Suppiyas. The lifespan of the Suppiyas was 20,000 years. It took them two days to climb Mount Vepulla, and two days to descend. At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

5.2 Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully quenched. So impermanent are conditions …

6 These days this Mount Vepulla is known as Vepulla. And these people are known as Magadhans. The lifespan of the Magadhans is short, brief, and fleeting. A long life is a hundred years or a little more. It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend.

6.2 And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world. I have a fine pair of chief disciples named Sāriputta and Moggallāna. There will come a time when this mountain's name will vanish, those people will die, and I will be fully extinguished.

6.3 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."

7 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

8 "For the Tivaras it was Pācīnavaṁsa,
for the Rohitassas, Vaṅkaka,
Supassa for the Suppiyas,
and Vepulla for the Magadhans.

9 Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is such bliss."

14 The Linked Discourses on the unknown beginning are complete.

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16.1 — CONTENT

✦

1 At Sāvatthī.

2 “Mendicants, Kassapa is content with any kind of robe, and praises such contentment. He doesn’t employ improper solicitation for the sake of a robe. He doesn’t worry if he doesn’t get a robe. And if he does get a robe, he uses it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

3 Kassapa is content with any kind of almsfood …

4 Kassapa is content with any kind of lodging …

5 Kassapa is content with any kind of medicines and supplies for the sick …

6 So you should train like this: ‘We will be content with any kind of robe, and praise such contentment. We won’t employ improper solicitation for the sake of a robe. We won’t worry if we don’t get a robe. And if we do get a robe, we’ll use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.’

> Note
> *(All should be told in full the same way.)*

8 ‘We will be content with any kind of almsfood …’ ‘We will be content with any kind of lodging …’ ‘We will be content with any kind of medicines and supplies for the sick …’ That’s how you should train. I will

exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

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16.2 — IMPRUDENT

✦

1 So I have heard. At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

3 "Reverend Kassapa, it's said that without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary from the yoke. But if you are keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary from the yoke.

4 To what extent is this the case?"

5 "Reverend, take a mendicant who doesn't foster keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're not keen.

6 And how are you not prudent? Take a mendicant who doesn't foster prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.'

6.2 ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re not prudent. That’s how without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary from the yoke.

7 And how are you keen? Take a mendicant who fosters keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re keen.

8 And how are you prudent? Take a mendicant who fosters prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’ That’s how you’re prudent. That’s how if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary from the yoke.”

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16.3 — LIKE THE MOON

✦

1 At Sāvatthī.

2 “Mendicants, you should approach families like the moon: withdrawn in body and mind, ever the newcomer, and never rude. Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible river-land. They’d withdraw their body and mind. In the same way, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never rude.

3 Kassapa approaches families like the moon: withdrawn in body and mind, ever the newcomer, and never rude.

4 What do you think, mendicants? What kind of mendicant is worthy of approaching families?”

5 “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.”

6 Then the Buddha waved his hand in space.

7 “Mendicants, this hand is not stuck or held or caught in space. In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking: ‘May those who want material things get them, and may those who want merit make merits!’ They’re just as pleased and happy when others get something as they are when they get something. This kind of mendicant is worthy of approaching families.

8 When Kassapa approaches families, his mind is not stuck or held or caught, thinking: 'May those who want material things get them, and may those who want merit make merits!' He's just as pleased and happy when others get something as he is when he gets something.

9 What do you think, mendicants? What kind of mendicant's teaching is pure, and what kind is impure?"

10 "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."

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

12 "Yes, sir," they replied. The Buddha said this:

13 "Whoever teaches Dhamma to others with the thought: 'Oh! May they listen to the teaching from me. When they've heard it, may they gain confidence in the teaching and demonstrate their confidence to me.' Such a mendicant's teaching is impure.

14 Whoever teaches Dhamma to others with the thought: '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. Oh! May they listen to the teaching from me. When they've heard it, may they understand the teaching and practice accordingly.' So they teach others because of the clear rightness of the teaching, out of compassion, kindness, and sympathy. Such a mendicant's teaching is pure.

15 Kassapa teaches Dhamma to others with the thought: ‘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. Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’

16 Thus he teaches others because of the clear rightness of the teaching, out of compassion, kindness, and sympathy. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

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16.4 — VISITING FAMILIES

✦

1 At Sāvatthī.

2 "What do you think, mendicants? What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?"

3 "Our teachings are rooted in the Buddha. …" The Buddha said this:

4 "Whoever visits families with the thought: 'May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.' If a mendicant with such a thought approaches a family and they don't give, the mendicant feels slighted.

4.2 And they experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that. That kind of mendicant is not worthy of visiting families.

5 Whoever visits families with the thought: 'When among other families, how could I possibly think:

6 "May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly."' If a mendicant with

such a thought approaches a family and they don't give, the mendicant doesn't feel slighted. And they don't experience pain and sadness because of that.

6.2 If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant doesn't feel slighted. And they don't experience pain and sadness because of that. That kind of mendicant is worthy of visiting families.

7 Kassapa visits families with the thought: 'When among other families, how could I possibly think:

8 "May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly."' With such a thought, if he approaches a family and they don't give, he doesn't feel slighted. And he doesn't experience pain and sadness because of that.

8.2 If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, he doesn't feel slighted. And he doesn't experience pain and sadness because of that. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly."

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16.5 — OLD AGE

✦

1 So I have heard. Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "You're old now, Kassapa. Those worn-out hempen rag robes must be a burden for you. So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence."

3 "For a long time, sir, I've lived in the wilderness, eaten only almsfood, worn rag robes, and owned just three robes; and I've praised these things. I've been one of few wishes, content, secluded, aloof, and energetic; and I've praised these things."

4 "But seeing what benefit, Kassapa, have you long practiced these things?"

5 "Sir, seeing two benefits I have long practiced these things.

6 I see happiness for myself in this life. And I have sympathy for future generations, thinking: 'Hopefully those who come after might follow my example.' For they may think: 'It seems that the disciples awakened after the Buddha for a long time lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.' They'll practice accordingly, which will be for their lasting welfare and happiness.

7 Seeing these two benefits I have long practiced these things."

8 "Good, good, Kassapa! You're acting for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans. So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness."

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16.6 — ADVICE

✦

1 Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk."

3 "Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully.

4 Take the monk named Bhaṇḍa, Ānanda's protégé. He's been competing in studies with the monk named Abhiñjika, Anuruddha's protégé. They say: 'Come on, monk, who can speak more? Who can speak better? Who can speak longer?'"

5 So the Buddha addressed one of the monks, "Please, monk, in my name tell the monk named Bhaṇḍa, Ānanda's protégé, and the monk named Abhiñjika, Anuruddha's protégé that the Teacher summons them."

6 "Yes, sir," that monk replied. He went to those monks and said, "Venerables, the Teacher summons you."

7 "Yes, reverend," those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

8 “Is it really true, monks, that you’ve been competing in studies, saying: ‘Come on, monk, who can speak more? Who can speak better? Who can speak longer?’”

9 “Yes, sir.”

10 “Have you ever known me to teach the Dhamma like this: ‘Please mendicants, compete in studies to see who can recite more and better and longer’?”

11 “No, sir.”

12 “If you’ve never known me to teach the Dhamma like this, what then do you know and see, you futile men, that after going forth in such a well explained teaching and training you’d compete in studies to see who can speak more and better and longer?”

13 Then those monks bowed with their heads to the Buddha’s feet and said, “We made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to see who can speak more and better and longer. Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

14 “Indeed, monks, 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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16.7 — ADVICE (2ND)

✦

1 Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side.

2 The Buddha said to him, “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

3 “Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

4 Sir, 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.

5 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 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 de-

cline. An acrimonious individual is in decline. When there are no mendicant advisers there is decline.

8 Sir, 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 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.

10 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.

11 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. When there are mendicant advisers there is no decline."

12 "Good, good, Kassapa! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth ...

14 When there are no mendicant advisers there is decline.

15 Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline ...

18 When there are mendicant advisers there is no decline.”

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16.8 — ADVICE (3RD)

✦

1 Near Rājagaha, in the squirrels' feeding ground. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk."

3 "Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully."

4 "Kassapa, that's because formerly the senior mendicants lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

5 The senior mendicants invite such a mendicant to a seat, saying: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he's really eager to train. Please, mendicant, here, take a seat.'

6 Then the junior mendicants think: 'It seems that when a mendicant lives in the wilderness … and is energetic, and praises these things, senior mendicants invite them to a seat …' They practice accordingly. That is for their lasting welfare and happiness.

7 But these days, Kassapa, the senior mendicants don't live in the wilderness ... and aren't energetic; and they don't praise these things.

8 When a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he's fond of his fellow monks. Please, mendicant, here, take a seat.'

9 Then the junior mendicants think: 'It seems that when a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat ...' They practice accordingly. That is for their lasting harm and suffering.

9.2 And if it could ever be rightly said that spiritual practitioners have been imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said."

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16.9 — ABSORPTIONS AND INSIGHTS

✦

1 At Sāvatthī.

2 “Mendicants, 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. And so does Kassapa.

3 Whenever I want, 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 so does Kassapa.

4 Whenever I want, 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.’ And so does Kassapa.

5 Whenever I want, 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. And so does Kassapa.

6 Whenever I want, 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 enter and remain in the dimension of infinite space. And so does Kassapa.

7 Whenever I want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I enter and remain in the dimension of infinite consciousness. And so does Kassapa.

8 Whenever I want, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I enter and remain in the dimension of nothingness. And so does Kassapa.

9 Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception. And so does Kassapa.

10 Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling. And so does Kassapa.

11 Whenever I want, 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. I control the body as far as the realm of divinity. And so does Kassapa.

12 Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and heavenly, whether near or far. And so does Kassapa.

13 Whenever I want, I understand the minds of other beings and individuals, having encompassed them with my mind. I understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; 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 … unfreed mind … And so does Kassapa.

14 Whenever I want, I recollect my 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.

14.2 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. 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 I recollect my many kinds of past lives, with features and details. And so does Kassapa.

15 Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds.

15.2 '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.'

15.3 And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings pass on according to their deeds. And so does Kassapa.

16 I have realized the undefiled freedom of heart and freedom by wisdom. And I live having realized it with my own insight in this very life due to the ending of defilements. And so does Kassapa."

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16.10 — THE NUNS' QUARTERS

✦

1 So I have heard. At one time Venerable Mahākassapa 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 Mahākassapa and said, "Come, Honorable Kassapa. Let's go to one of the nuns' quarters."

2 "You go, Reverend Ānanda. You're the one with many duties and responsibilities."

3 And a second time …

4 And a third time, Ānanda said, "Come, Honorable Kassapa. Let's go to one of the nuns' quarters."

5 Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns' quarters, where he sat down on the seat spread out. And then several nuns went up to Mahākassapa, bowed, and sat down to one side. Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he rose from his seat and left.

6 But the nun Thullatissā was upset and blurted out, "What is the venerable Mahākassapa thinking, that he'd teach Dhamma in front of the venerable Ānanda, the Videhan sage? He's like a needle peddler who thinks they can sell a needle to a needle maker!"

7 Mahākassapa heard Thullatissā say these words, and he said to Ānanda, "Is that right, Reverend Ānanda? Am I the needle peddler and you the needle maker? Or am I the needle maker and you the needle peddler?"

8 "Forgive her, sir. The lady's a fool."

9 "Hold on, Reverend Ānanda! Don't make the Saṅgha investigate you further!

10 What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, 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. And so does Ānanda'?"

11 "No, sir."

12 "I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, 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. And so does Kassapa. ...'

> Note
> *(The nine progressive meditations and the five insights should be told in full.)*

14 What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom. And I live having re-

alized it with my own insight in this very life due to the ending of defilements. And so does Ānanda'?"

15 "No, sir."

16 "I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom. And I live having realized it with my own insight in this very life due to the ending of defilements. And so does Kassapa.'

17 Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

18 But the nun Thullatissā fell from the spiritual life.

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16.11 — ROBES

✦

1 At one time Venerable Mahākassapa was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

2 And at that time thirty of Ānanda's mendicant protégés resigned the training and returned to a lesser life. Most of them were youths.

3 When Venerable Ānanda had wandered in the Southern Hills as long as he pleased, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him:

4 "Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?"

5 "Sir, the Buddha laid down that rule for three reasons. For keeping difficult individuals in check and for the comfort of good-hearted mendicants. To prevent those of corrupt wishes from taking sides and dividing the Saṅgha. And out of consideration for families. These are the three reasons why the Buddha laid down that rule."

6 "So what then are you doing, wandering together with these junior mendicants? They don't guard their sense doors, they eat too much, and they're not committed to wakefulness. It's like you're wandering about

wrecking crops and ruining families! Your following is falling away, Reverend Ānanda, and those just getting started are falling apart. Yet this boy knows no limit!"

7 "Though there are grey hairs on my head, I still can't escape being called a boy by Venerable Mahākassapa."

8 "It's because you wander with these junior mendicants. … Your following is falling away, Reverend Ānanda, and those just getting started are falling apart. Yet this boy knows no limit!"

9 The nun Thullanandā heard a rumor that the venerable Mahākassapa had rebuked the venerable Ānanda the Videhan sage by calling him a boy.

10 She was upset and blurted out, "How can the venerable Mahākassapa, who formerly followed another religion, presume to rebuke the venerable Ānanda the Videhan sage by calling him a boy?"

11 Mahākassapa heard Thullanandā say these words, and he said to Ānanda, "Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without reflection.

12 Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don't recall dedicating myself to any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha.

13 Formerly when I was still a layman, I thought: '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?'

13.2 After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

14 When I had gone forth, I traveled along the road between Rājagaha and Nāḷandā, where I saw the Buddha sitting at the Many Sons Shrine. Seeing him, I thought: 'Were I ever to see a Teacher, it would be this Blessed One! Were I ever to see a Holy One, it would be this Blessed One! Were I ever to see a fully awakened Buddha, it would be this Blessed One!'

15 Then I bowed with my head to the Buddha's feet and said: 'Sir, the Buddha is my Teacher, I am his disciple! The Buddha is my Teacher, I am his disciple!'

16 The Buddha said to me, 'Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don't know, or that they see when they don't see, their head would explode. But Kassapa, when I say that I know I really do know; and when I say that I see I really do see.

17 So you should train like this: "I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle." That's how you should train.

18 And you should train like this: "Whenever I hear a teaching connected with what's skillful, I will pay attention, apply the mind, concentrate wholeheartedly, and actively listen to that teaching." That's how you should train.

19 And you should train like this: "I will never neglect mindfulness of the body that is full of pleasure." That's how you should train.'

20 And when the Buddha had given me this advice he rose from his seat and left. For seven days I ate the nation's almsfood as a debtor. On the eighth day I became enlightened.

21 And then the Buddha left the road and went to the root of a certain tree. So I spread out my outer robe of patches folded in four and said to him, 'Sir, sit here. That would be for my lasting welfare and happiness.'

22 The Buddha sat down on the seat spread out and said to me, 'Kassapa, this outer robe of patches is soft.'

23 'Sir, please accept my outer robe of patches out of sympathy.'

24 'In that case, Kassapa, will you wear my worn-out hempen rag robe?'

25 'I will wear it, sir.'

26 And so I presented my outer robe of patches to the Buddha, and the Buddha presented me with his worn-out hempen rag robe.

27 For if anyone should be rightly called the Buddha's bosom son, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it's me.

28 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. …

> Note

(The nine progressive meditations and the five insights should be told in full.)

30 I have realized the undefiled freedom of heart and freedom by wisdom. And I live having realized it with my own insight in this very life due to the ending of defilements.

31 Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

32 But the nun Thullanandā fell from the spiritual life.

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16.12 — THE REALIZED ONE AFTER DEATH

✦

1 At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

3 "Reverend Kassapa, does a realized one still exist after death?"

4 "Reverend, this has not been declared by the Buddha."

5 "Well then, does a realized one no longer exist after death?"

6 "This too has not been declared by the Buddha."

7 "Well then, does a realized one both still exist and no longer exist after death?"

8 "This too has not been declared by the Buddha."

9 "Well then, does a realized one neither still exist nor no longer exist after death?"

10 "This too has not been declared by the Buddha."

11 "And why has this not been declared by the Buddha?"

12 “Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has not been declared by the Buddha.”

13 “So what now has been declared by the Buddha?” “‘This is suffering’ has been declared by the Buddha. ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.”

14 “And why has this been declared by the Buddha?”

15 “Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.”

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16.13 — THE COUNTERFEIT OF THE TRUE TEACHING

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Mahākassapa 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 there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?"

3 "That's how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The true teaching doesn't disappear as long as the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

4 It's like native gold, which doesn't disappear as long as counterfeit gold hasn't appeared in the world. But when counterfeit gold appears in the world then native gold disappears.

5 In the same way, the true teaching doesn't disappear as long as the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

6 It's not the elements of earth, water, fire, or air that make the true teaching disappear. Rather, it's the futile people who appear right here that make the true teaching disappear. The true teaching doesn't disappear like a ship that sinks all at once.

7 There are five detrimental things that lead to the decline and disappearance of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five detrimental things lead to the decline and disappearance of the true teaching.

8 There are five things that lead to the continuation, persistence, and enduring of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five things lead to the continuation, persistence, and enduring of the true teaching."

13 The Linked Discourses with Kassapa are complete.

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17.1 — GRIM

✦

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 "Possessions, honor, and popularity are grim, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary from the yoke.

4 So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

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17.2 — A HOOK

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary from the yoke.

3 Suppose an angler was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the angler can do what he wants with it.

4 ‘Angler’ is a term for Māra the Wicked. ‘Hook’ is a term for possessions, honor, and popularity. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

5 So grim are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

6 So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

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17.3 — A TURTLE

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Once upon a time, in a certain lake there was a large family of turtles that had lived there for a long time. Then one of the turtles said to another, ‘My dear turtle, don’t you go to that place.’

4 But that turtle did go to that place, and a hunter pierced her with a harpoon.

5 Then that turtle went back to the other turtle. When the other turtle saw her coming off in the distance, he said, ‘My dear turtle, I hope you didn’t go to that place!’

6 ‘I did.’

7 ‘But my dear turtle, I hope you’re not hurt or injured!’

8 ‘I’m not hurt or injured. But this cord keeps dragging behind me.’

9 ‘Indeed, my dear turtle, you’re hurt and injured! Your father and grandfather met with tragedy and disaster because of such a cord. Go now, you are no longer one of us.’

10 ‘Hunter’ is a term for Māra the Wicked.

11 ‘Harpoon’ is a term for possessions, honor, and popularity.

12 ‘Cord’ is a term for greed and relishing.

13 Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They've met with tragedy and disaster, and the Wicked One can do with them what he wants.

14 So grim are possessions, honor, and popularity. ..."

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17.4 — A FLEECY SHEEP

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Suppose a fleecy sheep was to enter a briar patch. She’d get caught, snagged, and trapped at every turn, coming to ruin.

4 In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. They get caught, snagged, and trapped at every turn, coming to ruin.

5 So grim are possessions, honor, and popularity. …”

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17.5 — A DUNG BEETLE

✦

1 At Sāvatthī.

2 "Possessions, honor, and popularity are grim …

3 Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a big pile of dung. She'd look down on other beetles, thinking: 'For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a big pile of dung.'

4 In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. There they eat as much as they like, get invited back tomorrow, and have plenty of almsfood.

4.2 When they get back to the monastery, they boast in the middle of a group of mendicants: 'I ate as much as I liked, got invited back tomorrow, and had plenty of almsfood. I get robes, almsfood, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don't get these things.'

4.3 With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants. This will be for their lasting harm and suffering.

5 So grim are possessions, honor, and popularity. …"

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17.6 — A BOLT OF LIGHTNING

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Let forked lightning fall on whom? Let possessions, honor, and popularity come to a trainee who has not achieved their heart’s desire.

4 ‘Forked lightning’ is a term for possessions, honor, and popularity.

5 So grim are possessions, honor, and popularity. …”

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17.7 — A POISONED ARROW

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Let whom be pierced by a poisoned arrow? Let possessions, honor, and popularity come to a trainee who has not achieved their heart’s desire.

4 ‘Arrow’ is a term for possessions, honor, and popularity.

5 So grim are possessions, honor, and popularity. …”

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17.8 — A JACKAL

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Mendicants, did you hear an old jackal howling at the crack of dawn?”

4 “Yes, sir.”

5 “That old jackal has the disease called mange. He’s not happy in his den, or at the root of a tree, or out in the open. Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster.

6 In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They’re not happy in an empty hut, at the root of a tree, or out in the open. Wherever they go, stand, sit, or lie down they meet with tragedy and disaster.

7 So grim are possessions, honor, and popularity. …”

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17.9 — GALE-FORCE WINDS

✦

1 At Sāvatthī.

2 "Possessions, honor, and popularity are grim ...

3 High in the atmosphere there are gale-force winds blowing. Any bird that flies there is flung about by those gale-force winds. Their feet go one way, their wings another, their head another, and their body another.

4 In the same way, take a certain monk whose mind is overcome and overwhelmed by possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

4.2 There he sees a lady scantily clad, with revealing clothes. Lust infects his mind. He resigns the training and returns to a lesser life. Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds.

5 So grim are possessions, honor, and popularity. ..."

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17.10 — WITH VERSES

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Take a case where I see a certain individual whose mind is overcome and overwhelmed by honor. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

4 Take another case where I see a certain individual whose mind is overcome and overwhelmed by lack of honor. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

5 And take another case where I see a certain individual whose mind is overcome and overwhelmed by both honor and lack of honor. When their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.

6 So grim are possessions, honor, and popularity. …”

7 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

8 “Whether they’re honored
or not honored, or both,
their immersion doesn’t waver
as they abide in the immeasurables.

[9] They persistently meditate
with subtle view and discernment.
Rejoicing in the ending of grasping,
they're said to be a true person."

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17.11 — A GOLD CUP

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 When I’ve comprehended the mind of a certain individual, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a gold cup filled with silver powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.12 — A SILVER POT

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 When I’ve comprehended the mind of a certain individual, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a silver cup filled with gold powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.13–20 — A GOLD INGOT, ETC.

✦

1 At Sāvatthī.

2 “Mendicants, when I’ve comprehended the mind of a certain individual, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a gold ingot.’ …”

3 “‘… for the sake of a hundred gold ingots.’ …”

4 “‘… for the sake of a mountain of gold.’ …”

5 “‘… for the sake of a hundred mountains of gold.’ …”

6 “‘… for the sake of the whole earth full of gold.’ …”

7 “‘… for any kind of material reward.’ …”

8 “‘… for the sake of life.’ …”

9 “‘… for the sake of the finest lady in the land.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

10 So grim are possessions, honor, and popularity. …”

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17.21 — A LADY

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Even if you’re alone with a lady she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

4 So grim are possessions, honor, and popularity. …”

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17.22 — THE FINEST LADY IN THE LAND

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Even if you’re alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

4 So grim are possessions, honor, and popularity. …”

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17.23 — AN ONLY SON

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 A faithful laywoman with a dear and beloved only son would rightly appeal to him, ‘My darling, please be like the householder Citta and Hatthaka of Aḷavī.’

4 These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Aḷavī.

5 ‘But my darling, if you go forth from the lay life to homelessness, please be like Sāriputta and Moggallāna.’

6 These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

7 ‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’

8 If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

9 So grim are possessions, honor, and popularity. …”

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17.24 — AN ONLY DAUGHTER

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 A faithful laywoman with a dear and beloved only daughter would rightly appeal to her, ‘My darling, please be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.’

4 These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.

5 ‘But my darling, if you go forth from the lay life to homelessness, please be like the nuns Khemā and Uppalavaṇṇā.’

6 These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

7 ‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’ If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

8 So grim are possessions, honor, and popularity. …”

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17.25 — ASCETICS AND BRAHMINS

✦

1 At Sāvatthī.

2 “Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. 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.

3 There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. 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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17.26 — ASCETICS AND BRAHMINS (2ND)

✦

1 At Sāvatthī.

2 “There are ascetics and brahmins who don’t truly understand the origin, disappearance, gratification, drawback, and escape when it comes to possessions, honor, and popularity …

3 There are ascetics and brahmins who do truly understand …”

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17.27 — ASCETICS AND BRAHMINS (3RD)

✦

1 At Sāvatthī.

2 “There are ascetics and brahmins who don’t truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation …

3 There are ascetics and brahmins who do truly understand …”

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17.28 — SKIN

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pressing.

4 So grim are possessions, honor, and popularity. …”

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17.29 — A ROPE

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pressing.

4 Suppose a strong man was to twist a strong horse-hair rope around your shin and tighten it. It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and kept pressing.

5 In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pressing.

6 So grim are possessions, honor, and popularity. …”

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17.30 — A MENDICANT WITH DEFILEMENTS ENDED

✦

1 At Sāvatthī.

2 “Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.”

3 When he said this, Venerable Ānanda said to the Buddha, “Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?”

4 “Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart. But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this life for a meditator who is diligent, keen, and resolute.

5 So grim are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

6 So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

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17.31 — SCHISM

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Devadatta split the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.32 — SKILLFUL ROOT

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.33 — SKILLFUL QUALITY

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.34 — BRIGHT QUALITY

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim …

3 Devadatta cut off his bright quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

4 So grim are possessions, honor, and popularity. …”

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17.35 — SHORTLY AFTER HE LEFT

✦

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 So grim are possessions, honor, and popularity. That's how you should train."

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

7 "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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17.36 — FIVE HUNDRED CARTS

✦

1 Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Prince Ajātasattu was going with five hundred carts at daybreak and dusk to attend on Devadatta, presenting him with an offering of five hundred servings of food.

3 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Prince Ajātasattu is going with five hundred carts at daybreak and dusk to attend on Devadatta, presenting him with an offering of five hundred servings of food."

4 "Mendicants, don't envy Devadatta's possessions, honor, and popularity. As long as Prince Ajātasattu goes with five hundred carts at daybreak and dusk to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

5 If they were to lance a boil on a wild dog's nose, it would get even wilder. In the same way, as long as Prince Ajātasattu goes with five hundred carts at daybreak and dusk to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

6 So grim are possessions, honor, and popularity. …"

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17.37 — MOTHER

✦

1 At Sāvatthī.

2 “Possessions, honor, and popularity are grim, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary from the yoke. When I’ve comprehended the mind of a certain individual, I understand: ‘This venerable would not tell a deliberate lie even for the sake of their mother.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

3 So grim are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

4 So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

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17.38–43 — FATHER, ETC.

✦

1 At Sāvatthī.

2 "Possessions, honor, and popularity are grim, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary from the yoke. When I've comprehended the mind of a certain individual, I understand: 'This venerable would not tell a deliberate lie even for the sake of their father.' ..."

> Note
> *(Tell in full as in SN 17.37.)*

4 "'... brother.' ..."

5 "'... sister.' ..."

6 "'... son.' ..."

7 "'... daughter.' ..."

8 "'... wife.' But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

9 So grim are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

10 So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

15 The Linked Discourses on possessions, honor, and popularity are complete.

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18.1 — THE EYE, ETC.

✦

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

2 Then Venerable Rāhula 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."

3 "What do you think, Rāhula? Is the eye permanent or impermanent?"

4 "Impermanent, sir."

5 "But if it's impermanent, is it suffering or happiness?"

6 "Suffering, sir."

7 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

8 "No, sir."

9 "Is the ear permanent or impermanent?"

10 "Impermanent, sir." …

11 "Is the nose permanent or impermanent?"

12 "Impermanent, sir." …

13 "Is the tongue permanent or impermanent?"

14 "Impermanent, sir." …

15 "Is the body permanent or impermanent?"

16 "Impermanent, sir." ...

17 "Is the mind permanent or impermanent?"

18 "Impermanent, sir."

19 "But if it's impermanent, is it suffering or happiness?"

20 "Suffering, sir."

21 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

22 "No, sir."

23 "Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

24 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.'"

> Note
> *(The ten discourses of this series should be told in full the same way.)*

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18.2 — SIGHTS, ETC.

✦

1 At Sāvatthī.

2 "What do you think, Rāhula? Are sights permanent or impermanent?"

3 "Impermanent, sir." … "… sounds … smells … tastes … touches … Are ideas permanent or impermanent?"

4 "Impermanent, sir." …

5 "Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and ideas. Being disillusioned, desire fades away. …"

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18.3 — CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is eye consciousness permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… ear consciousness … nose consciousness … tongue consciousness … body consciousness … Is mind consciousness permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Being disillusioned, desire fades away. …”

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18.4 — CONTACT

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is eye contact permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… ear contact … nose contact … tongue contact … body contact … Is mind contact permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Being disillusioned, desire fades away. …”

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18.5 — FEELING

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is feeling born of eye contact permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … Is feeling born of mind contact permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. …”

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18.6 — PERCEPTIONS

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is perception of sights permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… perception of sounds … perception of smells … perception of tastes … perception of touches … Is perception of ideas permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with the perception of sights, sounds, smells, tastes, touches, and ideas. …”

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18.7 — INTENTION

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is intention regarding sights permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … Is intention regarding ideas permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with intention regarding sights, sounds, smells, tastes, touches, and ideas. …”

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18.8 — CRAVING

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is craving for sights permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… craving for sounds … craving for smells … craving for tastes … craving for touches … Is craving for ideas permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with craving for sights, sounds, smells, tastes, touches, and ideas. …”

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18.9 — ELEMENTS

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is the earth element permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… the water element … the fire element … the air element … the space element … Is the consciousness element permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element …”

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18.10 — THE AGGREGATES

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Is form permanent or impermanent?”

3 “Impermanent, sir.” …

4 “… feeling … perception … choices … Is consciousness permanent or impermanent?”

5 “Impermanent, sir.” …

6 “Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

7 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.’”

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18.11 — THE EYE, ETC.

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “What do you think, Rāhula? Is the eye permanent or impermanent?”

3 “Impermanent, sir.”

4 “But if it’s impermanent, is it suffering or happiness?”

5 “Suffering, sir.”

6 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

7 “No, sir.”

8 “… the ear … the nose … the tongue … the body … Is the mind permanent or impermanent?”

9 “Impermanent, sir.”

10 “But if it’s impermanent, is it suffering or happiness?”

11 “Suffering, sir.”

12 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

13 “No, sir.”

14 “Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

15 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.’”

> Note
> *(The ten discourses of this series should be told in full the same way.)*

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18.12–20 — THE NINE DISCOURSES ON SIGHTS, ETC.

✦

1 At Sāvatthī.

2 “What do you think, Rāhula? Are sights permanent or impermanent?”

3 “Impermanent, sir.” … “… sounds … smells … tastes … touches … ideas …”

4 “… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …”

5 “… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …”

6 “… 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 …”

7 “… perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas …”

8 “… intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas …”

9 “… craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas …”

10 “… the earth element … the water element … the fire element … the air element … the space element … the consciousness element …”

11 "... form ... feeling ... perception ... choices ... Is consciousness permanent or impermanent?"

12 "Impermanent, sir." ...

13 "Seeing this ... They understand: '... there is nothing further for this place.'"

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18.21 — TENDENCY

✦

1 At Sāvatthī.

2 Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?”

4 “Rāhula, one 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.’ One truly sees 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.’

5 That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.”

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18.22 — RID OF CONCEIT

✦

1 At Sāvatthī.

2 Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, how does one know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it's peaceful and well freed?"

4 "Rāhula, one 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,' one is freed by not grasping.

5 One truly sees any kind of feeling … perception … choices … One truly sees 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,' one is freed by not grasping.

6 That's how to know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it's peaceful and well freed."

11 The Linked Discourses with Rāhula are complete.

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19.1 — A SKELETON

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Mark and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain. Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Mark and said to him, "Come, Reverend Mark, let's enter Rājagaha for alms."

3 "Yes, reverend," Mark replied.

4 As Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. So Mark said to Mahāmoggallāna, "What is the cause, Reverend Moggallāna, what is the reason you smiled?"

5 "Reverend Mark, it's the wrong time for this question. Ask me when we're in the Buddha's presence."

6 Then Mark and Mahāmoggallāna wandered for alms in Rājagaha. After the meal, on their return from almsround, they went to the Buddha, bowed, and sat down to one side. Mark said to Mahāmoggallāna:

7 "Just now, as Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. What is the cause, Reverend Moggallāna, what is the reason you smiled?"

8 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a skeleton flying through the air. Vultures, crows, and hawks kept chasing it, pecking, clawing, and stabbing it in the ribs as it screeched in

pain. It occurred to me: ‘Oh lord, how incredible, how amazing! That there can be such a sentient being, such a spirit, such an incarnation!’”

9 Then the Buddha said to the mendicants:

10 “Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing.

11 Formerly, I too saw that being, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering.

12 That being used to be a cattle butcher right here in Rājagaha. As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now he experiences the residual result of that deed in such an incarnation.”

> Note
> *(Tell all these discourses in full like this.)*

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19.2 — A PIECE OF MEAT

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a scrap of meat flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …" …

2 "That being used to be a cattle butcher right here in Rājagaha. …"

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19.3 — A PIECE OF FLESH

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a piece of flesh flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …" …

2 "That being used to be a bird hunter right here in Rājagaha. …"

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19.4 — A FLAYED MAN

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a flayed man flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as he screamed in pain. ..." ...

2 "That being used to be a sheep butcher right here in Rājagaha. ..."

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19.5 — SWORD HAIRS

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man whose body hairs were swords flying through the air. And those swords kept rising up and falling on his body as he screamed in pain. …" …

2 "That being used to be a pig butcher right here in Rājagaha. …"

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19.6 — SPEAR HAIRS

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man whose body hairs were spears flying through the air. And those spears kept rising up and falling on his body as he screamed in pain. …" …

2 "That being used to be a deer hunter right here in Rājagaha. …"

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19.7 — ARROW HAIRS

✦

1 “Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air. And those arrows kept rising up and falling on his body as he screamed in pain. …” …

2 “That being used to be a punisher right here in Rājagaha. …”

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19.8 — NEEDLE HAIRS

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man whose body hairs were needles flying through the air. And those needles kept rising up and falling on his body as he screamed in pain. …" …

2 "That being used to be an equerry right here in Rājagaha. …"

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19.9 — NEEDLE HAIRS (2ND)

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man whose body hairs were needles flying through the air. The needles bored into his head and out his mouth, into his mouth and out his chest, into his chest and out his belly, into his belly and out his thighs, into his thighs and out his calves, and into his calves and out his feet. And he screamed in pain. …" …

2 "That being used to be an informant right here in Rājagaha. …"

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19.10 — POT BALLS

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man with testicles big as pots flying through the air. When he was walking he had to lift his testicles on to his shoulder. And when he sat down, he sat right on them. Vultures, crows, and hawks kept chasing him, pecking and clawing as he screamed in pain. …" …

2 "That being used to be a corrupt village head right here in Rājagaha. …"

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19.11 — OVER HIS HEAD

✦

1 So I have heard. At one time near Rājagaha in the Bamboo Grove …

2 “Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk over his head in a sewer. …” …

3 “That being used to be an adulterer right here in Rājagaha. …”

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19.12 — A DUNG EATER

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a man sunk in a sewer, eating dung with both hands. ..." ...

2 "That being used to be a nasty brahmin right here in Rājagaha. In the time of the Buddha Kassapa's dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said: 'My good men, eat as much as you like, and take what's left.' ..."

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19.13 — A FLAYED WOMAN

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a flayed woman flying through the air. Vultures, crows, and hawks kept chasing her, pecking and clawing as she screamed in pain. ..." ...

2 "That woman used to be an adulteress right here in Rājagaha. ..."

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19.14 — A FISHWIFE

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a woman stinking and dingy as a catfish flying through the air. Vultures, crows, and hawks kept chasing her, pecking and clawing as she screamed in pain. ..." ...

2 "That woman used to be a sorceress right here in Rājagaha. ..."

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19.15 — A SWELTERING WOMAN

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air, as she screamed in pain. ..." ...

2 "That woman used to be the king of Kaliṅga's chief queen. She was of jealous nature, and poured a brazier of hot coals over her co-wife. ..." ...

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19.16 — A HEADLESS TRUNK

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a headless trunk flying through the air. Its eyes and mouth were on its chest. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screamed in pain. …" …

2 "That being used to be an executioner named Taker right here in Rājagaha. …"

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19.17 — A BAD MONK

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a monk flying through the air. His outer robe, bowl, belt, and body were burning, blazing, and glowing as he screamed in pain. ..." ...

2 "That monk used to be a bad monk in the time of Buddha Kassapa's dispensation. ..."

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19.18 — A BAD NUN

✦

1 “I saw a nun flying through the air. Her outer robe was burning …” …

2 “She used to be a bad nun …”

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19.19 — A BAD TRAINEE NUN

✦

1 “I saw a trainee nun flying through the air. Her outer robe was burning …” …

2 “She used to be a bad trainee nun …”

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19.20 — A BAD NOVICE MONK

✦

1 "I saw a novice monk flying through the air. His outer robe was burning …" …

2 "He used to be a bad novice monk …"

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19.21 — A BAD NOVICE NUN

✦

1 "Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a novice nun flying through the air. Her outer robe, bowl, belt, and body were burning, blazing, and glowing as she screamed in pain. It occurred to me: 'Oh lord, how incredible, how amazing! That there can be such a sentient being, such a spirit, such an incarnation!'"

2 Then the Buddha said to the mendicants:

3 "Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing.

4 Formerly, I too saw that novice nun, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering.

5 That female novice used to be a bad novice nun in the time of the Buddha Kassapa's dispensation. As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation."

11 The Linked Discourses with Mark are complete.

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20.1 — A ROOF PEAK

✦

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

2 There the Buddha … said:

3 "Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they're all demolished too. In the same way all unskillful qualities are rooted in ignorance and meet in ignorance, and when ignorance is demolished they're all demolished too.

4 So you should train like this: 'We will stay diligent.' That's how you should train."

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20.2 — A FINGERNAIL

✦

1 At Sāvatthī.

2 Then the Buddha, picking up a little bit of dirt on his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt on my fingernail, or this great earth?”

3 “Sir, the great earth is far more. The little bit of dirt on your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

4 “In the same way the sentient beings reborn as humans are few, while those not reborn as humans are many.

5 So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

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20.3 — FAMILIES

✦

1 At Sāvatthī.

2 “Mendicants, those families with many women and few men are easy prey for bandits and grain-jar thieves. In the same way any mendicant who has not developed and cultivated the heart’s release by love is easy prey for non-humans. Those families with few women and many men are hard prey for bandits and grain-jar thieves. In the same way a mendicant who has developed and cultivated the heart’s release by love is hard prey for non-humans.

3 So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

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20.4 — CAULDRONS

✦

1 At Sāvatthī.

2 “Mendicants, suppose one person was to give a gift of a hundred cauldrons of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful.

3 So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

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20.5 — A SPEAR

✦

1 At Sāvatthī.

2 “Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought, ‘With my hand or fist I’ll fold this sharp spear over, crumple it, and bend it back!’

3 What do you think, mendicants? Is that man capable of doing so?”

4 “No, sir. Why not? Because it’s not easy to fold that sharp spear over, crumple it, and bend it back with the hand or fist. That man will eventually get weary and frustrated.”

5 “In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they’ll eventually get weary and frustrated.

6 So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

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20.6 — THE ARCHERS

✦

1 At Sāvatthī.

2 "Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four quarters. And a man came along and thought, 'When these four well-trained expert archers shoot arrows in four quarters, I'll catch them before they reach the ground, and then I'll bring them back.'

3 What do you think, mendicants? Are they qualified to be called 'a speedster endowed with super-speed'?"

4 "If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back, he'd be qualified to be called 'a speedster endowed with super-speed'. How much more so arrows shot by four archers!"

5 "As fast as that man is, the sun and moon are faster. As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster.

6 So you should train like this: 'We will stay diligent.' That's how you should train."

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20.7 — THE DRUM CALLED PLUGGER

✦

1 At Sāvatthī.

2 “Once upon a time, mendicants, the Dasārahas had a mridangam drum called the Plugger. When the Plugger cracked, the Dasārahas patched it with another plug. Eventually, there came a time when the old wooden shell for the drumskin disappeared and all that was left of the mridangam Plugger was a mass of plugs.

3 In the same way, in a future time there will be mendicants who won’t want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won’t actively listen or try to understand, nor will they think those teachings are worth learning and memorizing.

4 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. They’ll actively listen and try to understand, and they’ll think those teachings are worth learning and memorizing. And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear.

5 So you should train like this: ‘When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will actively listen and try to understand,

and we will think those teachings are worth learning and memorizing.' That's how you should train."

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20.8 — WOOD BLOCKS

✦

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. There the Buddha addressed the mendicants, "Mendicants!"

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

3 "Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly. King Ajātasattu of Magadha, son of the princess of Videha, finds no vulnerability, he's got no opportunity. But in the future the Licchavis will become delicate, with soft and tender hands and feet. They'll sleep on soft beds with down pillows until the sun comes up. King Ajātasattu of Magadha, son of the princess of Videha, will find a vulnerability and get an opportunity.

4 These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly. Māra the Wicked finds no vulnerability, he's got no opportunity. But in the future the mendicants will become delicate, with soft and tender hands and feet. They'll sleep on soft beds with down pillows until the sun comes up. Māra the Wicked will find a vulnerability and get an opportunity.

5 So you should train like this: 'We will live using wood blocks as pillows, and we will meditate diligently and keenly.' That's how you should train."

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20.9 — A BULL ELEPHANT

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain junior mendicant went to visit families too often.

2 The mendicants said to him, "Venerable, don't go to visit families too often."

3 But that mendicant, when spoken to by the mendicants, said this, "But these senior mendicants think they can go to visit families, so why can't I?"

4 And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

5 "Once upon a time, mendicants, there was a great lake in the jungle, with bull elephants living nearby. They'd plunge into the lake and pull up lotus bulbs with their trunks. They'd wash them thoroughly until they were free of mud before chewing and swallowing them. That was good for their appearance and strength, and wouldn't result in death or deadly pain.

6 The young calves, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn't wash them thoroughly, and while they were still muddy they chewed and swallowed them. That was not good for their appearance and strength, and resulted in death or deadly pain.

7 In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. And when they get things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. That's good for their appearance and strength, and doesn't result in death or deadly pain.

8 Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. But when they get things, they use them tied, infatuated, attached, blind to the drawbacks, not understanding the escape. That's not good for their appearance and strength, and results in death or deadly pain.

9 So you should train like this: 'When we get things, we will use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.' That's how you should train."

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20.10 — A CAT

✦

1 At Sāvatthī.

2 Now at that time a certain mendicant had relations with families too often.

3 The mendicants said to him, “Venerable, don’t have relations with families too often.”

4 But that mendicant, when spoken to by the mendicants, did not stop.

5 And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

6 “Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse, thinking, ‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’ And then that little mouse came out to feed. The cat caught it and hastily swallowed it without chewing. But that little mouse ate its intestines and mesentery, resulting in death and deadly pain.

7 In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the 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, resulting in death or deadly pain.

[8] For it is death in the training of the Noble One to resign the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses for which rehabilitation is possible.

[9] So you should train like this: ‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’ That’s how you should train.”

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20.11 — A JACKAL

✦

1 At Sāvatthī.

2 “Mendicants, did you hear an old jackal howling at the crack of dawn?”

3 “Yes, sir.”

4 “That old jackal has the disease called mange. Yet it still goes where it wants, stands where it wants, sits where it wants, and lies down where it wants. And the cool breeze still blows on it. A certain person here who claims to follow the Sakyan would be lucky to experience even such an incarnation.

5 So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

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20.12 — A JACKAL (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, did you hear an old jackal howling at the crack of dawn?”

3 “Yes, sir.”

4 “There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to follow the Sakyan.

5 So you should train like this: ‘We will be grateful and thankful. We won’t forget even a small thing done for us.’ That’s how you should train.”

10 The Linked Discourses with similes are complete.

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21.1 — WITH KOLITA

✦

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

2 "Reverend," they replied.

3 Venerable Mahāmoggallāna said this:

4 "Just now, reverends, as I was in private retreat this thought came to mind: 'They speak of this thing called "noble silence". What then is this noble silence?'

5 It occurred to me: '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. This is called noble silence.'

6 And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining 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 While I was in that meditation, perception and focus accompanied by placing the mind beset me.

8 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.’

9 And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption …

10 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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21.2 — WITH UPATISSA

✦

1 At Sāvatthī.

2 There Sāriputta addressed the mendicants: “Reverends, mendicants!”

3 “Reverend,” they replied. Sāriputta said this:

4 “Just now, reverends, as I was in private retreat this thought came to mind: ‘Is there anything in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’ It occurred to me: ‘There is nothing in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

5 When he said this, Venerable Ānanda said to him, “Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?”

6 “Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think: ‘Oh lord, the illustrious Teacher, so mighty and powerful, has vanished! If the Buddha was to remain for a long time, 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.’”

7 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. So even if the Teacher were to decay and perish, it wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in him.”

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21.3 — A MOUND OF SALT

✦

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

2 At that time the venerables Sāriputta and Moggallāna were staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmoggallāna:

3 "Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright. Have you spent the day in a peaceful meditation?"

4 "Reverend, I've spent the day in a coarse meditation. But I have had some Dhamma talk."

5 "Who did you have a Dhamma talk with?"

6 "With the Buddha."

7 "But Reverend, the Buddha is far away. He's staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Did you go to him with your psychic power, or did he come to you?"

8 "No reverend, I didn't go to him with my psychic power, nor did he come to me. Rather, the Buddha cleared his clairvoyance and clairaudience toward me, and I cleared my clairvoyance and clairaudience toward

him."

9 "But what manner of Dhamma talk did you have together?"

10 "Well, reverend, I said to the Buddha, 'Sir, they speak of one who is energetic. How is an energetic person defined?'

11 When I said this, the Buddha said, 'Moggallāna, it's when a mendicant lives with energy roused up: "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 an individual is energetic.'

12 That's the Dhamma talk I had together with the Buddha."

13 "Reverend, next to Venerable Mahāmoggallāna I'm like a few pieces of gravel next to the Himalayas, the king of mountains. Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the proper lifespan."

14 "Reverend, next to Venerable Sāriputta I'm like a few grains of salt next to a mound of salt. Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

15 'Sāriputta is full of wisdom,
ethics, and peace.
Even a mendicant who has crossed over
might at best equal him.'"

16 And so these two spiritual giants agreed with each other's fine words.

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21.4 — A JUNIOR MENDICANT

✦

1 At Sāvatthī.

2 Now at that time a certain junior monk, after his meal, on his return from almsround, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

3 So the Buddha addressed one of the monks, "Please, monk, in my name tell that monk that the Teacher summons him."

4 "Yes, sir," that monk replied. He went to that monk and said to him, "Reverend, the Teacher summons you."

5 "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

6 "Is it really true, monk, that after your meal, on your return from almsround, you entered your dwelling, where you adhered to passivity and silence, and you didn't help the mendicants out when it was time to sew robes?"

7 "Sir, I am doing my own work."

8 Then the Buddha, knowing that monk's train of thought, addressed the mendicants: "Mendicants, don't complain about this monk. This monk gets the four absorptions—blissful meditations in this life that belong to the higher mind—when he wants, without trouble or difficulty. He has re-

alized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

9 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

10 "Not by being slack,
or with little strength
may this be realized—extinguishment,
the release from all suffering.

11 This young monk,
this best of men,
bears his final body,
having vanquished Māra with his legions."

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21.5 — WITH SUJĀTA

✦

1 At Sāvatthī.

2 Then Venerable Sujāta went to the Buddha.

3 The Buddha saw him coming off in the distance, and addressed the mendicants: “This gentleman shines in both ways. He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme culmination of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

5 “This mendicant truly shines.
His heart is upright,
he’s unfettered, detached,
quenched by not grasping.
He bears his final body,
having vanquished Māra with his legions.”

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21.6 — WITH BHADDIYA THE DWARF

✦

1 At Sāvatthī.

2 Then Venerable Bhaddiya the Dwarf went to the Buddha.

3 The Buddha saw him coming off in the distance, and addressed the mendicants: “Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by the mendicants?”

4 “Yes, sir.”

5 “That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained. And he has realized the supreme culmination of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

7 “Geese, herons, and peacocks,
elephants and spotted deer—
though their bodies are not equal,
they all fear the lion.

8 So it is for humans—
if a little person is wise,
they’re the truly great one,

not the fool with a good body.”

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21.7 — WITH VISĀKHA, PAÑCĀLI'S SON

✦

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.

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:

6 "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."

7 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

8 “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.

9 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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21.8 — WITH NANDA

✦

1 At Sāvatthī.

2 Then Venerable Nanda—the Buddha's cousin on his mother's side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a glazed bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3 "Nanda, as a gentleman who has gone forth out of faith from the lay life to homelessness, it's not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a glazed bowl. It's appropriate for you to stay in the wilderness, eat only almsfood, wear rag robes, and live without concern for sensual pleasures."

4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

5 "When will I see Nanda
in the wilderness, wearing rag robes,
feeding on scraps offered by strangers,
unconcerned for sensual pleasures?"

6 Then some time later Venerable Nanda stayed in the wilderness, ate only almsfood, wore rag robes, and lived without concern for sensual pleasures.

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21.9 — WITH TISSA

✦

1 At Sāvatthī.

2 Then Venerable Tissa—the Buddha's cousin on his father's side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him:

3 "Tissa, why are you sitting there so miserable and sad, with tears flowing?"

4 "Sir, it's because the mendicants beset me on all sides with sneering and jeering."

5 "That's because you admonish others, but don't accept admonition yourself. As a gentleman who has gone forth out of faith from the lay life to homelessness, it's not appropriate for you to admonish others without accepting admonition yourself. It's appropriate for you to admonish others and accept admonition yourself."

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

7 "Why are you angry? Don't be angry!
It's better to not be angry, Tissa.
For this spiritual life is lived
in order to remove anger, conceit, and denigration."

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21.10 — SENIOR IN NAME ONLY

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time there was a certain mendicant who was Senior in name only. He lived alone and praised living alone. He entered the village for alms alone, returned alone, sat in private alone, and focussed on walking mindfully alone.

3 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, there's a certain mendicant who is Senior in name only. He lives alone and praises living alone."

4 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Senior that the Teacher summons him."

5 "Yes, sir," that monk replied. He went to Venerable Senior and said to him, "Reverend Senior, the Teacher summons you."

6 "Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

7 "Is it really true, Senior, that you live alone and praise living alone?"

8 "Yes, sir."

9 "But in what way do you live alone and praise living alone?"

10 "Well, sir, I enter the village for alms alone, return alone, sit in private alone, and focus on walking mindfully alone. That's how I live alone and praise living alone."

11 "That is a kind of living alone, I don't deny it. But as to how living alone is fulfilled in detail, listen and apply your mind well, I will speak."

12 "Yes, sir," he replied.

13 "And how, Senior, is living alone fulfilled in detail? It's when what's in the past is given up, what's in the future is relinquished, and desire and greed for present incarnations is eliminated. That's how living alone is fulfilled in detail."

14 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

15 "The vanquisher of all, knower of all, so very intelligent,
is unsullied in the midst of all things.
He's given up all, freed in the ending of craving:
I declare that man to be one who lives alone."

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21.11 — WITH MAHĀKAPPINA

✦

1 At Sāvatthī.

2 Then Venerable Mahākappina went to the Buddha.

3 The Buddha saw him coming off in the distance, and addressed the mendicants: “Mendicants, do you see that monk coming—white, thin, with a pointy nose?”

4 “Yes, sir.”

5 “That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained. And he has realized the supreme culmination of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

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

8 The sun blazes by day,
the moon radiates at night,
the aristocrat shines in armor,

and the brahmin shines in absorption.
But all day and all night,
the Buddha blazes with glory.”

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21.12 — COMPANIONS

✦

1 At Sāvatthī.

2 Then two mendicants who were companions, protégés of Venerable Mahākappina, went to the Buddha.

3 The Buddha saw them coming off in the distance, and addressed the mendicants: “Mendicants, do you see those monks coming who are companions, protégés of Venerable Mahākappina?”

4 “Yes, sir.”

5 “Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained. And they’ve realized 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.”

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

7 “These companion mendicants
have been together for a long time.
The true teaching has brought them together,
the teaching proclaimed by the Buddha.

8 They’ve been well trained by Kappina
in the teaching proclaimed by the Noble One.
They bear their final body,

having vanquished Māra with his legions.”

13 The Linked Discourses on monks are complete.

The Book of Causality is finished.

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22.1 — NAKULA'S FATHER

✦

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 householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell. I hardly ever get to see the esteemed mendicants. May the Buddha please advise me and instruct me. It will be for my lasting welfare and happiness."

4 "That's so true, householder! That's so true, householder! For this body is ailing, swaddled in its shell. If anyone dragging around this body claimed to be healthy even for an hour, what is that but foolishness?

5 So you should train like this: 'Though my body is ailing, my mind will be healthy.' That's how you should train."

6 And then the householder Nakula's father 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, bowed, and sat down to one side. Sāriputta said to him:

7 “Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha’s presence today?”

8 “What else, sir, could it be? Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.”

9 “But with what kind of ambrosial Dhamma talk did the Buddha anoint you?”

10 So Nakula’s father told Sāriputta all that had happened, and said, “That’s the ambrosial Dhamma talk with which I was anointed by the Buddha.”

11 “But didn’t you feel the need to ask the Buddha the further question: ‘Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind’?”

12 “Sir, 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.”

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

14 “Yes, sir,” replied Nakula’s father. Sāriputta said this:

15 “And how is one ailing in body and ailing in mind? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen true persons, and are neither skilled nor trained in the qualities of a true person. They regard form as self, self as having form, form in self, or self in form.

15.2 They're obsessed with the thought: 'I am form, form is mine!' But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

16 They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're obsessed with the thought: 'I am feeling, feeling is mine!' But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

17 They regard perception as self, self as having perception, perception in self, or self in perception. They're obsessed with the thought: 'I am perception, perception is mine!' But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

18 They regard choices as self, self as having choices, choices in self, or self in choices. They're obsessed with the thought: 'I am choices, choices are mine!' But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress.

19 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're obsessed with the thought: 'I am consciousness, consciousness is mine!' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

20 That's how one is ailing in body and ailing in mind.

21 And how is one ailing in body and healthy in mind? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and

trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form.

21.2 They're not obsessed with the thought: 'I am form, form is mine!' So when that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

22 They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They're not obsessed with the thought: 'I am feeling, feeling is mine!' So when that feeling of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

23 They don't regard perception as self, self as having perception, perception in self, or self in perception. They're not obsessed with the thought: 'I am perception, perception is mine!' So when that perception of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

24 They don't regard choices as self, self as having choices, choices in self, or self in choices. They're not obsessed with the thought: 'I am choices, choices are mine!' So when those choices of theirs decay and perish, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

25 They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They're not obsessed with the thought: 'I am consciousness, consciousness is mine!' So when that consciousness of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

26 That's how an individual is ailing in body and healthy in mind."

27 That is what Venerable Sāriputta said. Satisfied, Nakula's father approved what Sāriputta said.

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22.2 — AT DEVADAHA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.

2 Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, we wish to go to a western land to take up residence there.”

3 “But mendicants, have you taken leave of Sāriputta?”

4 “No, sir, we haven’t.”

5 “You should take leave of Sāriputta. He’s astute, and supports his spiritual companions, the mendicants.”

6 “Yes, sir,” they replied.

7 Now at that time Venerable Sāriputta was sitting not far from the Buddha in a clump of golden shower trees. And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him.

8 When the greetings and polite conversation were over, they sat down to one side and said to him, “Reverend Sāriputta, we wish to go to a western land to take up residence there. We have taken leave of the Teacher.”

9 "Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: 'But what does the venerables' Teacher teach? What does he explain?' I trust the venerables have properly heard, learned, applied the mind, and remembered the teachings, and penetrated them with wisdom.

9.2 That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuttal and criticism."

10 "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."

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

12 "Yes, reverend," they replied. Sāriputta said this:

13 "Reverends, there are those who question a mendicant who has gone abroad— astute aristocrats, brahmins, householders, and ascetics— for astute people are inquisitive: 'But what does the venerables' Teacher teach? What does he explain?' When questioned like this, reverends, you should answer: 'Reverend, our Teacher explained the removal of desire and lust.'

14 When you answer like this, such astute people may inquire further: 'But regarding what does the venerables' teacher explain the removal of desire and lust?' When questioned like this, reverends, you should answer: 'Our teacher explains the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

15 When you answer like this, such astute people may inquire further: 'But what drawback has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?'

15.2 When questioned like this, reverends, you should answer: 'If you're not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

15.3 If you're not free of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

15.4 This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

16 When you answer like this, such astute people may inquire further: 'But what benefit has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?'

16.2 When questioned like this, reverends, you should answer: 'If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

16.3 If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

16.4 This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.'

17 If those who acquired and kept unskillful qualities were to live happily in the present life, free of distress, anguish, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities. But since those who acquire and keep unskillful qualities live unhappily in the present life, full of distress, anguish, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

18 If those who embraced and kept skillful qualities were to live unhappily in the present life, full of distress, anguish, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities. But since those who embrace and keep skillful qualities live happily in the present life, free of distress, anguish, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises embracing skillful qualities."

19 That is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

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22.3 — WITH HĀLIDDIKĀNI

✦

1 So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

2 Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, "Sir, this was said by the Buddha in the Chapter of the Eights, in 'The Questions of Māgandiya':

3 'After leaving their bastion to migrate without abode,
a sage doesn't get close to anyone in town.
Rid of sensual pleasures, not expecting,
they wouldn't get in arguments with people.'

4 How should we see the detailed meaning of the Buddha's brief statement?"

5 "Householder, the form element is a bastion for consciousness. One whose consciousness is shackled by greed for the form element is called a migrant going from bastion to bastion. The feeling element is a bastion for consciousness. One whose consciousness is shackled to greed for the feeling element is called a migrant going from bastion to bastion. The perception element is a bastion for consciousness. One whose consciousness is shackled to greed for the perception element is called a migrant going from bastion to bastion. The choices element is a bastion for consciousness.

5.2 One whose consciousness is shackled to greed for the choices element is called a migrant going from bastion to bastion. That's how one is a migrant going from bastion to bastion.

6 And how is one a migrant with no bastion? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

6.2 That's why the Realized One is called a migrant with no bastion. The Realized One has given up any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies.

6.3 He has 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 why the Realized One is called a migrant with no bastion. That's how one is a migrant with no bastion.

7 And how is one a migrant going from abode to abode? Shackled to chasing the abodes that are the features of sights, one is called a migrant going from abode to abode. Shackled to chasing the abodes that are the features of sounds … smells … tastes … touches … thoughts, one is called a migrant going from abode to abode. That's how one is a migrant going from abode to abode.

8 And how is one a migrant without abode? The Realized One has given up being shackled to chasing the abodes that are the features of sights. He has 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 why the Realized One is called a migrant without abode.

8.2 The Realized One has given up being shackled to chasing the abodes that are the features of sounds … smells … tastes … touches … ideas. He has 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 why the Realized One is called a migrant without abode. That's how one is a migrant without abode.

9 And how does one get close to people in town? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting themselves involved in their business. That's how one gets close to people in town.

10 And how does one not get close to people in town? It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting themselves involved in their business. That's how one doesn't get close to people in town.

11 And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

12 And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

13 And how is one expecting? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one is expecting.

14 And how is one not expecting? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one is not expecting.

15 And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last.

15.2 I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' That's how one argues with people.

16 And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training … get yourself out of this—if you can!' That's how one doesn't argue with people.

17 So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

18 'After leaving their bastion to migrate without abode,
a sage doesn't get close to anyone in town.
Rid of sensual pleasures, not expecting,
they wouldn't get in arguments with people.'"

22.4 — HĀLIDDIKĀNI (2ND)

✦

1 So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

2 Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him, “Sir, this was said by the Buddha in ‘The Questions of Sakka’: ‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’

3 How should we see the detailed meaning of the Buddha’s brief statement?”

4 “Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

5 Consider any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

[6] So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'"

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22.5 — DEVELOPMENT OF IMMERSION

✦

1 So I have heard. At Sāvatthī.

3 "Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness.

4 And what is the origin of form, feeling, perception, choices, and consciousness? It's when a mendicant approves, welcomes, and keeps clinging.

5 What do they approve, welcome, and keep clinging to? They approve, welcome, and keep clinging to form. This gives rise to relishing. Relishing forms is grasping. Their 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.

6 They approve, welcome, and keep clinging to feeling … perception … choices … consciousness. This gives rise to relishing. Relishing consciousness is grasping. Their grasping is a requirement for continued existence. Continued existence is a requirement for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

7 This is the origin of form, feeling, perception, choices, and consciousness.

8 And what is the ending of form, feeling, perception, choices, and consciousness?

9 It's when a mendicant doesn't approve, welcome, or keep clinging.

10 What don't they approve, welcome, or keep clinging to? They don't approve, welcome, or keep clinging to form. As a result, relishing of form ceases. When that relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

11 They don't approve, welcome, or keep clinging to feeling … perception … choices … consciousness. As a result, relishing of consciousness ceases. When that relishing ceases, grasping ceases. … That is how this entire mass of suffering ceases.

12 This is the ending of form, feeling, perception, choices, and consciousness."

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22.6 — RETREAT

✦

1 At Sāvatthī.

2 “Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? The origin and disappearance of form, feeling, perception, choices, and consciousness. …”

> Note
> *(Tell in full as in the previous discourse.)*

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22.7 — ANXIETY BECAUSE OF GRASPING

✦

1 At Sāvatthī.

2 "Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and apply your mind well, I will speak."

3 "Yes, sir," they replied. The Buddha said this:

4 "And how does grasping lead to anxiety? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form.

4.2 But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping.

5 They regard feeling as self ...

6 They regard perception as self ...

7 They regard choices as self ...

8 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That's how grasping leads to anxiety.

9 And how does not grasping lead to freedom from anxiety? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form.

9.2 When that form of theirs decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping.

10 They don't regard feeling as self …

11 They don't regard perception as self …

12 They don't regard choices as self …

13 They don't regard consciousness as self … When that consciousness of theirs decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't

occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. That's how not grasping leads to freedom from anxiety."

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22.8 — ANXIETY BECAUSE OF GRASPING (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and apply your mind well, I will speak. And how does grasping lead to anxiety? It's when an unlearned ordinary person regards form like this: 'This is mine, I am this, this is my self.'

2.2 But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling … perception … choices … consciousness like this: 'This is mine, I am this, this is my self.' But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That's how grasping leads to anxiety.

3 And how does not grasping lead to freedom from anxiety? It's when a learned noble disciple regards form like this: 'This is not mine, I am not this, this is not my self.' When that form of theirs decays and perishes, it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

3.2 They regard feeling … perception … choices … consciousness like this: ‘This is not mine, I am not this, this is not my self.’ When that consciousness of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. That’s how not grasping leads to freedom from anxiety.”

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22.9 — IMPERMANENCE IN THE THREE TIMES

✦

1 At Sāvatthī.

2 “Mendicants, form of the past and future is impermanent, let alone the present.

3 Seeing this, a learned noble disciple is not concerned with past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness of the past and future is impermanent, let alone the present.

8 Seeing this, a learned noble disciple is not concerned with past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

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22.10 — SUFFERING IN THE THREE TIMES

✦

1 At Sāvatthī.

2 “Mendicants, form of the past and future is suffering, let alone the present.

3 Seeing this, a learned noble disciple is not concerned with past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness of the past and future is suffering, let alone the present.

8 Seeing this, a learned noble disciple is not concerned with past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

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22.11 — NOT-SELF IN THE THREE TIMES

✦

1 At Sāvatthī.

2 "Mendicants, form of the past and future is not-self, let alone the present.

3 Seeing this, a learned noble disciple is not concerned with past form, doesn't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness of the past and future is not-self, let alone the present.

8 Seeing this, a learned noble disciple is not concerned with past consciousness, doesn't look forward to enjoying future consciousness, and they practice for the disillusionment, dispassion, and cessation regarding present consciousness."

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22.12 — IMPERMANENCE

✦

1 So I have heard. At Sāvatthī.

3 “Mendicants, form, feeling, perception, choices, and consciousness are impermanent.

4 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

5 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.’”

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22.13 — SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, form, feeling, perception, choices, and consciousness are suffering.

3 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.14 — NOT-SELF

✦

1 At Sāvatthī.

2 “Mendicants, form, feeling, perception, choices, and consciousness are not-self.

3 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

4 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.’”

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22.15 — THAT WHICH IS IMPERMANENT

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Feeling is impermanent …

4 Perception is impermanent …

5 Choices are impermanent …

6 Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.16 — THAT WHICH IS SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, form is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Feeling is suffering …

4 Perception is suffering …

5 Choices are suffering …

6 Consciousness is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.17 — THAT WHICH IS NOT-SELF

✦

1 At Sāvatthī.

2 “Mendicants, form is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Feeling is not-self …

4 Perception is not-self …

5 Choices are not-self …

6 Consciousness is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.18 — IMPERMANENCE WITH ITS CAUSE

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. The cause and reason that gives rise to form is also impermanent. Since form is produced by what is impermanent, how could it be permanent?

3 Feeling is impermanent …

4 Perception is impermanent …

5 Choices are impermanent …

6 Consciousness is impermanent. The cause and reason that gives rise to consciousness is also impermanent. Since consciousness is produced by what is impermanent, how could it be permanent?

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.19 — SUFFERING WITH ITS CAUSE

✦

1 At Sāvatthī.

2 “Mendicants, form is suffering. The cause and reason that gives rise to form is also suffering. Since form is produced by what is suffering, how could it be happiness?

3 Feeling is suffering …

4 Perception is suffering …

5 Choices are suffering …

6 Consciousness is suffering. The cause and reason that gives rise to consciousness is also suffering. Since consciousness is produced by what is suffering, how could it be happiness?

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.20 — NOT-SELF WITH ITS CAUSE

✦

1 At Sāvatthī.

2 “Mendicants, form is not-self. The cause and reason that gives rise to form is also not-self. Since form is produced by what is not-self, how could it be self?

3 Feeling is not-self …

4 Perception is not-self …

5 Choices are not-self …

6 Consciousness is not-self. The cause and reason that gives rise to consciousness is also not-self. Since consciousness is produced by what is not-self, how could it be self?

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.21 — WITH ĀNANDA

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, they speak of ‘cessation’. The cessation of what things does this refer to?”

4 “Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.

5 Feeling …

6 Perception …

7 Choices …

8 Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.

9 When they speak of ‘cessation’, its the cessation of these things that this refers to.”

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22.22 — THE BURDEN OF RESPONSIBILITY

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the burden, the bearer of the burden, the taking up of the burden, and the putting down of the burden. Listen …

3 And what is the burden? The five grasping aggregates, it should be said. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the burden.

4 And who is the bearer of the burden? The individual, it should be said; the venerable of such name and such clan. This is called the bearer of the burden.

5 And what is the taking up of the burden? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the taking up of the burden.

6 And what is the putting down of the burden? It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the putting down of the burden.”

7 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

8 “The five aggregates are indeed burdens,
and the individual is the bearer of the burden.
Taking up the burden is suffering in the world,
and putting the burden down is happiness.

9 When the heavy burden is put down
without taking up another,
one who has plucked out craving, root and all,
is hungerless, quenched.”

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22.23 — COMPLETE UNDERSTANDING

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the things that should be completely understood, and complete understanding. Listen …

3 And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

4 And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.”

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22.24 — DIRECTLY KNOWING

✦

1 At Sāvatthī.

2 “Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.

3 Without directly knowing and completely understanding feeling … perception … choices … consciousness, without dispassion for it and giving it up, you can’t end suffering.

4 By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering.

5 By directly knowing and completely understanding feeling … perception … choices … consciousness, having dispassion for it and giving it up, you can end suffering.”

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22.25 — DESIRE AND GREED

✦

1 At Sāvatthī.

2 “Mendicants, give up desire and greed for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

3 Give up desire and greed for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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22.26 — GRATIFICATION

✦

1 At Sāvatthī.

2 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to form … feeling … perception … choices … and consciousness?’

3 Then it occurred to me: ‘The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.’

4 As long as I didn’t truly understand these five grasping aggregates’ 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.

5 But when I did truly understand these five grasping aggregates’ 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.

6 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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22.27 — GRATIFICATION (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, I went in search of form's gratification, and I found it. I've seen clearly with wisdom the full extent of form's gratification. I went in search of form's drawback, and I found it. I've seen clearly with wisdom the full extent of form's drawback. I went in search of form's escape, and I found it. I've seen clearly with wisdom the full extent of form's escape.

3 I went in search of the gratification of feeling … perception … choices … and consciousness, and I found it. I've seen clearly with wisdom the full extent of consciousness's gratification. I went in search of consciousness's drawback, and I found it. I've seen clearly with wisdom the full extent of consciousness's drawback. I went in search of consciousness's escape, and I found it. I've seen clearly with wisdom the full extent of consciousness's escape.

4 As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening … But when I did truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening …

5 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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22.28 — GRATIFICATION (3RD)

✦

1 At Sāvatthī.

2 "Mendicants, if there were no gratification in form, sentient beings wouldn't be aroused by it. But since there is gratification in form, sentient beings are aroused by it. If form had no drawback, sentient beings wouldn't grow disillusioned with it. But since form has a drawback, sentient beings do grow disillusioned with it. If there were no escape from form, sentient beings wouldn't escape from it. But since there is an escape from form, sentient beings do escape from it.

3 If there were no gratification in feeling … perception … choices … consciousness, sentient beings wouldn't be aroused by it. But since there is gratification in consciousness, sentient beings are aroused by it. If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it.

3.2 But since consciousness has a drawback, sentient beings do grow disillusioned with it. If there were no escape from consciousness, sentient beings wouldn't escape from it. But since there is an escape from consciousness, sentient beings do escape from it.

4 As long as sentient beings don't truly understand these five grasping aggregates' 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 limits.

5 But when sentient beings truly understand these five grasping aggregates' 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 limits."

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22.29 — TAKING PLEASURE

✦

1 At Sāvatthī.

2 “Mendicants, if you take pleasure in form, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say.

3 If you take pleasure in feeling … perception … choices … consciousness, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say.

4 If you don’t take pleasure in form, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say.

5 If you don’t take pleasure in feeling … perception … choices … consciousness, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say.”

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22.30 — ARISING

✦

1 At Sāvatthī.

2 “Mendicants, the arising, continuation, and manifestation and regeneration of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

3 The arising, continuation, and manifestation and regeneration of feeling … perception … choices … consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

4 The cessation, settling, and disappearance of form is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.

5 The cessation, settling, and disappearance of feeling … perception … choices … consciousness is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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22.31 — THE ROOT OF GLOOM

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you gloom and the root of gloom. Listen …

3 And what is gloom? Form, feeling, perception, choices, and consciousness are gloom. This is called gloom.

4 And what is the root of gloom? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the root of gloom.”

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22.32 — BRITTLE

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you what is brittle and what is not brittle. Listen …

3 And what is brittle? What is not brittle? Form is brittle, but its cessation, settling, and disappearance is not brittle.

4 Feeling … perception … choices … consciousness is brittle, but its cessation, settling, and disappearance is not brittle.”

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22.33 — IT'S NOT YOURS

✦

1 At Sāvatthī.

2 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? Form isn't yours: give it up. Giving it up will be for your welfare and happiness.

3 Feeling ...

4 Perception ...

5 Choices ...

6 Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

7 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us'?"

8 "No, sir. Why is that? Because to us that's neither self nor belonging to self."

9 "In the same way, mendicants, form isn't yours: give it up. Giving it up will be for your welfare and happiness.

10 Feeling ...

11 Perception ...

[12] Choices …

[13] Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness."

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22.34 — IT'S NOT YOURS (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

3 Form isn't yours: give it up. Giving it up will be for your welfare and happiness.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

8 Give up what's not yours. Giving it up will be for your welfare and happiness."

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22.35 — A MENDICANT

✦

1 At Sāvatthī.

2 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."

3 "Mendicant, you're reckoned by what you have an underlying tendency for. You're not reckoned by what you have no underlying tendency for."

4 "Understood, Blessed One! Understood, Holy One!"

5 "But how do you see the detailed meaning of my brief statement?"

6 "If you have an underlying tendency for form, you're reckoned by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're reckoned by that.

7 If you have no underlying tendency for form, you're not reckoned by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not reckoned by that.

8 That's how I understand the detailed meaning of the Buddha's brief statement."

9 "Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.

10 If you have an underlying tendency for form, you're reckoned by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're reckoned by that.

11 If you have no underlying tendency for form, you're not reckoned by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not reckoned by that.

12 This is how to see the detailed meaning of what I said in brief."

13 And then that mendicant 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, before leaving.

14 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.

15 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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22.36 — A MENDICANT (2ND)

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, you’re measured against what you have an underlying tendency for, and you’re reckoned by what you’re measured against. You’re not measured against what you have no underlying tendency for, and you’re not reckoned by what you’re not measured against.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “If you have an underlying tendency for form, you’re measured against that, and you’re reckoned by what you’re measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you’re measured against that, and you’re reckoned by what you’re measured against.

7 If you have no underlying tendency for form, you’re not measured against that, and you’re not reckoned by what you’re not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you’re not measured against that, and you’re not reckoned by what you’re not measured against.

8 That's how I understand the detailed meaning of the Buddha's brief statement."

9 "Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.

10 If you have an underlying tendency for form, you're measured against that, and you're reckoned by what you're measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you're measured against that, and you're reckoned by what you're measured against.

11 If you have no underlying tendency for form, you're not measured against that, and you're not reckoned by what you're not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not measured against that, and you're not reckoned by what you're not measured against.

12 This is how to see the detailed meaning of what I said in brief." …

13 And that mendicant became one of the perfected.

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22.37 — WITH ĀNANDA

✦

1 At Sāvatthī.

2 And then Venerable Ānanda … sitting to one side, the Buddha said to him:

3 "Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?' How would you answer?"

4 "Sir, suppose they were to ask me: 'What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?' I'd answer like this:

5 'Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.'

6 That's how I'd answer such a question."

7 "Good, good, Ānanda. The arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

8 That's how you should answer such a question."

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22.38 — WITH ĀNANDA (2ND)

✦

1 At Sāvatthī.

2 Sitting to one side, the Buddha said to Ānanda:

3 "Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' How would you answer?"

4 "Sir, suppose they were to ask me: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' I'd answer like this:

5 'Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. These are the things for which arising, vanishing, and change while persisting were evident.

6 Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet ap-

peared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

7 Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting is evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.' That's how I'd answer such a question."

8 "Good, good, Ānanda. Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. These are the things for which arising, vanishing, and change while persisting were evident.

9 Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

10 Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting are evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, van-

ishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

11 That's how you should answer such a question."

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22.39 — IN LINE WITH THE TEACHING

✦

1 At Sāvatthī.

2 “Mendicants, when a mendicant is practicing in line with the teaching, this is what’s in line with the teaching.

3 They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

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22.40 — IN LINE WITH THE TEACHING (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, when a mendicant is practicing in line with the teaching, this is what’s in line with the teaching. They should meditate observing impermanence in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

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22.41 — IN LINE WITH THE TEACHING (3RD)

✦

1 At Sāvatthī.

2 “Mendicants, when a mendicant is practicing in line with the teaching, this is what’s in line with the teaching. They should meditate observing suffering in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

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22.42 — IN LINE WITH THE TEACHING (4TH)

✦

1 At Sāvatthī.

2 “Mendicants, when a mendicant is practicing in line with the teaching, this is what’s in line with the teaching. They should meditate observing not-self in form, feeling, perception, choices, and consciousness. …

3 They’re freed from suffering, I say.”

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22.43 — BE YOUR OWN ISLAND

✦

1 At Sāvatthī.

2 "Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

3 When you live like this, you should examine rationally: 'From what are sorrow, lamentation, pain, sadness, and distress born and produced?'

4 And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

4.2 They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

5 They regard feeling as self …

6 They regard perception as self …

7 They regard choices as self …

8 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

[9] Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be quenched in that respect.

[10] Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling …

[11] perception …

[12] choices …

[13] consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be quenched in that respect."

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22.44 — PRACTICE

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the practice that leads to the origin of substantial reality and the practice that leads to the cessation of substantial reality. Listen …

3 And what is the practice that leads to the origin of substantial reality? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

4 They regard form as self, self as having form, form in self, or self in form.

5 They regard feeling as self …

6 They regard perception as self …

7 They regard choices as self …

8 They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

9 This is called the practice that leads to the origin of substantial reality. And that’s why it’s called a way of regarding things that leads to the origin of suffering.

10 And what is the practice that leads to the cessation of substantial reality? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons.

11 They don't regard form as self, self as having form, form in self, or self in form.

12 They don't regard feeling as self …

13 They don't regard perception as self …

14 They don't regard choices as self …

15 They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

16 This is called the practice that leads to the cessation of substantial reality. And that's why it's called a way of regarding things that leads to the cessation of suffering."

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22.45 — IMPERMANENCE

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

3 Feeling is impermanent …

4 Perception …

5 Choices …

6 Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

7 If a mendicant’s mind is dispassionate toward the form element, the feeling element, the perception element, the choices element, and the consciousness element, it’s freed from defilements by not grasping.

8 Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

[9] 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.’”

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22.46 — IMPERMANENCE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Feeling is impermanent …

4 Perception is impermanent …

5 Choices are impermanent …

6 Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing truly with right understanding like this, they have no theories about the first beginning. Not having theories about the first beginning, they have no theories about the final end. Not having theories about the final end, they don’t obstinately stick to them. Not misapprehending, the mind becomes dispassionate toward form, feeling, perception, choices, and consciousness; it’s freed from defilements by not grasping.

8 Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

[9] 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.’”

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22.47 — WAYS OF REGARDING

✦

1 At Sāvatthī.

2 "Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them.

3 What five? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

4 They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

5 So they're not rid of this way of regarding things, and the conceit 'I am'. As long as they're not rid of the conceit 'I am', the five faculties are conceived— the eye, ear, nose, tongue, and body. The mind, ideas, and the element of ignorance are all present.

5.2 Struck by feelings born of contact with ignorance, an unlearned ordinary person thinks 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will not be percipient', 'I will be neither percipient nor non-percipient'.

6 The five faculties stay right where they are. But a learned noble disciple gives up ignorance about them and gives rise to knowledge. With the fading away of ignorance and the arising of knowledge, they don't think 'I

am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient'."

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22.48 — AGGREGATES

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the five aggregates and the five grasping aggregates. Listen …

3 And what are the five aggregates?

4 Any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of form.

5 Any kind of feeling at all …

6 Any kind of perception at all …

7 Any kind of choices at all …

8 Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of consciousness.

9 These are called the five aggregates.

10 And what are the five grasping aggregates?

11 Any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near, which is accompanied by defilements and fuels grasping: this is called the grasping aggregate of form.

12 Any kind of feeling at all …

13 Any kind of perception at all …

14 Any kind of choices at all …

15 Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near, which is accompanied by defilements and fuels grasping: this is called the grasping aggregate of consciousness.

16 These are called the five grasping aggregates."

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22.49 — WITH SOṆA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the householder Soṇa went up to the Buddha … The Buddha said to him:

3 "Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly?

4 There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly?

5 What do you think, Soṇa? Is form permanent or impermanent?"

6 "Impermanent, sir."

7 "But if it's impermanent, is it suffering or happiness?"

8 "Suffering, sir."

9 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

10 “No, sir.”

11 “Is feeling … perception … choices … consciousness permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

16 “No, sir.”

17 “So, Soṇa, you should truly see 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.’

18 You should 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.’

19 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. 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.’”

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22.50 — WITH SOṆA (2ND)

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3 "Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation. They don't understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. 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.

4 There are ascetics and brahmins who do understand form, its origin, its cessation, and the practice that leads to its cessation. They do understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. 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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22.51 — THE END OF RELISHING

✦

1 At Sāvatthī.

2 “Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.

3 Feeling …

4 Perception …

5 Choices …

6 Consciousness really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

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22.52 — THE END OF RELISHING (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, rationally apply the mind to form. Truly see the impermanence of form. When a mendicant does this, they grow disillusioned with form. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.

3 Rationally apply the mind to feeling …

4 perception …

5 choices …

6 consciousness. Truly see the impermanence of consciousness. When a mendicant does this, they grow disillusioned with consciousness. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

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22.53 — INVOLVEMENT

✦

1 At Sāvatthī.

2 “Mendicants, if you get involved, you’re not free. If you’re not involved, you’re free.

3 Should consciousness involved with form, supported by form, established on form continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

4 Or should consciousness involved with feeling remain …

5 Or should consciousness involved with perception remain …

6 Or should consciousness involved with choices, supported by choices, established on choices continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

7 Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

8 If a mendicant has given up greed for the form element, the support is cut off, and there is no establishment of consciousness.

9 If a mendicant has given up greed for the feeling element …

10 perception element …

11 choices element …

12 consciousness element, the support is cut off, and there is no establishment of consciousness. Since that consciousness does not become established and does not grow, not making choices, it is freed.

13 Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

14 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.'"

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22.54 — SEEDS OF PLANTS

✦

1 At Sāvatthī.

2 "Mendicants, there are five kinds of plants. What five? Plants propagated from roots, trunks, cuttings, or joints; and those from regular seeds are the fifth.

3 Suppose these five kinds of plants were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there's no earth or water. Then would these five kinds of plants reach growth, increase, and maturity?"

4 "No, sir."

5 "Suppose these five kinds of plants were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is earth and water. Then would these five kinds of plants reach growth, increase, and maturity?"

6 "Yes, sir."

7 "The four establishings of consciousness should be seen as like the earth element. Relishing and greed should be seen as like the water element. Consciousness with its fuel should be seen as like the five kinds of plants.

8 Should consciousness involved with form, supported by form, established on form continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

9 Or should consciousness involved with feeling remain …

10 Or should consciousness involved with perception remain …

11 Or should consciousness involved with choices, supported by choices, established on choices continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

12 Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

13 If a mendicant has given up greed for the form element, the support is cut off, and there is no establishment of consciousness.

14 If a mendicant has given up greed for the feeling element …

15 perception element …

16 choices element …

17 consciousness element, the support is cut off, and there is no establishment of consciousness. Since that consciousness does not become established and does not grow, not making choices, it is freed.

18 Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

19 They understand: ‘Rebirth is ended … there is nothing further for this place.’”

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22.55 — AN INSPIRED SAYING

✦

1 At Sāvatthī.

2 There the Buddha expressed this heartfelt sentiment: "'It might not be, and it might not be mine. It will not be, and it will not be mine.' A mendicant who makes such a resolution can cut off the lower fetters."

3 When he said this, one of the mendicants said to the Buddha, "But sir, how can a mendicant who makes such a resolution cut off the lower fetters?"

4 "Mendicant, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen true persons, and are neither skilled nor trained in their teaching.

5 They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

6 They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

7 They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

8 They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

9 They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

10 They don't truly understand that form will vanish. They don't truly understand that feeling … perception … choices … consciousness will vanish.

11 But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self … They don't regard feeling … perception … choices … consciousness as self.

12 They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

13 They truly understand form … feeling … perception … choices … consciousness—which is suffering—as suffering.

14 They truly understand form … feeling … perception … choices … consciousness—which is not-self—as not-self.

15 They truly understand form … feeling … perception … choices … consciousness—which is conditioned—as conditioned.

16 They truly understand that form will vanish. They truly understand that feeling … perception … choices … consciousness will vanish.

17 It's because of the vanishing of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution— 'It might not be, and it might not be mine. It will not be, and it will not be mine'— can cut off the lower fetters."

18 "Sir, you say that a mendicant who makes such a resolution can cut off the lower fetters.

19 But how are they to know and see in order to end the defilements without delay?"

20 "Mendicant, an unlearned ordinary person worries about things that aren't a worry. For an unlearned ordinary person worries: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

21 A learned noble disciple doesn't worry about things that aren't a worry. For a learned noble disciple doesn't worry: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

22 Should consciousness involved with form, supported by form, established on form continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

23 Or should consciousness involved with feeling remain …

24 Or should consciousness involved with perception remain …

25 Or should consciousness involved with choices, supported by choices, established on choices continue to remain, with a sprinkling of relishing it would grow, increase, and mature.

[26] Suppose, mendicant, you were to say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

[27] If a mendicant has given up greed for the form element, the support is cut off, and there is no establishment of consciousness.

[28] If a mendicant has given up greed for the feeling element …

[29] perception element …

[30] choices element …

[31] consciousness element, the support is cut off, and there is no establishment of consciousness. Since that consciousness does not become established and does not grow, not making choices, it is freed.

[32] Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

[33] They understand: ‘Rebirth is ended … there is nothing further for this place.’

[34] The ending of the defilements without delay is for one who knows and sees this.”

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22.56 — ROUNDS OF THE GRASPING AGGREGATES

✦

1 At Sāvatthī.

2 “Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

3 As long as I didn’t truly understand these five grasping aggregates in four 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.

4 But when I did truly understand these five grasping aggregates in four 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.

5 And how are there four rounds? I directly knew form, its origin, its cessation, and the practice that leads to its cessation. I directly knew feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

6 And what is form? The four principal states, and form derived from the four principal states. This is called form. Form originates from fuel. When fuel ceases, form ceases. The practice that leads to the cessation of form 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.

7 Whatever ascetics and brahmins have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a footing in this teaching and training.

8 Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

9 And what is feeling? There are these six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path …

12 And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path …

13 And what are choices? There are these six classes of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path …

16 And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness 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.

17 Whatever ascetics and brahmins have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a footing in this teaching and training.

18 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.”

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22.57 — SEVEN CASES

✦

1 At Sāvatthī.

2 “Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.

3 And how is a mendicant skilled in seven cases? It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation. They understand form’s gratification, drawback, and escape. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. They understand consciousness’s gratification, drawback, and escape.

4 And what is form? The four principal states, and form derived from the four principal states. This is called form. Form originates from fuel. When fuel ceases, form ceases. The practice that leads to the cessation of form 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.

5 The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape.

6 Those ascetics and brahmins who have directly known form in this way —and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a footing in this teaching and training.

7 Those ascetics and brahmins who have directly known form in this way —and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

8 And what is feeling? There are these six classes of feeling: feeling born of eye contact … feeling born of mind contact. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. 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.

9 The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. …

12 And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. This is called perception. Perception originates from contact. When contact ceases, per-

ception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path ...

13 And what are choices? There are these six classes of intention: intention regarding sights ... intention regarding ideas. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path ...

16 And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness 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.

17 The pleasure and happiness that arise from consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.

18 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a footing in this teaching and training.

19 Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. That's how a mendicant is skilled in seven cases.

20 And how does a mendicant examine in three ways? It's when a mendicant examines by way of the elements, sense fields, and dependent origination. That's how a mendicant examines in three ways.

21 In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person."

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22.58 — THE FULLY AWAKENED BUDDHA

✦

1 At Sāvatthī.

2 “Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a mendicant freed by wisdom.

3 A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling …

4 perception …

5 choices …

6 consciousness. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They’re called a mendicant freed by wisdom.

7 What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?”

8 "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."

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

10 "Yes, sir," they replied. The Buddha said this:

11 "The Realized One, the perfected one, the fully awakened Buddha gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.

12 This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom."

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22.59 — THE CHARACTERISTIC OF NOT-SELF

✦

1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

2 “Mendicants!”

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

4 “Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

5 Feeling is not-self …

6 Perception is not-self …

7 Choices are not-self …

8 Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

9 What do you think, mendicants? Is form permanent or impermanent?”

10 “Impermanent, sir.”

11 “But if it’s impermanent, is it suffering or happiness?”

12 “Suffering, sir.”

13 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

14 “No, sir.”

15 “Is feeling permanent or impermanent?” …

16 “Is perception permanent or impermanent?” …

17 “Are choices permanent or impermanent?” …

18 “Is consciousness permanent or impermanent?”

19 “Impermanent, sir.”

20 “But if it’s impermanent, is it suffering or happiness?”

21 “Suffering, sir.”

22 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

23 “No, sir.”

24 “So you should truly see 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.’

25 Any kind of feeling at all …

26 Any kind of perception at all …

27 Any kind of choices at all ...

28 You should 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.'

29 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

30 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.'"

31 That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

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22.60 — WITH MAHĀLI

✦

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.

2 Then Mahāli the Licchavi went up to the Buddha … and said to him:

3 "Sir, Pūraṇa Kassapa says this: 'There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason.' What does the Buddha say about this?"

4 "Mahāli, there is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason."

5 "But sir, what is the cause and reason for the corruption of sentient beings? How are sentient beings corrupted with cause and reason?"

6 "Mahāli, if form were absolutely painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't be aroused by it. But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it. Since they are aroused by it, they're caught up in it, and so they become corrupted. This is a cause and reason for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.

[7] If feeling …

[8] perception …

[9] choices …

[10] consciousness were absolutely painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn't be aroused by it. But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it. Since they are aroused by it, they're caught up in it, and so they become corrupted. This is a cause and reason for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason."

[11] "But sir, what is the cause and reason for the purification of sentient beings? How are sentient beings purified with cause and reason?"

[12] "Mahāli, if form was absolutely pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it. But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and reason for the purification of sentient beings. This is how sentient beings are purified with cause and reason.

[13] If feeling …

[14] perception …

[15] choices …

16 consciousness was absolutely pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it. But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and reason for the purification of sentient beings. This is how sentient beings are purified with cause and reason."

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22.61 — BURNING

✦

1 At Sāvatthī.

2 “Mendicants, form, feeling, perception, choices, and consciousness are burning.

3 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

4 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.’”

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22.62 — THE SCOPE OF DEFINITION

✦

1 At Sāvatthī.

2 “Mendicants, there are these three scopes of definition, labeling, and description. They’re 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 three? When form has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

3 When feeling …

4 perception …

5 choices …

6 consciousness has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

7 When form is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

8 When feeling …

9 perception …

10 choices …

11 consciousness is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

12 When form has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

13 When feeling …

14 perception …

15 choices …

16 consciousness has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

17 These are the three scopes of definition, labeling, and description. They’re 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.

18 Even those who were loud and bold advocates of the doctrines of no-cause, inaction, and nihilism, didn’t imagine that these three scopes of definition should be criticized or rejected. Why is that? For fear of being blamed, attacked, provoked, and faulted.”

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22.63 — WHEN YOU GRASP

✦

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

2 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."

3 "When you grasp, mendicant, you're bound by Māra. Not grasping, you're free from the Wicked One."

4 "Understood, Blessed One! Understood, Holy One!"

5 "But how do you see the detailed meaning of my brief statement?"

6 "Sir, when you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One.

7 That's how I understand the detailed meaning of the Buddha's brief statement."

8 "Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.

9 When you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the

Wicked One.

10 This is how to see the detailed meaning of what I said in brief."

11 And then that mendicant 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, before leaving.

12 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.

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 that mendicant became one of the perfected.

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22.64 — CONCEIVING

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “When you conceive, mendicant, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, when you conceive form you’re bound by Māra. Not conceiving, you’re free from the Wicked One. When you conceive feeling … perception … choices … consciousness, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

7 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

8 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

9 When you conceive form you’re bound by Māra. Not conceiving, you’re free from the Wicked One. When you conceive feeling … perception … choices … consciousness, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

10 This is how to see the detailed meaning of what I said in brief.” …

11 And that mendicant became one of the perfected.

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22.65 — WHEN YOU TAKE PLEASURE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “When you take pleasure, mendicant, you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, when you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.

7 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

8 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

9 When you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.

10 This is how to see the detailed meaning of what I said in brief.” …

11 And that mendicant became one of the perfected.

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22.66 — IMPERMANENCE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, give up desire for whatever’s impermanent.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, form is impermanent; I should give up desire for it.

7 Feeling …

8 Perception …

9 Choices …

10 Consciousness is impermanent; I should give up desire for it.

11 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

12 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

13 Form is impermanent; you should give up desire for it.

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness is impermanent; you should give up desire for it.

18 This is how to see the detailed meaning of what I said in brief.” …

19 And that mendicant became one of the perfected.

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22.67 — SUFFERING

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, give up desire for whatever’s suffering.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, form is suffering; I should give up desire for it.

7 Feeling …

8 Perception …

9 Choices …

10 Consciousness is suffering; I should give up desire for it.

11 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

12 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

13 Form is suffering; you should give up desire for it.

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness is suffering; you should give up desire for it.

18 This is how to see the detailed meaning of what I said in brief.” …

19 And that mendicant became one of the perfected.

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22.68 — NOT-SELF

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, give up desire for what is not-self.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, form is not-self; I should give up desire for it.

7 Feeling …

8 Perception …

9 Choices …

10 Consciousness is not-self; I should give up desire for it.

11 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

12 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

13 Form is not-self; you should give up desire for it.

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness is not-self; you should give up desire for it.

18 This is how to see the detailed meaning of what I said in brief.” …

19 And that mendicant became one of the perfected.

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22.69 — NOT BELONGING TO SELF

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, give up desire for whatever doesn’t belong to self.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, form doesn’t belong to self; I should give up desire for it.

7 Feeling …

8 Perception …

9 Choices …

10 Consciousness doesn’t belong to self; I should give up desire for it.

11 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

12 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

13 Form doesn’t belong to self; you should give up desire for it.

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness doesn't belong to self; you should give up desire for it.

18 This is how to see the detailed meaning of what I said in brief." …

19 And that mendicant became one of the perfected.

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22.70 — DEFINITELY AROUSING

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked 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.”

3 “Mendicant, give up desire for whatever is shaped by arousal.”

4 “Understood, Blessed One! Understood, Holy One!”

5 “But how do you see the detailed meaning of my brief statement?”

6 “Sir, form is shaped by arousal; I should give up desire for it.

7 Feeling …

8 Perception …

9 Choices …

10 Consciousness is shaped by arousal; I should give up desire for it.

11 That’s how I understand the detailed meaning of the Buddha’s brief statement.”

12 “Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

13 Form is shaped by arousal; you should give up desire for it.

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness is shaped by arousal; you should give up desire for it.

18 This is how to see the detailed meaning of what I said in brief.” …

19 And that mendicant became one of the perfected.

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22.71 — WITH RĀDHA

✦

1 At Sāvatthī.

2 Then Venerable Rādha went up to the Buddha … and asked him, “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?”

3 “Rādha, one 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 One truly sees 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.’

5 That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.” …

6 And Venerable Rādha became one of the perfected.

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22.72 — WITH SURĀDHA

✦

1 At Sāvatthī.

2 Then Venerable Surādha said to the Buddha:

3 “Sir, how does one know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed?”

4 “Surādha, one is freed by not grasping having truly seen 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.’

5 One is freed by not grasping having truly seen 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.’

6 That’s how to know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed.” …

7 And Venerable Surādha became one of the perfected.

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22.73 — GRATIFICATION

✦

1 At Sāvatthī.

2 “Mendicants, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

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22.74 — ORIGIN

✦

1 At Sāvatthī.

2 “Mendicants, an unlearned ordinary person doesn’t truly understand the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

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22.75 — ORIGIN (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, a learned noble disciple truly understands the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

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22.76 — THE PERFECTED ONES

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Feeling …

4 Perception …

5 Choices …

6 Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

8 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.’ As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

9 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

10 “Oh! How happy are the perfected ones!
Craving is not found in them,
the conceit ‘I am’ is cut off,
and the net of delusion is shattered.

11 They’ve attained imperturbability,
their minds are unclouded,
nothing in the world clings to them,
manifesting divinity, undefiled.

12 Completely understanding the five aggregates,
their domain is the seven good qualities.
Those true persons are praiseworthy,
the Buddha’s bosom sons.

13 Endowed with the seven gems,
and trained in the three trainings,
the great heroes live on,
with fear and dread given up.

14 Endowed with ten factors,
those giants are immersed in samādhi.
They are the best in the world,
craving is not found in them.

15 The adept’s knowledge has arisen:
‘This bag of bones is my last.’
They are independent of others

in the core of the spiritual path.

16 They do not waver due to the discriminations,
they're freed from future lives.
They've reached the level of the tamed,
in the world, they're the winners.

17 Above, below, all round,
relishing is not found in them.
They roar their lion's roar:
'The awakened are supreme in the world!'"

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22.77 — THE PERFECTED ONES (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

4 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.’

5 As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

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22.78 — THE LION

✦

1 At Sāvatthī.

2 "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 whatever animals hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror.

2.2 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.

3 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 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.'

4 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.

4.2 ‘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.’

4.3 That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.”

5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6 “The Buddha, the unrivaled Teacher
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:

7 substantial reality, its cessation,
the origin of substantial reality,
and the noble eightfold path
that leads to the stilling of suffering.

8 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.

9 ‘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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22.79 — BITABLE

✦

1 At Sāvatthī.

2 “Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them. What five? ‘I had such form in the past.’ Recollecting thus, it’s only form that they recollect. ‘I had such feeling … perception … choices … consciousness in the past.’ Recollecting thus, it’s only consciousness that they recollect.

3 And why do you call it form? It’s deformed; that’s why it’s called ‘form’. Deformed by what? Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles. It’s deformed; that’s why it’s called ‘form’.

4 And why do you call it feeling? It feels; that’s why it’s called ‘feeling’. And what does it feel? It feels pleasure, pain, and neutral. It feels; that’s why it’s called ‘feeling’.

5 And why do you call it perception? It perceives; that’s why it’s called ‘perception’. And what does it perceive? It perceives blue, yellow, red, and white. It perceives; that’s why it’s called ‘perception’.

6 And why do you call them choices? Choices produce conditioned phenomena; that’s why they’re called ‘choices’. And what are the conditioned phenomena that they produce? Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling.

6.2 Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness. Choices produce conditioned phenomena; that's why they're called 'choices'.

7 And why do you call it consciousness? It cognizes; that's why it's called 'consciousness'. And what does it cognize? It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland. It cognizes; that's why it's called 'consciousness'.

8 A learned noble disciple reflects on this: 'Currently I'm bitten by form. In the past I was also bitten by form just like now. If I were to look forward to enjoying form in the future, I'd be bitten by form in the future just as I am today.' Reflecting like this they are not concerned with past form, they don't look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

9 'Currently I'm bitten by feeling …

10 perception …

11 choices …

12 consciousness. In the past I was also bitten by consciousness just like now. If I were to look forward to enjoying consciousness in the future, I'd be bitten by consciousness in the future just as I am today.' Reflecting like this they are not concerned with past consciousness, they don't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.

13 What do you think, mendicants? Is form permanent or impermanent?”

14 “Impermanent, sir.”

15 “But if it’s impermanent, is it suffering or happiness?”

16 “Suffering, sir.”

17 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

18 “No, sir.”

19 “Is feeling … perception … choices … consciousness permanent or impermanent?”

20 “Impermanent, sir.”

21 “But if it’s impermanent, is it suffering or happiness?”

22 “Suffering, sir.”

23 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

24 “No, sir.”

25 “So you should truly see 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.’ You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; inter-

nal 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.’

26 This is called a noble disciple who gets rid of and doesn’t accumulate; who gives up and doesn’t grasp; who unmeshes and doesn’t enmesh; who dissipates and doesn’t get clouded.

27 And what things do they get rid of and not accumulate? They get rid of form and don’t accumulate it. They get rid of feeling … perception … choices … consciousness and don’t accumulate it.

28 And what things do they give up and not grasp? They give up form and don’t grasp it. They give up feeling … perception … choices … consciousness and don’t grasp it.

29 And what things do they unmesh and not enmesh? They unmesh form and don’t enmesh it. They unmesh feeling … perception … choices … consciousness and don’t enmesh it.

30 And what things do they dissipate and not get clouded by? They dissipate form and don’t get clouded by it. They dissipate feeling … perception … choices … consciousness and don’t get clouded by it.

31 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

32 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.’

33 This is called a mendicant who neither gets rid of nor accumulates, but remains after getting rid. They neither give up nor grasp, but remain after giving up. They neither unmesh nor enmesh, but remain after unmeshing. They neither dissipate nor get clouded, but remain after dissipating.

34 And what things do they neither get rid of nor accumulate, but remain after getting rid of them? They neither get rid of nor accumulate form, but remain after getting rid of it. They neither get rid of nor accumulate feeling … perception … choices … consciousness, but remain after getting rid of it.

35 And what things do they neither give up nor grasp, but remain after giving them up? They neither give up nor grasp form, but remain after giving it up. They neither give up nor grasp feeling … perception … choices … consciousness, but remain after giving it up.

36 And what things do they neither discard nor amass, but remain after discarding them? They neither unmesh nor enmesh form, but remain after unmeshing it. They neither unmesh nor enmesh feeling … perception … choices … consciousness, but remain after unmeshing it.

37 And what things do they neither dissipate nor get clouded by, but remain after dissipating them? They neither dissipate nor get clouded by form, but remain after dissipating it. They neither dissipate nor get clouded by feeling … perception … choices … consciousness, but remain after dissipating it.

38 When a mendicant's mind is freed like this, the gods together with Indra, the Divinity, and the Progenitor worship them from afar:

39 'Homage to you, O thoroughbred!
Homage to you, supreme among men!
We don't understand
the basis of your absorption.'"

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22.80 — BEGGARS

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

2 Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood for the day's meditation, plunged deep into it, and sat at the root of a young wood-apple tree to meditate.

3 Then as he was in private retreat this thought came to his mind, "I have purged the mendicant Saṅgha. But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart. …

3.2 Or if young seedlings don't get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. Why don't I support the mendicant Saṅgha now as I did in the past?"

4 Then the divinity Sahampati knew the Buddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He ar-

ranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One!

4.2 The Buddha has purged the mendicant Saṅgha. But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. ... May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

5 The Buddha consented with silence. Then the divinity Sahampati, knowing that the Buddha had consented, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6 Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat down on the seat spread out. Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs. Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

7 "This is the last of lifestyles, mendicants, namely relying on alms. The world curses you: 'You beggar, walking bowl in hand!' Yet earnest gentlemen take it up for a good reason. Not to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. But because they're swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress.

7.2 They're swamped by suffering, mired in suffering. And they think, 'Hopefully I can make an end to this entire mass of suffering.'

8 That's how this gentleman has gone forth. Yet they covet sensual pleasures; they're infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle.

8.2 It couldn't be used as timber either in the village or the wilderness. I say that individual is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

9 There are these three unskillful thoughts. Sensual, malicious, and cruel thoughts. And where do these three unskillful thoughts cease without remainder? In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion. This is quite enough motivation to develop signless immersion. When signless immersion is developed and cultivated it is very fruitful and beneficial.

10 There are these two views. Views favoring existence and views favoring nonexistence. A learned noble disciple reflects on this: 'Is there anything in the world that I could grasp without fault?' They understand: 'There's nothing in the world that I could grasp without fault. For in grasping I would grasp only at form, feeling, perception, choices, or consciousness.

10.2 That grasping of mine would be a condition 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.'

11 What do you think, mendicants? Is form permanent or impermanent?"

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

16 “No, sir.”

17 “Is feeling … perception … choices … consciousness permanent or impermanent?” …

18 “So you should truly see …

19 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.81 — AT PĀRILEYYAKA

✦

1 At one time the Buddha was staying near Kosambī in Ghosita's monastery.

2 Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his supporters or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

3 Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened. Ānanda said, "Reverend, when the Buddha leaves like this it means he wants to stay alone. At this time no one should follow him."

4 Then the Buddha, traveling stage by stage, arrived at Pārileyyaka, where he stayed at the root of a sacred sal tree. Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.

5 When the greetings and polite conversation were over, they sat down to one side and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. We wish to hear a Dhamma talk from the Buddha."

6 Then Venerable Ānanda together with those mendicants went to Pārileyyaka to see the Buddha. They bowed and sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a

Dhamma talk.

7 Now at that time one of the monks had the thought, "How do you know and see in order to end the defilements without delay?"

8 Then the Buddha, knowing that monk's train of thought, addressed the mendicants:

9 "Mendicants, I've taught the Dhamma analytically. I've analytically taught 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. That's how I've taught the Dhamma analytically. Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought: 'How do you know and see in order to end the defilements without delay?'

10 And how, mendicants, do you know and see in order to end the defilements without delay? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

11 They regard form as self. But that regarding is just a conditioned phenomenon. And what's the source, origin, birthplace, and inception of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that.

11.2 So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently

originated. That's how you should know and see in order to end the defilements without delay.

12 Perhaps they don't regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. …

13 Perhaps they don't regard form as self, or self as possessing form, but they still regard form in self. But that regarding is just a conditioned phenomenon. …

14 Perhaps they don't regard form as self, or self as possessing form, or form in self, but they still regard self in form. But that regarding is just a conditioned phenomenon. …

15 Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form. But they regard feeling as self … perception as self … choices as self … consciousness as self … But that regarding is just a conditioned phenomenon. And what's the source of that conditioned phenomenon?

15.2 When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements without delay.

16 Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Still, they have such a view: 'The self and the cosmos are one and the same. After death I will be that, permanent, everlasting,

eternal, and imperishable.' But that eternalist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements without delay.

17 Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.' Still, they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.'

17.2 But that annihilationist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements without delay.

18 Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.' Nor do they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.'

18.2 Still, they have doubts and uncertainties. They're undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises.

18.3 That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are

also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements without delay."

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22.82 — A FULL MOON NIGHT

✦

1 At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with a large Saṅgha of monks. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

2 Then one of the monks rose from his seat, arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

3 "Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

4 "Well then, monk, take your own seat and ask what you wish."

5 "Yes, sir," replied that monk. He took his seat and said to the Buddha:

6 "Sir, are these the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness?"

7 "Yes, they are," replied the Buddha.

8 Saying "Good, sir", that monk approved and agreed with what the Buddha said. Then he asked another question:

9 "But sir, what is the root of these five grasping aggregates?"

10 "These five grasping aggregates are rooted in desire." … "But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

11 “Neither. Rather, the desire and greed for them is the grasping there.”

12 Saying “Good, sir”, that monk asked another question:

13 “But sir, can there be disparity in desire and greed for the five grasping aggregates?”

14 “There can,” said the Buddha.

15 “It’s when someone thinks: ‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’ That’s how there can be disparity in desire and greed for the five grasping aggregates.”

16 Saying “Good, sir”, that monk asked another question:

17 “Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

18 “Any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

19 Saying “Good, sir”, that monk asked another question:

20 “What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling … perception … choices … consciousness is found?”

21 “The four principal states are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found.”

22 Saying “Good, sir”, that monk asked another question:

23 “Sir, how does substantialist view come about?”

24 “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

25 Saying “Good, sir”, that monk … asked another question:

26 “But sir, how does substantialist view not come about?”

27 “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

28 Saying “Good, sir”, that monk … asked another question:

29 “Sir, what’s the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?”

30 “The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.”

31 Saying “Good, sir”, that monk approved and agreed with what the Buddha said. Then he asked another question:

32 “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?”

33 “One 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.’ One truly sees 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.’

33.2 That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.”

34 Now at that time one of the monks had the thought:

35 “So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?”

36 Then the Buddha, knowing that monk’s train of thought, addressed the monks:

37 “It’s possible that some futile person here—unknowing and ignorant, his mind dominated by craving—thinks he can overstep the Teacher’s instructions. He thinks: ‘So it seems, worthy sir, that form, feeling, perception, choices, and consciousness are not-self. Then how will the deeds done by not-self affect the self?’ Now, monks, you have been educated by me in questioning with regard to all these things in all such cases.

38 What do you think, monks? Is form permanent or impermanent?”

39 “Impermanent, sir.”

40 “Is feeling … perception … choices … consciousness permanent or impermanent?”

41 “Impermanent, sir.”

42 “But if it’s impermanent, is it suffering or happiness?”

43 “Suffering, sir.”

44 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

45 “No, sir.”

46 “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’”

47 “Two on the aggregates; exactly the same; <j>and can there be;
on the term; and on the cause;
two questions on substantial reality;
gratification; and that with consciousness:
these are the ten questions
the monk came to ask.”

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22.83 — WITH ĀNANDA

✦

1 At Sāvatthī.

2 There Ānanda addressed the mendicants: “Reverends, mendicants!”

3 “Reverend,” they replied. Ānanda said this:

4 “Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice: ‘Reverend Ānanda, the thought “I am” occurs because of grasping, not without grasping. Grasping what? The thought “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not without grasping.

5 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. They’d look because of grasping, not without grasping. In the same way, the thought “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not without grasping.

6 What do you think, Reverend Ānanda? Is form permanent or impermanent?’

7 ‘Impermanent, reverend.’

8 ‘Is feeling … perception … choices … consciousness permanent or impermanent?’

9 ‘Impermanent, reverend.’ …

10 ‘So you should truly see … Seeing this … They understand: “… there is nothing further for this place.”’

11 Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice. And when I heard this teaching from Venerable Puṇṇa son of Mantāṇī, I comprehended the teaching.”

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22.84 — WITH TISSA

✦

1 At Sāvatthī.

2 Now at that time Venerable Tissa—the Buddha's cousin on his father's side—informed several mendicants:

3 "Reverends, 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."

4 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

5 So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Tissa that the Teacher summons him."

6 "Yes, sir," that monk replied. He went to Tissa and said to him, "Reverend Tissa, the Teacher summons you."

7 "Yes, reverend," Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

8 "Is it really true, Tissa, that you informed several mendicants that your body feels like it's drugged … and you have doubts about the teachings?"

9 "Yes, sir."

10 "What do you think, Tissa? If you're not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?"

11 “Yes, sir.”

12 “Good, good, Tissa! That’s how it is, Tissa, when you’re not rid of greed for form.

13 If you’re not rid of greed for feeling … perception … choices … consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

14 “Yes, sir.”

15 “Good, good, Tissa! That’s how it is, Tissa, when you’re not rid of greed for consciousness.

16 What do you think, Tissa? If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

17 “No, sir.”

18 “Good, good, Tissa! That’s how it is, Tissa, when you are rid of greed for form … feeling … perception … choices … consciousness.

19 What do you think, Tissa? Is form permanent or impermanent?”

20 “Impermanent, sir.”

21 “Is feeling … perception … choices … consciousness permanent or impermanent?”

22 “Impermanent, sir.”

23 “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’

24 Suppose, Tissa, there were two individuals. One was not skilled in the path, the other was. The one not skilled in the path would question the one skilled in the path, who would reply: 'Come, my man, this is the path. Go down it an hour, and you'll see a fork in the road. Ignore the left, and take the right-hand path. Go an hour more, and you'll see a dense forest grove.

24.2 Go an hour more, and you'll see an expanse of low-lying marshes. Go an hour more, and you'll see a large, steep cliff. Go an hour more, and you'll see level, cleared parkland.'

25 I've made up this simile to make a point. And this is what it means.

26 'A person who is not skilled in the path' is a term for an ordinary unlearned person.

27 'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha.

28 'A fork in the road' is a term for doubt.

29 'The left-hand path' is a term for the wrong eightfold path, that is, wrong view … wrong immersion.

30 'The right-hand path' is a term for the noble eightfold path, that is, right view … right immersion.

31 'A dense forest grove' is a term for ignorance.

32 'An expanse of low-lying marshes' is a term for sensual pleasures.

33 'A large, steep cliff' is a term for anger and distress.

34 'Level, cleared parkland' is a term for extinguishment.

35 Rejoice, Tissa, rejoice! I am here with advice, with support, with instruction.”

36 That is what the Buddha said. Satisfied, Venerable Tissa approved what the Buddha said.

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22.85 — WITH YAMAKA

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time a mendicant named Yamaka had the following harmful misconception: "As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death."

3 Several mendicants heard this rumour. They went to Yamaka and exchanged greetings with him.

4 When the greetings and polite conversation were over, they sat down to one side and said to him, "Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death'?"

5 "Yes, reverends, that's how I understand the Buddha's teaching."

6 "Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that." But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

7 When those mendicants were unable to dissuade Yamaka from that misconception, they rose from their seats and went to see Venerable Sāriputta. They told him what had happened, and said, "May Venerable Sāriputta

please go to the mendicant Yamaka out of sympathy." Sāriputta consented with silence.

8 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

9 "Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death'?"

10 "Yes, reverend, that's how I understand the Buddha's teaching."

11 "What do you think, Yamaka? Is form permanent or impermanent?"

12 "Impermanent, reverend."

13 "Is feeling ..." ... "... perception ..." ... "... choices ..." ... "... consciousness permanent or impermanent?"

14 "Impermanent, reverend."

15 "So you should truly see ... Seeing this ... They understand: '... there is nothing further for this place.'

16 What do you think, Reverend Yamaka? Do you consider that the label 'realized one' applies to form?"

17 "No, reverend."

18 "Do you consider that the label 'realized one' applies to feeling?" ... "... perception?" ... "... choices?" ... " ... consciousness?"

19 “No, reverend.”

20 “What do you think, Reverend Yamaka? Do you consider that the label ‘realized one’ applies in relation to form?”

21 “No, reverend.”

22 “Do you consider that the label ‘realized one’ applies apart from form?”

23 “No, reverend.”

24 “Do you consider that the label ‘realized one’ applies in relation to feeling?” … “… apart from feeling?” … “… in relation to perception?” … “… apart from perception?” … “… in relation to choices?” … “… apart from choices?” … “… in relation to consciousness?” …

26 “… apart from consciousness?”

27 “No, reverend.”

28 “What do you think, Yamaka? Do you consider that the label ‘realized one’ applies to one who has form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

29 “No, reverend.”

30 “What do you think, Yamaka? Do you consider that the label ‘realized one’ applies to that one who is without form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

31 “No, reverend.”

32 “In that case, Reverend Yamaka, since a realized one is not found by you as a genuine fact in this very life, is it cogent for you to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?”

33 “Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta, I’ve given up that misconception, and I’ve comprehended the teaching.”

34 “Reverend Yamaka, suppose they were to ask you: ‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’ How would you answer?”

35 “Reverend, if they were to ask this, I’d answer like this: ‘Reverend, form is impermanent. What’s impermanent is suffering. What’s suffering has ceased and disappeared.

36 Feeling … perception … choices … consciousness is impermanent. What’s impermanent is suffering. What’s suffering has ceased and disappeared.’ That’s how I’d answer such a question.”

37 “Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life.

37.2 They’d think: ‘This householder or householder’s son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won’t be easy to take his life by force. Why don’t I get close to him, then take his

life?' So he goes up to that householder or householder's son and says: 'Sir, I would serve you.' They would serve that householder or householder's son.

37.3 They'd get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder's son would consider them as a friend and companion, and come to trust them.

37.4 But when that person realizes that they've gained the trust of the householder or householder's son, then, when they know he's alone, they'd take his life with a sharp knife.

38 What do you think, Yamaka? When that person went to the householder or householder's son and offered to serve him, weren't they a killer then, though he didn't know that this was his killer?

38.2 And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren't they a killer then, though he didn't know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then, though he didn't know that this was his killer?"

39 "Yes, reverend."

40 "In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

41 They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

42 They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

43 They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

44 They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

45 They don't truly understand form—which is a killer—as a killer. They don't truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

46 They're attracted to form, grasp it, and fixate on the thought, 'my self'. They're attracted to feeling … perception … choices … consciousness, grasp it, and fixate on the thought, 'my self'. And when you've gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

47 A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't re-

gard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

48 They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

49 They truly understand form—which is suffering—as suffering. They truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

50 They truly understand form—which is not-self—as not-self. They truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

51 They truly understand form—which is conditioned—as conditioned. They truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

52 They truly understand form—which is a killer—as a killer. They truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

53 When it comes to form, they are not attracted, do not grasp, and do not fixate on the thought, 'my self'. When it comes to feeling … When it comes to perception … When it comes to choices … When it comes to consciousness, they are not attracted, do not grasp, and do not fixate on the thought, 'my self'. And when you're not attracted to and don't grasp these five grasping aggregates, they lead to your lasting welfare and happiness."

54 “Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and sympathy. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

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22.86 — WITH ANURĀDHA

✦

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 Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

2 "Reverend Anurādha, when a Realized One is describing a realized one —a supreme person, highest of people, who has reached the highest point —they describe them in these four ways: 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."

3 When they said this, Venerable Anurādha said to those wanderers:

4 "Reverends, when a Realized One is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: 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." When he said this, the wanderers said to him:

5 "This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant." Then, after rebuking Venerable Anurādha by calling him "junior" and "foolish", the wanderers rose from their seats and left.

6 Soon after they had left, Anurādha thought:

7 “If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuttal and criticism?”

8 Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

11 “What do you think, Anurādha? Is form permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

16 “No, sir.”

17 “Is feeling …” … “… perception …” … “… choices …” … “Is consciousness permanent or impermanent?”

18 “Impermanent, sir.” … “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’

19 What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to form?”

20 “No, sir.”

21 “Do you consider that the label ‘realized one’ applies to feeling?” … “… perception?” … “… choices?” … “… consciousness?”

22 “No, sir.”

23 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies in relation to form?”

24 “No, sir.”

25 “Do you consider that the label ‘realized one’ applies apart from form?”

26 “No, sir.”

27 “Do you consider that the label ‘realized one’ applies in relation to feeling?” … “… apart from feeling?” … “… in relation to perception?” … “… apart from perception?” … “… in relation to choices?” … “… apart from choices?” … “… in relation to consciousness?” … “… apart from consciousness?”

28 “No, sir.”

29 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to one who has form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

30 “No, sir.”

31 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to that one who is without form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

32 “No, sir.”

33 “In that case, Anurādha, since a realized one is not found by you as a genuine fact in this very life, is it cogent for you to declare: ‘Reverends, when a Realized One is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: 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’?”

34 “No, sir.”

35 “Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering.”

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22.87 — WITH VAKKALI

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.

3 Then he addressed his carers, "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Vakkali out of sympathy.'"

4 "Yes, reverend," those monks replied. They did as he asked. The Buddha consented with silence.

5 Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali. Venerable Vakkali saw the Buddha coming off in the distance and stirred in his cot.

6 But the Buddha said to him, "It's all right, Vakkali, don't get up. There are some seats spread out, I will sit there."

7 He sat down on the seat spread out and said to Vakkali, "I hope you're keeping well, Vakkali; I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

8 "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."

9 “I hope you don’t have any remorse or regret?”

10 “Indeed, sir, I have no little remorse and regret.”

11 “I hope you have no reason to blame yourself when it comes to ethical conduct?”

12 “No sir, I have no reason to blame myself when it comes to ethical conduct.”

13 “In that case, Vakkali, why do you have remorse and regret?”

14 “For a long time I’ve wanted to go and see the Buddha, but I was physically too weak.”

15 “Enough, Vakkali! Why would you want to see this rotting body? One who sees the teaching sees me. One who sees me sees the teaching. Seeing the teaching, you see me. Seeing me, you see the teaching.

16 What do you think, Vakkali? Is form permanent or impermanent?”

17 “Impermanent, sir.”

18 “But if it’s impermanent, is it suffering or happiness?”

19 “Suffering, sir.”

20 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

21 “No, sir.”

22 “Is feeling … perception … choices … consciousness permanent or impermanent?”

23 “Impermanent, sir.” …

24 “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’”

25 And then, after giving Venerable Vakkali this advice, the Buddha rose from his seat and went to the Vulture’s Peak Mountain.

26 Then Venerable Vakkali addressed his carers, “Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili. For how on earth could one such as I imagine dying in an inhabited area!”

27 “Yes, reverend,” replied those mendicants, and did as he asked. Meanwhile, the Buddha spent the rest of that night and day on Vulture’s Peak Mountain.

28 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.

29 One deity said to him, “Sir, the mendicant Vakkali is intent on liberation!”

30 And another deity said to him, “He’ll definitely be well freed!”

31 This is what those deities said. Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

32 Then, when the night had passed, the Buddha addressed the mendicants:

33 “Come, mendicants, go to the mendicant Vakkali and tell him:

34 ‘Vakkali, hear the word of the Buddha and two deities.

35 Late last night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side.

36 One deity said to him, "Sir, the mendicant Vakkali is intent on liberation!"

37 The other deity said to him, "He'll definitely be well freed!"

38 And the Buddha said, "Do not fear, Vakkali, do not fear! Your death will not be a bad one; your passing will not be a bad one."""

39 "Yes, sir," those monks replied. They went to Vakkali and said to him:

40 "Vakkali, hear the word of the Buddha and two deities."

41 Then Vakkali addressed his carers, "Please, reverends, help me off my cot. For how on earth could one such as I presume to listen to the Buddha's instructions sitting on a high seat?"

42 "Yes, reverend," replied those mendicants, and helped him off his cot. They repeated what the Buddha had said.

43 Vakkali said, "Well then, reverends, in my name bow with your head to the Buddha's feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Form is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.

44 Feeling is impermanent ...

45 Perception is impermanent ...

46 Choices are impermanent ...

47 Consciousness is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.'"

48 "Yes, reverend," those monks replied, and left. And then, not long after those mendicants had left, Venerable Vakkali committed suicide.

49 Then those mendicants went up to the Buddha and told him Vakkali's message.

50 Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili, where Vakkali, the gentleman, committed suicide."

51 "Yes, sir," they replied.

52 Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Vakkali off in the distance on his cot, lying with aggregates cast off.

53 Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

54 The Buddha said to the mendicants, "Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?"

55 "Yes, sir."

56 “That’s Māra the Wicked searching for Vakkali’s consciousness, wondering: ‘Where is Vakkali’s consciousness established?’ But since his consciousness is not established, Vakkali is quenched.”

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22.88 — WITH ASSAJI

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill. Then he addressed his carers:

2 "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Assaji is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Assaji out of sympathy.'"

3 "Yes, reverend," those monks replied. They did as he asked. The Buddha consented with silence.

4 Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji. Venerable Assaji saw the Buddha coming off in the distance, and stirred in his cot.

5 But the Buddha said to him, "It's all right, Assaji, don't get up. There are some seats spread out, I will sit there."

6 He sat down on the seat spread out and said, "I hope you're keeping well, Assaji; I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

7 "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."

8 "I hope you don't have any remorse or regret?"

9 “Indeed, sir, I have no little remorse and regret.”

10 “I hope you have no reason to blame yourself when it comes to ethical conduct?”

11 “No sir, I have no reason to blame myself when it comes to ethical conduct.”

12 “In that case, Assaji, why do you have remorse and regret?”

13 “Sir, before my time of illness I meditated having completely stilled the physical process. But now I can’t get immersion. Since I can’t get immersion, I think: ‘May I not decline!’”

14 “There are, Assaji, ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think: ‘May we not decline!’

15 What do you think, Assaji? Is form permanent or impermanent?”

16 “Impermanent, sir.” …

17 “Is consciousness permanent or impermanent?” …

18 “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’

19 If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.

19.2 If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

19.3 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.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'

20 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed.

21 In the same way, 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.' They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'"

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22.89 — WITH KHEMAKA

✦

1 At one time several senior mendicants were staying near Kosambī in Ghosita's monastery. Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.

2 In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka, "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors hope you're keeping well; they hope you're all right. They hope your pain is fading, not growing; that its fading is evident, not its growing.'"

3 "Yes, reverends," replied Dāsaka. He went to Khemaka and said to him:

4 "Reverend Khemaka, the seniors hope you're keeping well; they hope you're all right. They hope your pain is fading, not growing; that its fading is evident, not its growing."

5 "Reverend, 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."

6 Then Dāsaka went to those senior mendicants and told them what had happened. They said,

7 "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. Do you regard anything among these five grasping aggregates as self or as belonging to self?'"

8 “Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

9 “These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self.”

10 Then Dāsaka went to those senior mendicants and told them what had happened. They said:

11 “Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: ‘Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self, then he is a perfected one, with defilements ended.’”

12 “Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

13 “These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.”

14 Then Dāsaka went to those senior mendicants and told them what had happened. They said:

15 “Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: ‘Reverend Khemaka, the seniors ask, when you say “I am”, what is it that you’re talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say “I am”, what is it that you’re talking about?”

16 “Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

17 “Enough, Reverend Dāsaka! What’s the point in running back and forth? Bring my staff, I’ll go to see the senior mendicants myself.”

18 Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. They said to him:

19 “Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say ‘I am’, what is it that you’re talking about?”

20 “Reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

21 It’s like the scent of a blue water lily, or a pink or white lotus. Would it be right to say that the scent belongs to the petals or the stalk or the pistil?”

22 “No, reverend.”

23 “Then, reverends, how should it be said?”

24 “It would be right to say that the scent belongs to the flower.”

25 “In the same way, reverends, I don’t say ‘I am’ with reference to form, or apart from form. I don’t say ‘I am’ with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

26 Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates.

26.2 ‘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.’ As they do so, that lingering residue is eradicated.

27 Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer. The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water. Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated. The launderer returns it to its owners, who store it in a fragrant casket. And that lingering scent would be eradicated.

28 In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated.

After some time they meditate observing rise and fall in the five grasping aggregates.

28.2 '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.' As they do so, that lingering residue is eradicated."

29 When he said this, the senior mendicants said to Venerable Khemaka, "We didn't want to trouble Venerable Khemaka with our questions. But you're capable of explaining, teaching, asserting, establishing, clarifying, analyzing, and revealing the Buddha's instructions in detail. And that's just what you've done."

30 That is what Venerable Khemaka said. Satisfied, the senior mendicants approved what Khemaka said. And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

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22.90 — WITH CHANNA

✦

1 At one time several senior mendicants were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Channa came out of retreat. Taking a latchkey, he went from dwelling to dwelling, going up to the senior mendicants and saying, "May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!"

3 When he said this, the senior mendicants said to Venerable Channa:

4 "Reverend Channa, form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self."

5 Then Venerable Channa thought, "I too think in this way. … And yet my mind does not leap forth, gain confidence, settle down, and become decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. Because of anxiety, grasping arises and keeps turning back to the thought: 'So who then is my self?' But that doesn't happen for someone who sees the teaching. Who can teach me the Dhamma so that I can see the teaching?"

6 Then Venerable Channa thought, "Venerable Ānanda is staying near Kosambī in Ghosita's monastery. He's praised by the Buddha and esteemed by his sensible spiritual companions. He's quite capable of teach-

ing me the Dhamma so that I can see the teaching. Since I have so much trust in Venerable Ānanda, why don't I go to see him?"

7 Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambī. He went to see Ānanda in Ghosita's monastery, exchanged greetings with him, and told him what had happened. Then he said,

10 "May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!"

11 "I'm already delighted with Venerable Channa. Hopefully you've opened yourself up and severed your hard-heartedness. Listen well, Channa. You are capable of understanding the teaching."

12 Then right away Channa was filled with lofty rapture and joy, "It seems I'm capable of understanding the teaching!"

13 "Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta:

14 'Kaccāna, this world mostly relies on the duality of existence and non-existence.

15 But for one who truly sees the origin of the world with right understanding, the concept of non-existence regarding the world does not occur. And for one who truly sees the cessation of the world with right understanding, the concept of existence regarding the world does not occur.

16 This world is for the most part shackled by getting involved, grasping, and insisting.

17 But if—for all that getting involved and grasping, mental fixation, and insistence and underlying tendency—they do not get attracted, grasp, and fixate on the thought, 'my self', they'll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Their knowledge of this is independent of others.

18 This is how right view is defined.

19 "All exists": this is one extreme.

20 "All does not exist": this is the second extreme.

21 Avoiding these two extremes, the Realized One teaches by the middle way:

22 "Ignorance is a requirement for choices. Choices are a requirement for consciousness. … That is how this entire mass of suffering originates.

23 When ignorance fades away and ceases with no residue left behind, choices cease. … That is how this entire mass of suffering ceases."""

24 "Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and sympathy. And now that I've heard this teaching from Venerable Ānanda, I've comprehended the teaching."

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22.91 — RĀHULA

✦

1 At Sāvatthī.

2 Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?”

4 “Rāhula, one 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.’

5 One truly sees 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.’

6 That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.”

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22.92 — RĀHULA (2ND)

✦

1 At Sāvatthī.

2 Seated to one side, Rāhula said to the Buddha:

3 “Sir, how does one know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed?”

4 “Rāhula, one 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,’ one is freed by not grasping.

5 One truly sees any kind of feeling … perception … choices … One truly sees 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,’ one is freed by not grasping.

6 That’s how to know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed.”

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22.93 — A RIVER

✦

1 At Sāvatthī.

2 “Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d fall apart, and they’d come to ruin because of that.

3 In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

4 They regard form as self, self as having form, form in self, or self in form. But their form falls apart, and they come to ruin because of that. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But their consciousness falls apart, and they come to ruin because of that.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “Is feeling … perception … choices … consciousness permanent or impermanent?”

8 “Impermanent, sir.”

[9] “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.94 — FLOWERS

✦

1 At Sāvatthī.

2 “Mendicants, I do not dispute with the world; it is the world that disputes with me. When your speech is in line with the teaching you do not dispute with anyone in the world. What the astute deem as not existing, I too say does not exist. What the astute deem as existing, I too say exists.

3 And what do the astute deem as not existing, which I too say does not exist? Form that is permanent, everlasting, eternal, and imperishable.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness that is permanent, everlasting, eternal, and imperishable. This is what the astute deem as not existing, which I too say does not exist.

8 And what do the astute deem as existing, which I too say exists? Form that is impermanent, suffering, and perishable.

9 Feeling … Perception … Choices …

10 Consciousness that is impermanent, suffering, and perishable. This is what the astute deem as existing, which I too say exists.

11 There is a worldly phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it.

12 And what is that worldly phenomenon in the world? Form is a worldly phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it.

13 This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

14 Feeling …

15 Perception …

16 Choices …

17 Consciousness is a worldly phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and discloses it.

18 This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

19 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.”

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22.95 — A LUMP OF FOAM

✦

1 At one time the Buddha was staying near Ayodhya on the bank of the Ganges River. There the Buddha addressed the mendicants:

2 “Mendicants, suppose this Ganges River was carrying along a big lump of foam. And a person with clear eyes would see it and contemplate it, examining it rationally. And it would appear to them as completely vacuous, hollow, and insubstantial. For what essence could there be in a lump of foam?

3 In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near—examining it rationally. And it appears to them completely vacuous, hollow, and insubstantial. For what essence could there be in form?

4 Suppose it was autumn, when the heavens rain heavily, and a bubble on the water forms and pops right away. And a person with clear eyes would see it and contemplate it, examining it rationally. And it would appear to them as completely vacuous, hollow, and insubstantial. For what essence could there be in a water bubble?

5 In the same way, a mendicant sees and contemplates any kind of feeling at all … examining it rationally. And it appears to them completely vacuous, hollow, and insubstantial. For what essence could there be in feeling?

6 Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with clear eyes would see it and contemplate it, examining it rationally. And it would appear to them as completely vacuous, hollow, and insubstantial. For what essence could there be in a mirage?

7 In the same way, a mendicant sees and contemplates any kind of perception at all … examining it carefully. And it appears to them completely vacuous, hollow, and insubstantial. For what substance could there be in perception?

8 Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana trunk, straight and young and grown unskewed. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood.

8.2 And a person with clear eyes would see it and contemplate it, examining it rationally. And it would appear to them as completely vacuous, hollow, and insubstantial. For what essence could there be in a banana trunk?

9 In the same way, a mendicant sees and contemplates any kind of choices at all … examining them rationally. And they appear to them as completely vacuous, hollow, and insubstantial. For what essence could there be in choices?

10 Suppose an illusionist or their apprentice was to demonstrate an illusion at the crossroads. And a person with clear eyes would see it and contemplate it, examining it rationally. And it would appear to them as com-

pletely vacuous, hollow, and insubstantial. For what essence could there be in an illusion?

11 In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near—examining it rationally. And it appears to them completely vacuous, hollow, and insubstantial. For what essence could there be in consciousness?

12 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: '... there is nothing further for this place.'"

13 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

14 "Form is like a lump of foam;
feeling is like a bubble;
perception seems like a mirage;
choices like a banana plant;
and consciousness like an illusion:
so taught the Kinsman of the Sun.

15 However you contemplate them,
examining them rationally,
they're vacuous and hollow
when you look at them closely.

16 Concerning this body,
he of vast wisdom has taught
that when three things are given up,
you'll see this form discarded.

17 When vitality, warmth, and consciousness
leave this body,
it lies dumped there,
food for others, insentient.

18 Such is this continuity,
this illusion, this lament of fools.
It's said to be a killer,
for no core is found here.

19 An energetic mendicant
should examine the aggregates like this,
with situational awareness and mindfulness
whether by day or by night.

20 They should give up all fetters,
and make a refuge for themselves.
They should live as though their head was on fire,
aspiring to the state that does not pass."

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22.96 — A LUMP OF COW DUNG

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, is there any form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?"

4 "Mendicant, there is no form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever. There's no feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever."

5 Then the Buddha, picking up a lump of cow dung, said to the mendicant:

6 "There's not even this much of any incarnation that's permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

7 Once upon a time I was an anointed aristocratic king. I had 84,000 cities, with the capital Kusāvatī the foremost. I had 84,000 palaces, with the Palace of Principle the foremost. I had 84,000 chambers, with the Chamber of the Grand Tower the foremost.

7.2 I had 84,000 couches made of ivory or heartwood or gold or silver, 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. I had 84,000 bull elephants with gold adornments and banners, covered with snow gold netting, with the royal bull elephant named Sabbath the foremost.

7.3 I had 84,000 horses with gold adornments and banners, covered with snow gold netting, with the royal steed named Thundercloud the foremost. I had 84,000 chariots with gold adornments and banners, covered with snow gold netting, with the chariot named Triumph the foremost. I had 84,000 jewels, with the jewel-treasure the foremost.

7.4 I had 84,000 women, with Queen Subhaddā the foremost. I had 84,000 aristocrat vassals, with the commander-treasure the foremost. I had 84,000 milk cows with muslin halter and bronze pails. I had 8,400,000,000 cloths of delicate linen, cotton, silk, and wool. I had 84,000 servings of food, which were presented to me as offerings at daybreak and dusk.

8 Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 palaces, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in one, the Chamber of the Grand Tower. Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver.

8.2 Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, an aristocrat maiden or a coquette.

8.3 Of those 8,400,000,000 cloths, I only wore one pair, made of delicate linen, cotton, silk, and wool. Of those 84,000 servings of food, I only had one, eating at most a cup of rice with suitable sauce.

9 And so all those conditioned phenomena have passed, ceased, and perished. 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."

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22.97 — A FINGERNAIL

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, is there any form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever?"

4 "Mendicant, there is no form at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever. There's no feeling … perception … choices … consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever."

5 Then the Buddha, picking up a little bit of dirt on his fingernail, said to that mendicant:

6 "There's not even this much of any form that's permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

7 There's not even this much of any feeling …

8 perception …

9 choices …

10 consciousness that's permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

11 What do you think, mendicant? Is form permanent or impermanent?"

12 "Impermanent, sir."

13 "Is feeling … perception … choices … consciousness permanent or impermanent?"

14 "Impermanent, sir." …

15 "So you should truly see … Seeing this … They understand: '… there is nothing further for this place.'"

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22.98 — PLAIN VERSION

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

4 “Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

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22.99 — A LEASH

✦

1 At Sāvatthī.

2 “Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

3 There comes a time when the ocean dries up and evaporates and is no more. But in any case, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving, I say.

4 There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more. But in any case, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving, I say.

5 There comes a time when the great earth is burned up and destroyed, and is no more. But in any case, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving, I say.

6 Suppose a hound on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

7 In the same way, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen true persons, and are neither skilled nor trained in their teaching.

They regard form … feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

7.2 They just keep running and circling around form, feeling, perception, choices, and consciousness. Doing so, they're not freed from form, feeling, perception, choices, and consciousness. 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 has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form … feeling … perception … choices … or consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

8.2 They don't keep running and circling around form, feeling, perception, choices, and consciousness. By not doing so, they're freed from form, feeling, perception, choices, and consciousness. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say."

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22.100 — A LEASH (2ND)

✦

1 At Sāvatthī.

2 "Mendicants, this transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a mutt on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar.

3 In the same way, an unlearned ordinary person regards form like this: 'This is mine, I am this, this is my self.' They regard feeling … perception … choices … consciousness like this: 'This is mine, I am this, this is my self.' When walking, they walk right beside the five grasping aggregates. When standing … sitting … lying down, they lie down right beside the five grasping aggregates.

4 So you should regularly check your own mind: 'For a long time this mind has been corrupted by greed, hate, and delusion.' Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

5 Mendicants, have you seen the painting named 'Conduct'?"

6 "Yes, sir."

7 "That painting was devised by the mind, but the mind is even more diverse than that.

8 So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

9 I don’t see any other order of beings as elaborate as the animal realm. The creatures in the animal realm were devised by the mind, but the mind is even more diverse than that.

10 So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

11 Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the form of a woman or a man, whole in its major and minor limbs.

12 In the same way, when an unlearned ordinary person generates a future life, all they generate is form, feeling, perception, choices, and consciousness.

13 What do you think, mendicants? Is form permanent or impermanent?”

14 “Impermanent, sir.”

15 “Is feeling … perception … choices … consciousness permanent or impermanent?” …

16 “So you should truly see … Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.101 — THE ADZE

✦

1 At Sāvatthī.

2 “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘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.’ The ending of the defilements is for one who knows and sees this.

3 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? Undeveloped in 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 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. That chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But they can’t break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs has not properly sat on them to keep them warm and incubated.

5 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? Undeveloped in 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.

6 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? Developed in 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 there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. That chicken might not wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' But still they can break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs properly sat on them to keep them warm and incubated.

8 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? Developed in 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.

9 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.

10 In the same way, when a mendicant 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. Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water.

10.2 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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22.102 — THE PERCEPTION OF IMPERMANENCE

✦

1 At Sāvatthī.

2 “Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

3 In the autumn, a farmer ploughing with a large plough shears through all the root networks. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

4 A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and flails them about. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

5 When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

6 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, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

7 Of all kinds of fragrant root, spikenard is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

8 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

9 Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

10 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, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

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, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

12 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, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

13 And how is the perception of impermanence developed and cultivated so that … it eradicates all conceit ‘I am’? ‘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.’

14 That’s how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That’s how it eliminates all ignorance and eradicates all conceit ‘I am’.”

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22.103 — ENDS

✦

1 At Sāvatthī.

2 “Mendicants, there are these four ends. What four? The end that is substantial reality, the end that is the origin of substantial reality, the end that is the cessation of substantial reality, and the end that is the practice that leads to the cessation of substantial reality. And what is the end that is substantial reality? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the end that is substantial reality.

3 And what is the end that is the origin of substantial reality? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for existence, and craving for nonexistence. This is called the end that is the origin of substantial reality.

4 And what is the end that is the cessation of substantial reality? It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the end that is the cessation of substantial reality.

5 And what is the end that is the practice that leads to the cessation of substantial reality? 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 end that is the practice that leads to the cessation of substantial reality. These are the four ends.”

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22.104 — SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Listen …

3 And what is suffering? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called suffering.

4 And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the origin of suffering.

5 And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering.

6 And what is 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 practice that leads to the cessation of suffering.”

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22.105 — SUBSTANTIAL REALITY

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you substantial reality, the origin of substantial reality, the cessation of substantial reality, and the practice that leads to the cessation of substantial reality. Listen …

3 And what is substantial reality? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called substantial reality.

4 And what is the origin of substantial reality? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence. This is called the origin of substantial reality.

5 And what is the cessation of substantial reality? It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of substantial reality.

6 And what is the practice that leads to the cessation of substantial reality? 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 practice that leads to the cessation of substantial reality."

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22.106 — SHOULD BE COMPLETELY UNDERSTOOD

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the things that should be completely understood, complete understanding, and the individual who has completely understood. Listen …

3 And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

4 And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.

5 And who is the individual who has completely understood? It should be said: a perfected one, the venerable of such name and such clan. This is called the individual who has completely understood.”

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22.107 — ASCETICS (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

3 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape …

4 There are ascetics and brahmins who do truly understand …”

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22.108 — ASCETICS (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

3 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, disappearance, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

4 There are ascetics and brahmins who do truly understand … 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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22.109 — A STREAM-ENTERER

✦

1 At Sāvatthī.

2 “Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A noble disciple comes to truly understand these five grasping aggregates’ origin, disappearance, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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22.110 — A PERFECTED ONE

✦

1 At Sāvatthī.

2 "Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates' origin, disappearance, gratification, drawback, and escape.

2.2 Such a mendicant is called a perfected one, 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."

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22.111 — GIVING UP DESIRE

✦

1 At Sāvatthī.

2 “Mendicants, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

3 You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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22.112 — GIVING UP DESIRE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

3 You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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22.113 — IGNORANCE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha and said to him:

3 “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

4 “Mendicant, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

5 This is called ignorance. And this is how an ignoramus is defined.”

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22.114 — KNOWLEDGE

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

4 “Mendicant, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

5 This is called knowledge. And this is how a knowing one is defined.”

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22.115 — A DHAMMA SPEAKER

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

4 “Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called ‘a mendicant who speaks on Dhamma’.

5 If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called ‘a mendicant who practices in line with the teaching’.

6 If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called ‘a mendicant who has attained extinguishment in this very life’.

7 If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they’re qualified to be called ‘a mendicant who speaks on Dhamma’.

8 If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called ‘a mendicant who practices in line with the teaching’.

[9] If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'."

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22.116 — A DHAMMA SPEAKER (2ND)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, they speak of a 'Dhamma speaker'. How is a Dhamma speaker defined? How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?"

4 "Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they're qualified to be called 'a mendicant who speaks on Dhamma'.

5 If they practice for disillusionment, dispassion, and cessation regarding form, they're qualified to be called 'a mendicant who practices in line with the teaching'.

6 If they're freed by not grasping by disillusionment, dispassion, and cessation regarding form, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'.

7 If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they're qualified to be called 'a mendicant who speaks on Dhamma'.

[8] If they practice for disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called 'a mendicant who practices in line with the teaching'.

[9] If they're freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'."

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22.117 — SHACKLES

✦

1 At Sāvatthī.

2 "Mendicants, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form.

2.2 They're called an unlearned ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next.

3 They regard feeling … perception … choices … consciousness as self. They're called an unlearned ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next.

4 A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They're called a learned noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They're free from suffering, I say.

[5] They don't regard feeling … perception … choices … consciousness as self. They're called a learned noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They're free from suffering, I say."

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22.118 — QUESTIONING

✦

1 At Sāvatthī.

2 “What do you think, mendicants? Do you regard form like this: ‘This is mine, I am this, this is my self’?”

3 “No, sir.”

4 “Good, mendicants! Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling … perception … choices … consciousness like this: ‘This is mine, I am this, this is my self’?”

5 “No, sir.”

6 “Good, mendicants! Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.119 — QUESTIONING (2ND)

✦

1 At Sāvatthī.

2 “What do you think, mendicants? Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?”

3 “Yes, sir.”

4 “Good, mendicants! Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling … perception … choices … consciousness like this: ‘This is not mine, I am not this, this is not my self’?”

5 “Yes, sir.”

6 “Good, mendicants! Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.120 — THINGS THAT TIGHTEN FETTERS

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the things that tighten the fetters, and the fetter. Listen …

3 What are the things that tighten the fetters? And what is the fetter?

4 Form is something that tightens the fetters. The desire and greed for it is the fetter.

5 Feeling …

6 Perception …

7 Choices …

8 Consciousness is something that tightens the fetters. The desire and greed for it is the fetter.

9 These are called the things that tighten the fetters, and this is the fetter.”

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22.121 — THINGS THAT FUEL GRASPING

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the things that fuel grasping, and the grasping. Listen …

3 What are the things that fuel grasping? And what is the grasping?

4 Form is something that fuels grasping. The desire and greed for it is the grasping.

5 Feeling …

6 Perception …

7 Choices …

8 Consciousness is something that fuels grasping. The desire and greed for it is the grasping.

9 These are called the things that fuel grasping, and this is the grasping.”

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22.122 — AN ETHICAL MENDICANT

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said:

2 "Reverend Sāriputta, what things should an ethical mendicant rationally apply the mind to?"

3 "Reverend Koṭṭhita, an ethical mendicant should rationally apply the mind to the five grasping aggregates 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. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An ethical mendicant should rationally apply the mind to these five grasping aggregates 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.

3.2 It's possible that an ethical mendicant who rationally applies the mind to the five grasping aggregates will realize the fruit of stream-entry."

4 "But Reverend Sāriputta, what things should a mendicant stream-enterer rationally apply the mind to?"

5 "A mendicant stream-enterer should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant stream-enterer who rationally applies the mind to the five grasping aggregates will realize the fruit of once-return."

6 “But Reverend Sāriputta, what things should a mendicant once-returner rationally apply the mind to?”

7 “A mendicant once-returner should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant once-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of non-return.”

8 “But Reverend Sāriputta, what things should a mendicant non-returner rationally apply the mind to?”

9 “A mendicant non-returner should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant non-returner who rationally applies the mind to the five grasping aggregates will realize perfection.”

10 “But Reverend Sāriputta, what things should a perfected one rationally apply the mind to?”

11 “Reverend Koṭṭhita, a perfected one should also rationally apply the mind to the five grasping aggregates 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. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in this life, and also to mindfulness and situational awareness.”

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22.123 — LEARNED

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

2 "Reverend Sāriputta, what things should a learned mendicant rationally apply the mind to?"

3 "A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It's possible that a learned mendicant who rationally applies the mind to the five grasping aggregates will realize the fruit of stream-entry."

4 "But Reverend Sāriputta, what things should a mendicant stream-enterer rationally apply the mind to?"

5 "A mendicant stream-enterer should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It's possible that a mendicant stream-enterer who rationally applies the mind to the five grasping aggregates will realize the fruit of once-return." …

5.2 "It's possible that a mendicant once-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of non-return." … "It's possible that a mendicant non-returner who rationally ap-

plies the mind to the five grasping aggregates will realize the fruit of perfection."

6 "But Reverend Sāriputta, what things should a perfected one rationally apply the mind to?"

7 "Reverend Koṭṭhita, a perfected one should rationally apply the mind to the five grasping aggregates 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. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in this life, and also to mindfulness and situational awareness."

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22.124 — WITH KAPPA

✦

1 At Sāvatthī.

2 Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs?”

4 “Kappa, one 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.’

5 One truly sees 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.’

6 That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and externally for all signs.”

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22.125 — WITH KAPPA (2ND)

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Kappa said to the Buddha:

3 “Sir, how does one know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed?”

4 “Kappa, one is freed by not grasping having truly seen 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.’

5 One is freed by not grasping having truly seen 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.’

6 That’s how to know and see so that the heart is rid of I-making, mine-making, and conceit for this conscious body and externally for all signs; and going beyond discrimination, it’s peaceful and well freed.”

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22.126 — LIABLE TO ORIGINATE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

4 “Mendicant, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate. They don’t truly understand form, which is liable to vanish, as form which is liable to vanish. They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

5 They don’t truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

6 This is called ignorance. And this is how an ignoramus is defined.”

7 When he said this, the mendicant said to the Buddha:

8 “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

9 “Mendicant, it’s when a learned noble disciple truly understands form, which is liable to originate, as form which is liable to originate. They truly understand form, which is liable to vanish, as form which is liable to vanish. They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

10 They truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

11 This is called knowledge. And this is how a knowing one is defined.”

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22.127 — LIABLE TO ORIGINATE (2ND)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. …

2 Mahākoṭṭhita said to Sāriputta:

3 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

4 “Reverend, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

5 They don’t truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

6 This is called ignorance. And this is how an ignoramus is defined.”

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22.128 — LIABLE TO ORIGINATE (3RD)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. …

2 Mahākoṭṭhita said to Sāriputta:

3 “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

4 “Reverend, it’s when a learned noble disciple truly understands form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

5 They truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

6 This is called knowledge. And this is how a knowing one is defined.”

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22.129 — GRATIFICATION

✦

1 At Varanasi. Mahākoṭṭhita said to Sāriputta:

2 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called ignorance. And this is how an ignoramus is defined.”

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22.130 — GRATIFICATION (2ND)

✦

1 At Varanasi.

2 “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

3 “Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called knowledge. And this is how a knowing one is defined.”

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22.131 — ORIGIN

✦

1 At Varanasi.

2 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Reverend, an unlearned ordinary person doesn’t truly understand the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called ignorance. And this is how an ignoramus is defined.”

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22.132 — ORIGIN (2ND)

✦

1 At Varanasi. Mahākoṭṭhita said to Sāriputta:

2 “Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

3 “Reverend, a learned noble disciple truly understands the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called knowledge. And this is how a knowing one is defined.”

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22.133 — WITH KOṬṬHITA

✦

1 At Varanasi. Sāriputta said to Mahākoṭṭhita:

2 “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called ignorance. And this is how an ignoramus is defined.”

5 When he said this, Venerable Sāriputta said to him:

6 “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

7 “Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

8 This is called knowledge. And this is how a knowing one is defined.”

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22.134 — WITH KOṬṬHITA (2ND)

✦

1 At Varanasi.

2 “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Reverend, an unlearned ordinary person doesn’t truly understand the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

4 This is called ignorance. And this is how an ignoramus is defined.”

5 When he said this, Venerable Sāriputta said to him:

6 “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

7 “Reverend, a learned noble disciple truly understands the origin, the disappearance, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

8 This is called knowledge. And this is how a knowing one is defined.”

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22.135 — WITH KOṬṬHITA (3RD)

✦

1 The same setting. Sāriputta said to Mahākoṭṭhita:

2 “Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Reverend, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

4 This is called ignorance. And this is how an ignoramus is defined.”

5 When he said this, Venerable Sāriputta said to him:

6 “Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

7 “Reverend, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

8 This is called knowledge. And this is how a knowing one is defined.”

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22.136 — BURNING CHAFF

✦

1 At Sāvatthī.

2 “Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.

3 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

4 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.’”

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22.137 — IMPERMANENCE

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire for what is impermanent.

3 And what is impermanent? Form is impermanent; you should give up desire for it.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness is impermanent; you should give up desire for it.

8 You should give up desire for what is impermanent.”

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22.138 — IMPERMANENCE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up greed for what is impermanent. And what is impermanent?

3 Form is impermanent; you should give up greed for it.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness is impermanent; you should give up greed for it.

8 You should give up greed for what is impermanent.”

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22.139 — IMPERMANENCE (3RD)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?

3 Form is impermanent; you should give up desire and greed for it.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness is impermanent; you should give up desire and greed for it.

8 You should give up desire and greed for what is impermanent.”

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22.140 — SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire for what is suffering. …”

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22.141 — SUFFERING (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up greed for what is suffering. …”

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22.142 — SUFFERING (3RD)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire and greed for what is suffering. …”

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22.143 — NOT-SELF

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire for what is not-self. …”

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22.144 — NOT-SELF (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up greed for what is not-self. …”

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22.145 — NOT-SELF (3RD)

✦

1 At Sāvatthī.

2 “Mendicants, you should give up desire and greed for what is not-self. …”

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22.146 — FULL OF DISILLUSIONMENT

✦

1 At Sāvatthī.

2 "Mendicants, when a gentleman has gone forth out of faith, this is what's in line with the teaching. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness.

2.2 Completely understanding form, feeling, perception, choices, and consciousness, they're freed from these things. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say."

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22.147 — OBSERVING IMPERMANENCE

✦

1 At Sāvatthī.

2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teaching. They should meditate observing impermanence in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

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22.148 — OBSERVING SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teaching. They should meditate observing suffering in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

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22.149 — OBSERVING NOT-SELF

✦

1 At Sāvatthī.

2 “Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teaching. They should meditate observing not-self in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

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22.150 — IN ONESELF

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form, pleasure and pain arise in oneself. When feeling … perception … choices … consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.”

7 “But if it’s impermanent, is it suffering or happiness?”

8 “Suffering, sir.”

9 “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

10 “No, sir.”

11 “Is feeling … perception … choices … consciousness permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

16 “No, sir.”

17 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.151 — THIS IS MINE

✦

1 At Sāvatthī.

2 "Mendicants, when what exists, because of grasping what and insisting on what, does someone regard things like this: 'This is mine, I am this, this is my self'?"

3 "Our teachings are rooted in the Buddha. …"

4 "When form exists, because of grasping form and insisting on form … When consciousness exists, because of grasping consciousness and insisting on consciousness, someone regards it like this: 'This is mine, I am this, this is my self.'

5 What do you think, mendicants? Is form permanent or impermanent?"

6 "Impermanent, sir." …

7 "But by not grasping what's impermanent, suffering, and perishable, would you regard it like this: 'This is mine, I am this, this is my self'?"

8 "No, sir."

9 "Is feeling … perception … choices … consciousness permanent or impermanent?"

10 "Impermanent, sir." …

11 "But by not grasping what's impermanent, suffering, and perishable, would you regard it like this: 'This is mine, I am this, this is my self'?"

12 “No, sir.”

13 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.152 — THIS IS MY SELF

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.”

7 “But if it’s impermanent, is it suffering or happiness?”

8 “Suffering, sir.”

9 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable’?”

10 “No, sir.”

11 “Is feeling … perception … choices … consciousness permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable’?”

16 “No, sir.”

17 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.153 — IT MIGHT NOT BE MINE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.”

7 “But if it’s impermanent, is it suffering or happiness?”

8 “Suffering, sir.”

9 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

10 “No, sir.”

11 “Is feeling … perception … choices … consciousness permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

16 “No, sir.”

17 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.154 — WRONG VIEW

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, wrong view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

8 “No, sir.”

9 “Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.”

11 “But if it’s impermanent, is it suffering or happiness?”

12 “Suffering, sir.”

13 “But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

14 “No, sir.”

15 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.155 — SUBSTANTIALIST VIEW

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does substantialist view arise?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, substantialist view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, substantialist view arises.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would substantialist view arise?”

8 “No, sir.”

9 “Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.” …

11 “But by not grasping what’s impermanent, suffering, and perishable, would substantialist view arise?”

12 “No, sir.”

13 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.156 — THEORY OF SELF

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does theory of self arise?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, theory of self arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, theory of self arises.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would theory of self arise?”

8 “No, sir.”

9 “Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.” …

11 “But by not grasping what’s impermanent, suffering, and perishable, would theory of self arise?”

12 “No, sir.”

13 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.157 — INSISTENCE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?”

8 “No, sir.” …

9 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.158 — INSISTENCE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise.

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?”

8 “No, sir.”

9 “Seeing this … They understand: ‘… there is nothing further for this place.’”

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22.159 — WITH ĀNANDA

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

4 "What do you think, Ānanda? Is form permanent or impermanent?"

5 "Impermanent, sir."

6 "But if it's impermanent, is it suffering or happiness?"

7 "Suffering, sir."

8 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

9 "No, sir."

10 "Is feeling … perception … choices … consciousness permanent or impermanent?"

11 "Impermanent, sir."

12 "But if it's impermanent, is it suffering or happiness?"

13 "Suffering, sir."

14 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

15 “No, sir.” …

16 “Seeing this … They understand: ‘… there is nothing further for this place.’”

24 The Linked Discourses on the aggregates are complete.

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23.1 — ABOUT MĀRA

✦

1 At Sāvatthī.

2 Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, they speak of this thing called ‘Māra’. How is Māra defined?”

4 “When there is form, Rādha, there would be Māra, or the murderer, or the murdered. So you should see form as Māra, the murderer, the murdered, the diseased, the boil, the dart, the gloom, the gloominess. Those who see it like this see rightly. When there is feeling … perception … choices … consciousness, there may be Māra, or the murderer, or the murdered. So you should see consciousness as Māra, the murderer, the murdered, the diseased, the boil, the dart, the gloom, the gloominess. Those who see it like this see rightly.”

5 “But sir, what’s the purpose of seeing rightly?”

6 “Disillusionment is the purpose of seeing rightly.”

7 “But what’s the purpose of disillusionment?”

8 “Dispassion is the purpose of disillusionment.”

9 “But what’s the purpose of dispassion?”

10 “Freedom is the purpose of dispassion.”

11 “But what’s the purpose of freedom?”

12 “Extinguishment is the purpose of freedom.”

13 “But sir, what is the purpose of extinguishment?”

14 “Your question goes too far, Rādha. You weren’t able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life.”

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23.2 — SENTIENT BEINGS

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of this thing called a ‘sentient being’. How is a sentient being defined?”

4 “Rādha, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of. When you cling, strongly cling, to desire, greed, relishing, and craving for feeling … perception … choices … consciousness, then a being is spoken of.

5 Suppose some boys or girls were playing with sandcastles. As long as they’re not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cling to them, dally with them, treasure them, and treat them as their own. But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, smash, and destroy them with their hands and feet, making them unplayable.

6 In the same way, you should scatter, smash, and destroy form, making it unplayable. And you should practice for the ending of craving. You should scatter, smash, and destroy feeling … perception … choices … consciousness, making it unplayable. And you should practice for the ending of craving. For the ending of craving is extinguishment.”

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23.3 — THE LEASH TO EXISTENCE

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of this thing called ‘the cessation of the leash to existence’. What is the leash to existence? And what is the cessation of the leash to existence?”

4 “Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies— this is called the leash to existence. Their cessation is the cessation of the leash to existence.

5 Any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies— this is called the leash to existence. Their cessation is the cessation of the leash to existence.”

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23.4 — SHOULD BE COMPLETELY UNDERSTOOD

✦

1 At Sāvatthī.

2 Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

3 “Rādha, I will teach you the things that should be completely understood, complete understanding, and the individual who has completely understood. Listen and apply your mind well, I will speak.”

4 “Yes, sir,” Rādha replied. The Buddha said this:

5 “And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

6 And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.

7 And what is the individual who has completely understood? It should be said: a perfected one, the venerable of such name and such clan. This is called the individual who has completely understood.”

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23.5 — ASCETICS AND BRAHMINS

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

4 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape. 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.

5 There are ascetics and brahmins who do truly understand these five grasping aggregates’ gratification, drawback, and escape. 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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23.6 — ASCETICS AND BRAHMINS (2ND)

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

4 There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, disappearance, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

5 There are ascetics and brahmins who do truly understand … 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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23.7 — A STREAM-ENTERER

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. When a noble disciple truly understands these five grasping aggregates’ origin, disappearance, gratification, drawback, and escape, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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23.8 — A PERFECTED ONE

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, disappearance, gratification, drawback, and escape.

3.2 Such a mendicant is called a perfected one, 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.”

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23.9 — DESIRE AND GREED

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

4 You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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23.10 — DESIRE AND GREED (2ND)

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

4 You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

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23.11 — ABOUT MĀRA

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of ‘Māra’. How is Māra defined?”

4 “Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

5 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

6 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.’”

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23.12 — SUBJECT TO MĀRA

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of ‘Māra nature’. What is of Māra nature?”

4 “Rādha, form is of Māra nature. Feeling, perception, choices, and consciousness are of Māra nature.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.13 — IMPERMANENCE

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of ‘impermanence’. What has impermanent nature?”

4 “Rādha, form, feeling, perception, choices, and consciousness are impermanent.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.14 — LIABLE TO IMPERMANENCE

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of having ‘impermanent nature’. What is of impermanent nature?”

4 “Rādha, form, feeling, perception, choices, and consciousness are of impermanent nature.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.15 — SUFFERING

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of ‘suffering’. What is suffering?”

4 “Rādha, form, feeling, perception, choices, and consciousness are suffering.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.16 — LIABLE TO SUFFERING

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of having ‘suffering nature’. What is of a nature to suffer?”

4 “Rādha, form, feeling, perception, choices, and consciousness are of a nature to suffer.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.17 — NOT-SELF

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of ‘not-self’. What is not-self?”

4 “Rādha, form, feeling, perception, choices, and consciousness are not-self.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.18 — NATURALLY NOT-SELF

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of having ‘not-self nature’. What has a nature of not-self?”

4 “Rādha, form, feeling, perception, choices, and consciousness have a nature of not-self.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.19 — LIABLE TO END

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of a ‘liability to end’. What has a liability to end?”

4 “Rādha, form, feeling, perception, choices, and consciousness have a liability to end.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.20 — LIABLE TO FALL

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of a ‘liability to fall’. What has a liability to fall?”

4 “Rādha, form, feeling, perception, choices, and consciousness have a liability to fall.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.21 — LIABLE TO ORIGINATE

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of a ‘liability to originate’. What has a liability to originate?”

4 “Rādha, form, feeling, perception, choices, and consciousness have a liability to originate.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.22 — LIABLE TO CEASE

✦

1 At Sāvatthī.

2 Seated to one side, Venerable Rādha said to the Buddha:

3 “Sir, they speak of a ‘liability to cease’. What has a liability to cease?”

4 “Rādha, form, feeling, perception, choices, and consciousness have a liability to cease.

5 Seeing this … They understand: ‘… there is nothing further for this place.’”

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23.23–33 — ELEVEN DISCOURSES ON MĀRA, ETC.

✦

23 At Sāvatthī.
Seated to one side, Venerable Rādha said to the Buddha:
"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."
"Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it.
Feeling …
Perception …
Choices …
Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra."

24 "You should give up any desire, any greed, any desire and greed for whatever is of Māra nature …"

25 "… impermanent …"

26 "… of impermanent nature …"

27 "… suffering …"

28 "… of suffering nature …"

29 "… not-self …"

30 "… of not-self nature …"

31 "… of a nature to end …"

32 "… of a nature to fall …"

33 "… of a nature to originate …"

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23.34 — LIABLE TO CEASE

✦

1 At Sāvatthī.

2 Venerable Rādha said to the Buddha:

3 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

4 "Rādha, you should give up any desire, any greed, any desire and greed for whatever is of a nature to cease. And what is of a nature to cease? Form is of a nature to cease. You should give up any desire, any greed, any desire and greed for it.

5 Feeling …

6 Perception …

7 Choices …

8 Consciousness is of a nature to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is of a nature to cease."

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23.35–45 — ELEVEN DISCOURSES ON MĀRA, ETC.

✦

35 At Sāvatthī.
When Venerable Rādha was seated to one side, the Buddha said to him:
"Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. …
Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra."

36 "You should give up any desire, any greed, any desire and greed for whatever is subject to Māra …"

37 "… impermanent …"

38 "… liable to impermanence …"

39 "… suffering …"

40 "… liable to suffering …"

41 "… not-self …"

42 "… liable to not-self …"

43 "… liable to end …"

44 "… liable to fall …"

45 "... liable to originate ..."

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23.46 — LIABLE TO CEASE

✦

1 At Sāvatthī.

2 When Venerable Rādha was seated to one side, the Buddha said to him:

3 “Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

4 Feeling …

5 Perception …

6 Choices …

7 Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

11 The Linked Discourses with Rādha are complete.

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24.1 — WINDS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove. The Buddha said this:

2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

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 "When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

7 What do you think, mendicants? Is form permanent or impermanent?"

8 "Impermanent, sir."

9 “But if it’s impermanent, is it suffering or happiness?”

10 “Suffering, sir.”

11 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

12 “No, sir.”

13 “Is feeling … perception … choices … consciousness permanent or impermanent?”

14 “Impermanent, sir.”

15 “But if it’s impermanent, is it suffering or happiness?”

16 “Suffering, sir.”

17 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

18 “No, sir.”

19 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

20 “Impermanent, sir.”

21 “But if it’s impermanent, is it suffering or happiness?”

22 “Suffering, sir.”

23 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

24 “No, sir.”

25 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.2 — THIS IS MINE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘This is mine, I am this, this is my self’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘This is mine, I am this, this is my self.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘This is mine, I am this, this is my self.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “Is feeling … perception … choices … consciousness permanent or impermanent?”

8 “Impermanent, sir.” …

10 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘This is mine, I am this, this is my self’?”

15 “No, sir.”

16 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.3 — THIS IS MY SELF

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After death I will be that, permanent, everlasting, eternal, and imperishable.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “Is feeling … perception … choices … consciousness permanent or impermanent?”

9 “Impermanent, sir.” …

11 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

12 “Impermanent, sir.” …

13 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

14 “No, sir.”

15 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.4 — IT MIGHT NOT BE MINE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “Is feeling … perception … choices … consciousness permanent or impermanent?”

9 “Impermanent, sir.” …

11 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

12 “Impermanent, sir.” …

13 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

14 “No, sir.”

15 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.5 — THERE'S NO MEANING IN GIVING

✦

1 At Sāvatthī.

2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: '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.

2.2 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 person is made up of the four principal states. When they die, the earth in their body progresses and proceeds to the substance of earth. The water in their body progresses and proceeds to the substance of water.

2.3 The fire in their body progresses and proceeds to the substance of fire. The air in their body progresses and proceeds to the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cremation ground. The bones become bleached. Offerings dedicated to the gods end in ashes.

2.4 Giving is a doctrine of morons. When anyone affirms a positive teaching it's just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death'?"

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘There’s no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

4.2 When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There’s no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “Is feeling … perception … choices … consciousness permanent or impermanent?”

9 “Impermanent, sir.” …

11 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

12 “Impermanent, sir.” …

13 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

14 “No, sir.”

15 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.6 — ACTING

✦

1 At Sāvatthī.

2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

2.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit'?"

3 "Our teachings are rooted in the Buddha. ..."

4 "When form exists, because of grasping form and insisting on form, the view arises: 'The one who acts does nothing wrong ... there is no merit or outcome of merit.' When feeling ... perception ... choices ... consciousness

exists, because of grasping consciousness and insisting on consciousness, the view arises: 'The one who acts does nothing wrong … there is no merit or outcome of merit.'

5 What do you think, mendicants? Is form permanent or impermanent?"

6 "Impermanent, sir." …

8 "Is feeling … perception … choices … consciousness permanent or impermanent?"

9 "Impermanent, sir." …

11 "That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?"

12 "Impermanent, sir." …

13 "But by not grasping what's impermanent, suffering, and perishable, would such a view arise?"

14 "No, sir."

15 "When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they're called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

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24.7 — CAUSE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘There is no cause or reason … they experience pleasure and pain in the six classes of rebirth.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There is no cause or reason … they experience pleasure and pain in the six classes of rebirth.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “Is feeling … perception … choices … consciousness permanent or impermanent?”

8 “Impermanent, sir.” …

10 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

11 “Impermanent, sir.” …

12 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

13 “No, sir.”

14 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.8 — THE EXTENSIVE VIEW

✦

1 At Sāvatthī.

2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other.

2.2 What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other.

2.3 They're unable to cause pleasure, pain, or both pleasure and pain to each other. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances.

2.4 There are 1.4 million main wombs, and 6,000, and 600; 500 deeds, and five, and three; deeds and half-deeds; 62 paths of practice, 62 sub-eons, six classes of rebirth, and eight stages in a person's life; 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 dragon abodes; 2,000 lordships, 3,000 hells, and 36 realms of dusky sky; seven percipient embryos, seven non-percipient embryos, seven knotless embryos, seven gods, seven mental heavens, seven goblins, seven streams, seven castoff incarnations and 700

castoff incarnations, seven downfalls and 700 downfalls, seven dreams and 700 dreams, and 8.4 million great eons—through all of which the foolish and the astute transmigrate before making an end of suffering.

2.5 And here there is no such thing as this: "By this precept or observance or fervent austerity or spiritual practice I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be. Pleasure and pain are allotted.

2.6 Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute roll away unraveling as far as pleasure and pain extend'?"

3 "Our teachings are rooted in the Buddha. ..."

4 "When form exists, because of grasping form and insisting on form, the view arises: 'There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.' When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'There are these seven substances that are not made ... the foolish and the astute will make an end of suffering.'

5 What do you think, mendicants? Is form permanent or impermanent?"

6 "Impermanent, sir." ...

8 "That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?"

9 "Impermanent, sir." ...

10 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

11 “No, sir.”

12 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.9 — THE COSMOS IS ETERNAL

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is eternal’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘The cosmos is eternal.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The cosmos is eternal.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

9 “No, sir.”

10 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.10 — THE COSMOS IS NOT ETERNAL

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is not eternal’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists …” …

6 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

7 “No, sir.”

8 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.11 — THE COSMOS IS FINITE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is finite’?” …

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24.12 — THE COSMOS IS INFINITE

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is infinite’?” …

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24.13 — THE SOUL AND THE BODY ARE ONE AND THE SAME

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are one and the same’?” …

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24.14 — THE SOUL IS ONE THING, THE BODY ANOTHER

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul is one thing, the body another’?” …

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24.15 — A REALIZED ONE STILL EXISTS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one still exists after death’?” …

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24.16 — A REALIZED ONE NO LONGER EXISTS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one no longer exists after death’?” …

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24.17 — A REALIZED ONE BOTH STILL EXISTS AND NO LONGER EXISTS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one both still exists and no longer exists after death’?” …

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24.18 — A REALIZED ONE NEITHER STILL EXISTS NOR NO LONGER EXISTS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘A realized one neither still exists nor no longer exists after death’ …

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

7 “No, sir.”

8 “That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

9 “Impermanent, sir.”

10 “But if it’s impermanent, is it suffering or happiness?”

11 “Suffering, sir.”

12 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

13 “No, sir.”

14 “When a noble disciple has given up doubt regarding these six grounds, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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24.19 — WINDS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

8 “No, sir.”

9 “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.” …

11 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

12 “No, sir.”

13 “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

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24.20–35 — THIS IS MINE, ETC.

✦

Note

(Tell these in full as in discourses 2 through 17 of the previous chapter.)

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24.36 — NEITHER STILL EXISTS NOR NO LONGER EXISTS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘A realized one neither still exists nor no longer exists after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘A realized one neither still exists nor no longer exists after death.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A realized one neither still exists nor no longer exists after death.’” …

9 “Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.” …

11 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

12 “No, sir.”

13 “And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A realized one neither still exists nor no longer exists after death.’”

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24.37 — THE SELF IS FORMED

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is formed and is healthy after death’?” …

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24.38 — THE SELF IS FORMLESS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is formless and healthy after death’?” …

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24.39 — THE SELF IS FORMED AND FORMLESS

✦

1 At Sāvatthī.

2 “‘The self is formed and formless, and is healthy after death’?” …

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24.40 — THE SELF IS NEITHER FORMED NOR FORMLESS

✦

1 "'The self is neither formed nor formless, and is healthy after death'?" …

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24.41 — THE SELF IS ABSOLUTELY HAPPY

✦

1 "'The self is absolutely happy, and is free of disease after death'?" …

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24.42 — ABSOLUTELY SUFFERING

✦

1 "'The self is absolutely suffering, and is free of disease after death'?" …

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24.43 — THE SELF IS HAPPY AND SUFFERING

✦

1 “‘The self is happy and suffering, and is healthy after death’?” …

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24.44 — THE SELF IS NEITHER HAPPY NOR SUFFERING

✦

1 “‘The self is neither happy nor suffering, and is healthy after death’?” …

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24.45 — WINDS

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

7 “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

8 “No, sir.”

9 “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

10 “Impermanent, sir.” …

12 “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

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24.46–69 — THIS IS MINE, ETC.

✦

Note

(Tell in full as in discourses 20 through 43 of the second chapter.)

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24.70 — THE SELF IS NEITHER HAPPY NOR SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is neither happy nor suffering, and healthy after death’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and is healthy after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and healthy after death.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.” …

8 “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is healthy after death.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

9 “Impermanent, sir.” …

10 “But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

11 “No, sir.”

12 “And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and healthy after death.’”

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24.71 — WINDS

✦

1 At Sāvatthī.

2 "Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

3 "Our teachings are rooted in the Buddha. ..."

4 "When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

4.2 When feeling ... perception ... choices ... consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' What do you think, mendicants? Is form permanent or impermanent?"

5 "Impermanent, sir."

6 "But if it's impermanent, is it suffering or happiness?"

7 "Suffering, sir."

8 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

9 “No, sir.”

10 “Is feeling … perception … choices … consciousness permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

15 “No, sir.”

16 “So you should truly see 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.’ You should 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.’

17 Seeing this … They understand: ‘… there is nothing further for this place.’”

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24.72–95 — THIS IS MINE, ETC.

✦

Note

(Tell in full as in the 24 discourses of the second chapter.)

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24.96 — THE SELF IS NEITHER HAPPY NOR SUFFERING

✦

1 At Sāvatthī.

2 “Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is neither happy nor suffering, and is healthy after death’?”

3 “Our teachings are rooted in the Buddha. …”

4 “When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and healthy after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and is healthy after death.’

5 What do you think, mendicants? Is form permanent or impermanent?”

6 “Impermanent, sir.”

7 “But if it’s impermanent, is it suffering or happiness?”

8 “Suffering, sir.”

9 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

10 “No, sir.”

11 “Is feeling … perception … choices … consciousness permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

16 “No, sir.”

17 “So you should truly see 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.’ You should 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.’

18 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

19 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.’”

23 The Linked Discourses on views are complete.

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25.1 — THE EYE

✦

1 At Sāvatthī.

2 “Mendicants, the eye is impermanent, decaying, and perishing. The ear, nose, tongue, body, and mind are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

4 Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

5 Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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25.2 — SIGHTS

✦

1 At Sāvatthī.

2 “Mendicants, sights are impermanent, decaying, and perishing. Sounds, smells, tastes, touches, and ideas are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

4 Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

5 Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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25.3 — CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “Mendicants, eye consciousness is impermanent, decaying, and perishing. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.4 — CONTACT

✦

1 At Sāvatthī.

2 “Mendicants, eye contact is impermanent, decaying, and perishing. Ear contact, nose contact, tongue contact, body contact, and mind contact are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.5 — FEELING

✦

1 At Sāvatthī.

2 “Mendicants, feeling born of eye contact is impermanent, decaying, and perishing. Feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, and feeling born of mind contact are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.6 — PERCEPTION

✦

1 At Sāvatthī.

2 “Mendicants, perception of sights is impermanent, decaying, and perishing. Perception of sounds, perception of smells, perception of tastes, perception of touches, and perception of ideas are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.7 — INTENTION

✦

1 At Sāvatthī.

2 “Mendicants, intention regarding sights is impermanent, decaying, and perishing. Intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, and intentions regarding ideas are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.8 — CRAVING FOR SIGHTS

✦

1 At Sāvatthī.

2 “Mendicants, craving for sights is impermanent, decaying, and perishing. Craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for ideas are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.9 — ELEMENTS

✦

1 At Sāvatthī.

2 “Mendicants, the earth element is impermanent, decaying, and perishing. The water element, the fire element, the air element, the space element, and the consciousness element are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. …”

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25.10 — THE AGGREGATES

✦

1 At Sāvatthī.

2 “Mendicants, form is impermanent, decaying, and perishing. Feeling, perception, choices, and consciousness are impermanent, decaying, and perishing.

3 Someone who has faith and confidence in these teachings is called a follower by faith. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

4 Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve stepped into the sure path, they’ve stepped into the level of the true person, and they’ve passed beyond the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

5 Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

10 The Linked Discourses on stepping into are complete.

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26.1 — THE EYE

✦

1 At Sāvatthī.

2 “Mendicants, the arising, continuation, and manifestation and regeneration of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of the ear, nose, tongue, body, and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and disappearance of the eye is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.

2.2 The cessation, settling, and disappearance of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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26.2 — SIGHTS

✦

1 At Sāvatthī.

2 “Mendicants, the arising, continuation, and manifestation and regeneration of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of sounds, smells, tastes, touches, and ideas is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and disappearance of sights, sounds, smells, tastes, touches, and ideas is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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26.3 — CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “Mendicants, the arising of eye consciousness … mind consciousness … is the manifestation of old age and death. The cessation of eye consciousness … mind consciousness … is the disappearance of old age and death.”

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26.4 — CONTACT

✦

1 At Sāvatthī.

2 “Mendicants, the arising of eye contact … mind contact … is the manifestation of old age and death. The cessation of eye contact … mind contact … is the disappearance of old age and death.”

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26.5 — FEELING

✦

1 At Sāvatthī.

2 “Mendicants, the arising of feeling born of eye contact …

3 the arising of feeling born of mind contact … is the manifestation of old age and death. The cessation of feeling born of eye contact … the cessation of feeling born of mind contact … is the disappearance of old age and death.”

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26.6 — PERCEPTION

✦

1 At Sāvatthī.

2 “Mendicants, the arising of perception of sights … perception of ideas … is the manifestation of old age and death. The cessation of perception of sights … perception of ideas … is the disappearance of old age and death.”

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26.7 — INTENTION

✦

1 At Sāvatthī.

2 “Mendicants, the arising of intentions regarding sights … intentions regarding ideas … is the manifestation of old age and death. The cessation of intentions regarding sights … intentions regarding ideas … is the disappearance of old age and death.”

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26.8 — CRAVING

✦

1 At Sāvatthī.

2 “Mendicants, the arising of craving for sights … craving for ideas … is the manifestation of old age and death. The cessation of craving for sights … craving for ideas … is the disappearance of old age and death.”

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26.9 — ELEMENTS

✦

1 At Sāvatthī.

2 “Mendicants, the arising, continuation, and manifestation and regeneration of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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26.10 — THE AGGREGATES

✦

1 At Sāvatthī.

2 "Mendicants, the arising, continuation, and manifestation and regeneration of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of feeling, perception, choices, and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and disappearance of form is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.

2.2 The cessation, settling, and disappearance of feeling, perception, choices, and consciousness is the cessation of suffering, the settling of diseases, and the disappearance of old age and death."

7 The Linked Discourses on arising are complete.

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27.1 — THE EYE

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for the eye, ear, nose, tongue, body, or mind is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is said to be fit for work regarding anything that can be realized by insight.”

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27.2 — SIGHTS

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for sights, sounds, smells, tastes, touches, or ideas is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is said to be fit for work regarding anything that can be realized by insight.”

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27.3 — CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, or mind consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is said to be fit for work regarding anything that can be realized by insight.”

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27.4 — CONTACT

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for eye contact, ear contact, nose contact, tongue contact, body contact, or mind contact is a corruption of the mind. …”

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27.5 — FEELING

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for 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, or feeling born of mind contact is a defilement of the mind. …”

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27.6 — PERCEPTION

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for perception of sights, perception of sounds, perception of smells, perception of tastes, perception of touches, or perception of ideas is a corruption of the mind. …”

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27.7 — INTENTION

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for intention regarding sights, intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, or intention regarding ideas is a corruption of the mind. …”

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27.8 — CRAVING

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for craving for sights, craving for sounds, craving for smells, craving for tastes, craving for touches, or craving for ideas is a corruption of the mind. …”

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27.9 — ELEMENTS

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for the earth element, the water element, the fire element, the air element, the space element, or the consciousness element is a corruption of the mind. …”

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27.10 — THE AGGREGATES

✦

1 At Sāvatthī.

2 “Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation. A mind imbued with renunciation is said to be fit for work regarding anything that can be realized by insight.”

7 The Linked Discourses on corruptions are complete.

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28.1 — BORN OF SECLUSION

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Dark Forest for the day's meditation, plunged deep into it, and sat at the root of a tree to meditate.

2 Then in the late afternoon, Sāriputta came out of retreat and went to Jeta's Grove, Anāthapiṇḍika's monastery. Venerable Ānanda saw him coming off in the distance, and said to him:

3 "Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

4 "Reverend, 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. But it didn't occur to me: 'I am entering the first absorption' or 'I have entered the first absorption' or 'I am emerging from the first absorption'."

5 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

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28.2 — WITHOUT PLACING THE MIND

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta and said to him:

3 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

4 “Reverend, 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. But it didn’t occur to me: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

5 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

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28.3 — RAPTURE

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta and said to him:

3 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

4 “Reverend, 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.’ But it didn’t occur to me: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

5 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

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28.4 — EQUANIMITY

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta and said to him:

3 “Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

4 “Reverend, 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. But it didn’t occur to me: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

5 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

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28.5 — THE DIMENSION OF INFINITE SPACE

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta …

3 “Reverend, 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. …” …

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28.6 — THE DIMENSION OF INFINITE CONSCIOUSNESS

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta …

3 “Reverend, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I entered and remained in the dimension of infinite consciousness. …” …

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28.7 — THE DIMENSION OF NOTHINGNESS

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta …

3 “Reverend, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. …” …

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28.8 — THE DIMENSION OF NEITHER PERCEPTION NOR NON-PERCEPTION

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta …

3 “Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. …” …

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28.9 — THE ATTAINMENT OF CESSATION

✦

1 At Sāvatthī.

2 Venerable Ānanda saw Venerable Sāriputta …

3 “Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. But it didn’t occur to me: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

4 “That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

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28.10 — WITH SUCIMUKHĪ

✦

1 At one time Venerable Sāriputta was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. After wandering indiscriminately for almsfood in Rājagaha, he ate his almsfood by a wall.

2 Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

3 "Ascetic, do you eat facing downwards?"

4 "No, sister."

5 "Well then, do you eat facing upwards?"

6 "No, sister."

7 "Well then, do you eat facing the cardinal directions?"

8 "No, sister."

9 "Well then, do you eat facing the intermediate directions?"

10 "No, sister."

11 "When asked if you eat facing all these directions, you answer 'no, sister'. How then do you eat, ascetic?"

12 "Sister, those ascetics and brahmins who earn a living by geomancy—a low lore, a wrong livelihood—are said to eat facing downwards.

13 Those ascetics and brahmins who earn a living by astrology—a low lore, a wrong livelihood—are said to eat facing upwards.

14 Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions.

15 Those ascetics and brahmins who earn a living by limb-reading—a low lore, a wrong livelihood—are said to eat facing the intermediate directions.

16 I don't earn a living by any of these means. I seek alms in a principled manner, and I eat it in a principled manner."

17 Then Sucimukhī the wanderer went around Rājagaha from street to street and from square to square, and announced: "The ascetics who follow the Sakyan eat food in a principled manner! The ascetics who follow the Sakyan eat food blamelessly! Give almsfood to the ascetics who follow the Sakyan!"

22 The Linked Discourses on Sāriputta are complete.

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29.1 — PLAIN VERSION

✦

1 At Sāvatthī.

2 “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that dragons reproduce.”

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29.2 — BETTER

✦

1 At Sāvatthī.

2 “Mendicants, dragons reproduce in these four ways. What four? Dragons are born from an egg, from a womb, from moisture, or spontaneously. Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg. Dragons born from moisture or spontaneously are better than those born from an egg or from a womb. Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture. These are the four ways that dragons reproduce.”

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29.3 — SABBATH

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, sat down to one side, and said to him:

2 "Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?"

3 "Mendicant, it's when some egg-born dragons think: 'In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the egg-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.'

3.2 This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies."

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29.4 — SABBATH (2ND)

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked him, “Sir, what is the cause, what is the reason why some womb-born dragons keep the sabbath, having transformed their bodies?”

> Note
> *(Tell all in full.)*

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29.5 — SABBATH (3RD)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?”

> Note
> *(Tell all in full.)*

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29.6 — SABBATH (4TH)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

4 “Mendicant, it’s when some spontaneously-born dragons think: ‘In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the spontaneously-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.’

4.2 This is the cause, this is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies.”

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29.7 — THEY'VE HEARD

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?"

4 "Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The egg-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!' When their body breaks up, after death, they're reborn in the company of the egg-born dragons.

4.2 This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

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29.8 — THEY'VE HEARD (2ND)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?"

> Note
> *(Tell all in full.)*

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29.9 — THEY'VE HEARD (3RD)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?"

> Note
> *(Tell all in full.)*

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29.10 — THEY'VE HEARD (4TH)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?"

4 "Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The spontaneously-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!'

4.2 When their body breaks up, after death, they're reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons."

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29.11–20 — TEN DISCOURSES ON HOW GIVING HELPS TO BECOME EGG-BORN

✦

1 Seated to one side, that mendicant said to the Buddha:

2 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?"

3 "Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The egg-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!'

3.2 They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they're reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

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29.21–50 — THIRTY DISCOURSES ON HOW GIVING HELPS TO BECOME WOMB-BORN, ETC.

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons … moisture-born dragons … spontaneously-born dragons?"

4 "Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The spontaneously-born dragons are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!' They give food … drink … a lamp.

4.2 When their body breaks up, after death, they're reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons."

> Note
> *(Each set of ten discourses of this series should be told in full the same way.)*

9 The Linked Discourses on dragons are complete.

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30.1 — PLAIN VERSION

✦

1 At Sāvatthī.

2 “Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

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30.2 — THEY CARRY OFF

✦

1 At Sāvatthī.

2 “Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce. Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously. Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously. Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously.

2.2 Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

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30.3 — BOTH KINDS OF DEEDS

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

4 “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’

4.2 When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

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30.4–6 — BOTH KINDS OF DEEDS (2ND–4TH)

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes …" "… moisture-born phoenixes …" "… or spontaneously-born phoenixes?"

4 "Mendicant, it's when someone does both kinds of deeds by body, speech, and mind. And they've heard: 'The spontaneously-born phoenixes are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born phoenixes!'

4.2 When their body breaks up, after death, they're reborn in the company of the spontaneously-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born phoenixes."

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30.7–16 — TEN DISCOURSES ON HOW GIVING HELPS TO BECOME EGG-BORN

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

4 “Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ They give food …”

4.2 “… drink …” “… clothing …” “… a vehicle …” “… a garland …” “… fragrance …” “… makeup …” “… a bed …” “… a house …” “… a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

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30.17–46 — HOW GIVING HELPS TO BECOME WOMB-BORN, ETC.

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes … moisture-born phoenixes … or spontaneously-born phoenixes?”

> Note
> *(Tell all in full.)*

10 The Linked Discourses on phoenixes are complete.

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31.1 — PLAIN VERSION

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … The Buddha said this:

2 "Mendicants, I will teach you about the gods of the centaur realm. Listen …

3 And what are the gods of the centaur realm? There are gods who live in fragrant roots, fragrant heartwood, fragrant softwood, fragrant bark, fragrant shoots, fragrant leaves, fragrant flowers, fragrant fruit, fragrant sap, and fragrant scents. These are called the gods of the centaur realm."

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31.2 — GOOD CONDUCT

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm!’

4.2 When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm.”

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31.3 — A GIVER OF FRAGRANT ROOTS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant roots?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods who live in fragrant roots!’ They give gifts of fragrant roots.

4.2 When their body breaks up, after death, they’re reborn in the company of the gods who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant roots.”

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31.4–12 — NINE DISCOURSES ON GIVERS OF FRAGRANT HEARTWOOD, ETC.

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods who live in fragrant heartwood … fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods who live in fragrant heartwood … fragrant scents!’

4.2 They give gifts of fragrant heartwood … fragrant scents. When their body breaks up, after death, they’re reborn in the company of the gods who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live on fragrant scents.”

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31.13–22 — TEN DISCOURSES ON HOW GIVING HELPS REBIRTH IN FRAGRANT ROOTS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant roots?"

4 "Mendicant, it's when someone does good things by way of body, speech, and mind. And they've heard: 'The gods who live in fragrant roots are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods who live in fragrant roots!'

4.2 They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they're reborn in the company of the gods who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant roots."

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31.23–112 — NINETY DISCOURSES ON HOW GIVING HELPS REBIRTH IN FRAGRANT HEARTWOOD, ETC.

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods who live in fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods who live in fragrant scents!’

4.2 They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods who live on fragrant scents.”

9 The Linked Discourses on the centaur realm are complete.

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32.1 — PLAIN VERSION

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you about the gods of the thundercloud host. Listen …

3 And what are the gods of the thundercloud host? There are gods of the cool thunderclouds, warm thunderclouds, stormy thunderclouds, windy thunderclouds, and rainy thunderclouds. These are called gods of the thundercloud host.”

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32.2 — GOOD CONDUCT

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the thundercloud host?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the thundercloud host are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the thundercloud host!’

4.2 When their body breaks up, after death, they’re reborn in the company of the gods of the thundercloud host. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the thundercloud host.”

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32.3–12 — TEN DISCOURSES ON HOW GIVING HELPS TO BECOME A COOL THUNDERCLOUD GOD

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool thunderclouds?”

4 “Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of cool thunderclouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the cool thunderclouds!’ They give food … a lamp.

4.2 When their body breaks up, after death, they’re reborn in the company of the gods of cool thunderclouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool thunderclouds.”

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32.13–52 — HOW GIVING HELPS TO BECOME A WARM THUNDERCLOUD GOD, ETC.

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 "Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm thunderclouds … stormy thunderclouds … windy thunderclouds … rainy thunderclouds?"

4 "Mendicant, it's when someone does good things by way of body, speech, and mind. And they've heard: 'The gods of rainy thunderclouds are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy thunderclouds!' They give food … a lamp.

4.2 When their body breaks up, after death, they're reborn in the company of the gods of rainy thunderclouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy thunderclouds."

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32.53 — GODS OF THE COOL THUNDERCLOUDS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why sometimes it becomes cool?”

4 “Mendicant, there are what are called gods of the cool thunderclouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool. This is the cause, this is the reason why sometimes it becomes cool.”

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32.54 — GODS OF THE WARM THUNDERCLOUDS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why sometimes it becomes warm?”

4 “Mendicant, there are what are called gods of the warm thunderclouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm. This is the cause, this is the reason why sometimes it becomes warm.”

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32.55 — GODS OF THE STORMY THUNDERCLOUDS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why sometimes it becomes stormy?”

4 “Mendicant, there are what are called gods of the stormy thunderclouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy. This is the cause, this is the reason why sometimes it becomes stormy.”

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32.56 — GODS OF THE WINDY THUNDERCLOUDS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why sometimes it becomes windy?”

4 “Mendicant, there are what are named gods of the windy thunderclouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy. This is the cause, this is the reason why sometimes it becomes windy.”

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32.57 — GODS OF THE RAINY THUNDERCLOUDS

✦

1 At Sāvatthī.

2 Seated to one side, that mendicant said to the Buddha:

3 “Sir, what is the cause, what is the reason why sometimes the heavens rain?”

4 “Mendicant, there are what are called gods of the rainy thunderclouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, the heavens rain down. This is the cause, this is the reason why sometimes the heavens rain.”

10 The Linked Discourses on gods of the clouds are complete.

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33.1 — NOT KNOWING FORM

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. 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 "What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? That is: 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."

3 "Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason."

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33.2 — NOT KNOWING FEELING

✦

1 At Sāvatthī.

2 Then the wanderer Vacchagotta said to the Buddha:

3 “What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? That is: the cosmos is eternal, or not eternal … after death, a realized one neither still exists nor no longer exists.”

4 “Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

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33.3 — NOT KNOWING PERCEPTION

✦

1 At Sāvatthī.

2 Then the wanderer Vacchagotta said to the Buddha:

3 “What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? …”

4 “Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation …”

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33.4 — NOT KNOWING CHOICES

✦

1 At Sāvatthī.

2 Then the wanderer Vacchagotta said to the Buddha:

3 “What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? …”

4 “Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation …”

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33.5 — NOT KNOWING CONSCIOUSNESS

✦

1 At Sāvatthī.

2 Then the wanderer Vacchagotta said to the Buddha:

3 “What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? …”

4 “Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation …”

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33.6–10 — FIVE DISCOURSES ON NOT SEEING FORM, ETC.

✦

1 At Sāvatthī.

2 Then the wanderer Vacchagotta said to the Buddha:

3 “What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? …”

4 “Vaccha, it is because of not seeing form …” “… feeling …” “… perception …” “… choices …” “… consciousness, its origin, its cessation, and the practice that leads to its cessation …”

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33.11–15 — FIVE DISCOURSES ON NOT COMPREHENDING FORM, ETC.

✦

11 At Sāvatthī.

"Vaccha, it is because of not comprehending form …

12 feeling …

13 perception …

14 choices …

15 consciousness …"

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33.16–20 — FIVE DISCOURSES ON NOT UNDERSTANDING FORM, ETC.

✦

16 At Sāvatthī.

"Vaccha, it is because of not understanding form …

17 feeling …

18 perception …

19 choices …

20 consciousness …"

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33.21–25 — FIVE DISCOURSES ON NOT PENETRATING FORM, ETC.

✦

[1] At Sāvatthī.

[2] “Vaccha, it is because of not penetrating form …”

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33.26–30 — FIVE DISCOURSES ON NOT DISTINGUISHING FORM, ETC.

✦

1 At Sāvatthī.

2 “Vaccha, it is because of not distinguishing form …”

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33.31–35 — FIVE DISCOURSES ON NOT DETECTING FORM, ETC.

✦

1 At Sāvatthī.

2 “Vaccha, it is because of not detecting form …”

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33.36–40 — FIVE DISCOURSES ON NOT DIFFERENTIATING FORM, ETC.

✦

[1] At Sāvatthī.

[2] “Vaccha, it is because of not differentiating form …”

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33.41–45 — FIVE DISCOURSES ON NOT EXAMINING FORM, ETC.

✦

1 At Sāvatthī.

2 “Vaccha, it is because of not examining form …”

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33.46–50 — FIVE DISCOURSES ON NOT SCRUTINIZING FORM, ETC.

✦

1 At Sāvatthī.

2 “Vaccha, it is because of not scrutinizing form …”

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33.51–54 — FOUR DISCOURSES ON NOT DIRECTLY EXPERIENCING FORM, ETC.

✦

51 At Sāvatthī.

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:

"What is the cause, worthy Gotama, what is the reason why these various misconceptions arise in the world? …"

"Vaccha, it is because of not directly experiencing form …

52 feeling …

53 perception …

54 choices …"

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33.55 — NOT DIRECTLY EXPERIENCING CONSCIOUSNESS

✦

1 At Sāvatthī.

2 “Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

7 The Linked Discourses with Vacchagotta are complete.

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34.1 — ENTERING IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in entering it.

4 One meditator is not skilled in immersion but is skilled in entering it.

5 One meditator is skilled neither in immersion nor in entering it.

6 One meditator is skilled both in immersion and in entering it.

7 Of these, the meditator skilled in immersion and in entering it 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.

9 In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

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34.2 — REMAINING IN IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in remaining in it.

4 One meditator is skilled in remaining in immersion but is not skilled in immersion.

5 One meditator is skilled neither in immersion nor in remaining in it.

6 One meditator is skilled both in immersion and in remaining in it.

7 Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, 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.

9 In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

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34.3 — EMERGING FROM IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in emerging from it. …”

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34.4 — GLADDENING FOR IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in positivity for immersion. …”

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34.5 — SUPPORTS FOR IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in the supports for immersion. …”

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34.6 — TERRITORY OF IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in the territory of immersion. …”

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34.7 — PROJECTING THE MIND PURIFIED BY IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in projecting the mind purified by immersion. …”

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34.8 — CAREFULNESS IN IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in practicing carefully for it. …”

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34.9 — PERSISTENCE IN IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in practicing persistently for it. …”

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34.10 — CONDUCIVE TO IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in immersion but not in doing what’s conducive to it. …”

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34.11 — ENTERING AND REMAINING

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in remaining in it. …”

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34.12 — ENTERING AND EMERGING

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in emerging from it. …”

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34.13 — ENTERING AND GLADDENING

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in positivity for immersion. …”

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34.14 — ENTERING AND SUPPORTS

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in the supports for it. …”

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34.15 — ENTERING AND TERRITORY

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in the territory of immersion. …”

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34.16 — ENTERING AND PROJECTING

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. …”

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34.17 — ENTERING AND CAREFULNESS

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in practicing carefully for it. …”

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34.18 — ENTERING AND PERSISTENCE

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in practicing persistently for it. …”

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34.19 — ENTERING AND WHAT'S CONDUCIVE

✦

1 At Sāvatthī.

2 "Mendicants, there are these four meditators. What four?

3 One meditator is skilled in entering immersion but not in doing what's conducive to it. …"

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34.20–27 — EIGHT ON REMAINING AND EMERGENCE, ETC.

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in remaining in immersion but not in emerging from it. …”

> Note
> *(These eight discourses should be told in full as the previous set.)*

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34.28–34 — SEVEN ON EMERGENCE AND GLADDENING, ETC.

✦

1 At Sāvatthī.

2 “Mendicants, there are these four meditators. What four?

3 One meditator is skilled in emerging from immersion but not in positivity for immersion. …”

> Note
> *(These seven discourses should be told in full as the previous set.)*

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34.35–40 — SIX ON GLADDENING AND SUPPORT, ETC.

✦

1 At Sāvatthī.

2 “One meditator is skilled in positivity for immersion but not in the supports for immersion. …”

> Note
> *(These six discourses should be told in full as the previous set.)*

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34.41–45 — FIVE ON SUPPORT AND TERRITORY, ETC.

✦

1 At Sāvatthī.

2 “One meditator is skilled in the supports for immersion but not in the territory of immersion. …”

> Note
> *(These five discourses should be told in full as the previous set.)*

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34.46–49 — FOUR ON TERRITORY AND PROJECTION, ETC.

✦

46 At Sāvatthī.
"One meditator is skilled in the territory of immersion but not in projecting the mind purified by immersion. …"

47 "One meditator is skilled in the territory of immersion but not in practicing carefully for it. …"
(These four discourses should be told in full as the previous set.)

48 "One meditator is skilled in the territory of immersion but not in practicing persistently for it. …"

49 "One meditator is skilled in the territory of immersion but not in doing what's conducive to it. …"

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34.50–52 — THREE ON PROJECTION AND CAREFULNESS

✦

50 At Sāvatthī.

"One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. …"

51 "One meditator is skilled in projecting the mind purified by immersion but not in practicing persistently for it. …"

52 "One meditator is skilled in projecting the mind purified by immersion but not in doing what's conducive to it. …"

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34.53–54 — TWO ON CAREFULNESS AND PERSISTENCE

✦

53 At Sāvatthī.

“One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. …”

54 “One meditator is skilled in practicing carefully for immersion but not in doing what’s conducive to it. …”

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34.55 — PERSISTENCE AND WHAT'S CONDUCIVE

✦

1 At Sāvatthī.

2 "Mendicants, there are these four meditators. What four?

3 One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it.

4 One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it.

5 One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it.

6 One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it.

7 Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, 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.

9 In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four."

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

> Note
> *(All should be told in full as per the fifty-fifth discourse.)*

16 The Linked Discourses on Absorption are complete.

The Book of the Aggregates is finished.

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35.1 — THE INTERIOR AS IMPERMANENT

✦

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 eye is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

4 The ear is impermanent. …

5 The nose is impermanent. …

6 The tongue is impermanent. …

7 The body is impermanent. …

8 The mind is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

9 Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know

they're freed.

10 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.'"

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35.2 — THE INTERIOR AS SUFFERING

✦

1 “Mendicants, the eye is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

2 The ear, nose, tongue, body, and mind are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.3 — THE INTERIOR AS NOT-SELF

✦

1 “Mendicants, the eye is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

2 The ear, nose, tongue, body, and mind are not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

3 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.4 — THE EXTERIOR AS IMPERMANENT

✦

1 "Mendicants, sights are impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

2 Sounds, smells, tastes, touches, and ideas are impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

3 Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and ideas. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

4 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.'"

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35.5 — THE EXTERIOR AS SUFFERING

✦

1 “Mendicants, sights are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

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35.6 — THE EXTERIOR AS NOT-SELF

✦

1 “Mendicants, sights are not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

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35.7 — THE INTERIOR AS IMPERMANENT IN THE THREE TIMES

✦

1 “Mendicants, the eye of the past and future is impermanent, let alone the present.

2 Seeing this, a learned noble disciple is not concerned with the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present.

3 The ear … nose … tongue … body … mind of the past and future is impermanent, let alone the present.

4 Seeing this, a learned noble disciple doesn’t worry about the mind of the past, they don’t look forward to enjoying the mind in the future, and they practice for disillusionment, dispassion, and cessation regarding the mind in the present.”

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35.8 — THE INTERIOR AS SUFFERING IN THE THREE TIMES

✦

1 “Mendicants, the eye of the past and future is suffering, let alone the present.

2 Seeing this, a learned noble disciple is not concerned with the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

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35.9 — THE INTERIOR AS NOT-SELF IN THE THREE TIMES

✦

1 “Mendicants, the eye of the past and future is not-self, let alone the present.

2 Seeing this, a learned noble disciple is not concerned with the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

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35.10 — THE EXTERIOR AS IMPERMANENT IN THE THREE TIMES

✦

1 “Mendicants, sights of the past and future are impermanent, let alone the present. …”

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35.11 — THE EXTERIOR AS SUFFERING IN THE THREE TIMES

✦

1 “Mendicants, sights of the past and future are suffering, let alone the present. …”

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35.12 — THE EXTERIOR AS NOT-SELF IN THE THREE TIMES

✦

1 “Mendicants, sights of the past and future are not-self, let alone the present. …”

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35.13 — BEFORE MY AWAKENING (INTERIOR)

✦

1 At Sāvatthī.

2 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the eye … ear … nose … tongue … body … and mind?’

3 Then it occurred to me: ‘The pleasure and happiness that arise from the eye: this is its gratification. That the eye is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the eye: this is its escape.

4 The pleasure and happiness that arise from the ear … nose … tongue … body … mind: this is its gratification. That the mind is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the mind: this is its escape.’

5 As long as I didn’t truly understand these six interior sense fields’ 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 these six interior sense fields' 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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35.14 — BEFORE MY AWAKENING (EXTERIOR)

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to sights … sounds … smells … tastes … touches … and ideas?’ …”

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35.15 — IN SEARCH OF GRATIFICATION (INTERIOR)

✦

1 "Mendicants, I went in search of the eye's gratification, and I found it. I've seen clearly with wisdom the full extent of the eye's gratification. I went in search of the eye's drawback, and I found it. I've seen clearly with wisdom the full extent of the eye's drawback. I went in search of escape from the eye, and I found it. I've seen clearly with wisdom the full extent of escape from the eye.

2 I went in search of the ear's … nose's … tongue's … body's … mind's gratification, and I found it. I've seen clearly with wisdom the full extent of the mind's gratification. I went in search of the mind's drawback, and I found it. I've seen clearly with wisdom the full extent of the mind's drawback. I went in search of escape from the mind, and I found it. I've seen clearly with wisdom the full extent of escape from the mind.

3 As long as I didn't truly understand these six interior sense fields' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening …

4 But when I did truly understand …

5 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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35.16 — IN SEARCH OF GRATIFICATION (EXTERIOR)

✦

1 “Mendicants, I went in search of the gratification of sights, and I found it. …”

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35.17 — IF THERE WERE NO GRATIFICATION (INTERIOR)

✦

1 “Mendicants, if there were no gratification in the eye, sentient beings wouldn’t be aroused by it. But since there is gratification in the eye, sentient beings are aroused by it. If the eye had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the eye has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the eye, sentient beings wouldn’t escape from it. But since there is an escape from the eye, sentient beings do escape from it.

2 If there were no gratification in the ear … nose … tongue … body … mind, sentient beings wouldn’t be aroused by it. But since there is gratification in the mind, sentient beings are aroused by it. If the mind had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the mind has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the mind, sentient beings wouldn’t escape from it. But since there is an escape from the mind, sentient beings do escape from it.

3 As long as sentient beings don’t truly understand these six interior sense fields’ 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.

[4] But when sentient beings truly understand these six interior sense fields' 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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35.18 — IF THERE WERE NO GRATIFICATION (EXTERIOR)

✦

1 “Mendicants, if there were no gratification in sights, sentient beings wouldn’t be aroused by them. …”

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35.19 — TAKING PLEASURE (INTERIOR)

✦

1 “Mendicants, if you take pleasure in the eye, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say.

2 If you take pleasure in the ear … nose … tongue … body … mind, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say.

3 If you don’t take pleasure in the eye, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say.

4 If you don’t take pleasure in the ear … nose … tongue … body … mind, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, you’re free from suffering, I say.”

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35.20 — TAKING PLEASURE (EXTERIOR)

✦

1 “Mendicants, if you take pleasure in sights, you take pleasure in suffering. If you take pleasure in suffering, you’re not free from suffering, I say. …”

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35.21 — THE ARISING OF SUFFERING (INTERIOR)

✦

1 “Mendicants, the arising, continuation, and manifestation and regeneration of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of the ear … nose … tongue … body … and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

2 The cessation, settling, and disappearance of the eye is the cessation of suffering, the settling of diseases, and the disappearance of old age and death. The cessation, settling, and disappearance of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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35.22 — THE ARISING OF SUFFERING (EXTERIOR)

✦

1 “Mendicants, the arising, continuation, and manifestation and regeneration of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, and manifestation and regeneration of sounds, smells, tastes, touches, and ideas is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

2 The cessation, settling, and disappearance of sights, sounds, smells, tastes, touches, and ideas is the cessation of suffering, the settling of diseases, and the disappearance of old age and death.”

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35.23 — ALL

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the all. Listen …

3 And what is the all? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is called the all.

4 Mendicants, suppose someone was to say: ‘I’ll deny this all and describe another all.’ They’d have no grounds for that claim, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

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35.24 — GIVING UP

✦

1 “Mendicants, I will teach you the principle for giving up the all. Listen …

2 And what is the principle for giving up the all? The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises dependent on eye contact should also be given up.

3 The ear … nose … tongue … body … mind should be given up. Ideas should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises dependent on mind contact should be given up.

4 This is the principle for giving up the all.”

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35.25 — GIVING UP BY DIRECT KNOWLEDGE AND COMPLETE UNDERSTANDING

✦

1 “Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding. Listen …

2 And what is the principle for giving up the all by direct knowledge and complete understanding? The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding.

2.2 Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises dependent on eye contact should be given up by direct knowledge and complete understanding.

3 The ear … nose … tongue … body … mind should be given up by direct knowledge and complete understanding. Ideas should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises dependent on mind contact should be given up by direct knowledge and complete understanding.

[4] This is the principle for giving up the all by direct knowledge and complete understanding.”

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35.26 — WITHOUT COMPLETELY UNDERSTANDING (1ST)

✦

1 “Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

2 Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding sights … eye consciousness … eye contact … painful, pleasant, or neutral feeling that arises dependent on eye contact, without dispassion for it and giving it up, you can’t end suffering.

3 Without directly knowing and completely understanding the ear … the nose … the tongue … the body … the mind, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding ideas … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises dependent on mind contact, without dispassion for it and giving it up, you can’t end suffering.

4 This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

5 By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

6 By directly knowing and completely understanding the eye … the ear … the nose … the tongue … the body … the mind, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding ideas … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises dependent on mind contact, having dispassion for it and giving it up, you can end suffering.

7 This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

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35.27 — WITHOUT COMPLETELY UNDERSTANDING (2ND)

✦

1 “Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

2 The eye, sights, eye consciousness, and things knowable by eye consciousness.

3 The ear … nose … tongue … body …

4 The mind, ideas, mind consciousness, and things knowable by mind consciousness.

5 This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

6 By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

7 The eye, sights, eye consciousness, and things knowable by eye consciousness.

8 The ear … nose … tongue … body …

[9] The mind, ideas, mind consciousness, and things knowable by mind consciousness.

[10] This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

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35.28 — BURNING

✦

1 At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants:

2 “Mendicants, all is burning. And what is the all that is burning?

3 The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

4 The ear … nose … tongue … body …

5 The mind is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

6 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

7 They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact.

8 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

9 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.'"

10 That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

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35.29 — OVERCOME

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants:

2 "Mendicants, all is overcome. And what is the all that is overcome?

3 The eye is overcome. Sights are overcome. Eye consciousness is overcome. Eye contact is overcome. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also overcome. Overcome by what? Overcome by the fires of greed, hate, and delusion. Overcome by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

4 The ear … nose … tongue … body … mind is overcome. Ideas are overcome. Mind consciousness is overcome. Mind contact is overcome. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also overcome. Overcome by what? Overcome by greed, hate, and delusion. Overcome by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

5 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

[6] They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

[7] 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.'"

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35.30 — THE PRACTICE FIT FOR UPROOTING

✦

1 "Mendicants, I will teach you the practice fit for uprooting all conceiving. Listen and apply your mind well, I will speak. …

2 And what is the practice fit for uprooting all conceiving?

3 It's when a mendicant does not conceive anything to be the eye, does not conceive it in the eye, does not conceive it as the eye, and does not conceive that 'the eye is mine.' They don't conceive anything to be sights, they don't conceive it in sights, they don't conceive it as sights, and they don't conceive that 'sights are mine.'

3.2 They don't conceive eye consciousness … eye contact … They don't conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on eye contact. They don't conceive it in that, they don't conceive it as that, and they don't conceive that 'that is mine.'

4 They don't conceive anything to be the ear … nose … tongue … body … mind … They don't conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on mind contact. They don't conceive it in that, they don't conceive it as that, and they don't conceive that 'that is mine.'

5 They don't conceive anything to be all, they don't conceive it in all, they don't conceive it as all, and they don't conceive that 'all is mine.' Not conceiving, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

[6] 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.’

[7] This is the practice fit for uprooting all conceiving.”

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35.31 — THE PRACTICE CONDUCIVE TO UPROOTING (1ST)

✦

1 "Mendicants, I will teach you the practice that's conducive to uprooting all conceiving. Listen ...

2 And what is the practice that's conducive to uprooting all conceiving? It's when a mendicant does not conceive anything to be the eye, does not conceive it in the eye, does not conceive it as the eye, and does not conceive that 'the eye is mine.' They don't conceive anything to be sights ... eye consciousness ... eye contact.

2.2 And they don't conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on eye contact. They don't conceive it in that, they don't conceive it as that, and they don't conceive that 'that is mine.'

3 For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

4 They don't conceive anything to be the ear ... nose ... tongue ... body ... mind ... They don't conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on mind contact. They don't conceive it in that, they don't conceive it as that, and they don't conceive that 'that is mine.'

5 For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

6 As far as the aggregates, elements, and sense fields extend, they don’t conceive anything to be that, they don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’ Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

7 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.’

8 This is the practice that’s conducive to uprooting all conceiving.”

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35.32 — THE PRACTICE CONDUCIVE TO UPROOTING (2ND)

✦

1 “Mendicants, I will teach you the practice that’s conducive to uprooting all conceiving. Listen …

2 And what is the practice that’s conducive to uprooting all conceiving?

3 What do you think, mendicants? Is the eye permanent or impermanent?”

4 “Impermanent, sir.”

5 “But if it’s impermanent, is it suffering or happiness?”

6 “Suffering, sir.”

7 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

8 “No, sir.”

9 “Are sights … eye consciousness … eye contact …

11 The pleasant, painful, or neutral feeling that arises dependent on eye contact: is that permanent or impermanent?”

12 “Impermanent, sir.”

13 “But if it’s impermanent, is it suffering or happiness?”

14 “Suffering, sir.”

15 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

16 “No, sir.” …

17 “Is the ear … nose … tongue …

21 body … mind …

23 The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

24 “Impermanent, sir.”

25 “But if it’s impermanent, is it suffering or happiness?”

26 “Suffering, sir.”

27 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

28 “No, sir.”

29 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

30 They grow disillusioned with the ear … nose … tongue … body … They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on mind contact.

31 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

32 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 practice that's conducive to uprooting all conceiving."

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35.33–42 — TEN ON LIABLE TO BE REBORN, ETC.

✦

33 At Sāvatthī.

"Mendicants, all is liable to be reborn. And what is the all that is liable to be reborn? The eye, sights, eye consciousness, and eye contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises dependent on eye contact is also liable to be reborn.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises dependent on mind contact is also liable to be reborn.

Seeing this a learned noble disciple grows disillusioned … They understand: '… there is nothing further for this place.'"

34 "Mendicants, all is liable to grow old. …"

35 "Mendicants, all is liable to fall sick. …"

36 "Mendicants, all is liable to die. …"

37 "Mendicants, all is liable to sorrow. …"

38 "Mendicants, all is liable to corruption. …"

39 "Mendicants, all is liable to end. …"

40 "Mendicants, all is liable to fall. …"

41 "Mendicants, all is liable to originate. …"

42 “Mendicants, all is liable to cease. …”

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35.43–51 — NINE ON IMPERMANENCE, ETC.

✦

43 At Sāvatthī.

"Mendicants, all is impermanent. And what is the all that is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises dependent on eye contact is also impermanent.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are impermanent. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also impermanent.

Seeing this, a learned noble disciple grows disillusioned …

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.'"

44 "Mendicants, all is suffering. …"

45 "Mendicants, all is not-self. …"

46 "Mendicants, all is to be directly known. …"

47 "Mendicants, all is to be completely understood. …"

48 "Mendicants, all is to be given up. …"

49 "Mendicants, all is to be realized. …"

50 "Mendicants, all is to be directly known and completely understood. …"

51 “Mendicants, all is harried. …”

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35.52 — CONTAMINATED

✦

1 “Mendicants, all is contaminated. And what is the all that is contaminated? The eye, sights, eye consciousness, and eye contact are contaminated. And the pleasant, painful, or neutral feeling that arises dependent on eye contact is also contaminated.

2 The ear … nose … tongue … body …

3 The mind, ideas, mind consciousness, and mind contact are contaminated. And the pleasant, painful, or neutral feeling that arises dependent on mind contact is also contaminated.

4 Seeing this, a learned noble disciple grows disillusioned …

5 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.’”

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35.53 — GIVING UP IGNORANCE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

4 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on eye contact as impermanent, ignorance is given up and knowledge arises.

5 Knowing and seeing the ear … nose … tongue … body …

6 Knowing and seeing the mind, ideas, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on mind contact as impermanent, ignorance is given up and knowledge arises.

7 That’s how to know and see so as to give up ignorance and give rise to knowledge.”

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35.54 — GIVING UP FETTERS

✦

1 “Sir, how does one know and see so that the fetters are given up?”

2 “Mendicant, knowing and seeing the eye as impermanent, the fetters are given up …”

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35.55 — UPROOTING THE FETTERS

✦

1 “Sir, how does one know and see so that the fetters are uprooted?”

2 “Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted …”

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35.56 — GIVING UP DEFILEMENTS

✦

1 “Sir, how does one know and see so that the defilements are given up?” …

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35.57 — UPROOTING DEFILEMENTS

✦

1 “Sir, how does one know and see so that the defilements are uprooted?”

…

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35.58 — GIVING UP TENDENCIES

✦

1 “Sir, how does one know and see so that the underlying tendencies are given up?” …

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35.59 — UPROOTING TENDENCIES

✦

1 “Sir, how does one know and see so that the underlying tendencies are uprooted?” …

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35.60 — THE COMPLETE UNDERSTANDING OF ALL GRASPING

✦

1 "Mendicants, I will teach you the principle for the complete understanding of all grasping. Listen ...

2 And what is the principle for the complete understanding of all grasping?

3 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling.

4 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are liberated, they understand: 'I have completely understood grasping.'

5 Ear consciousness arises dependent on the ear and sounds. ...

6 Nose consciousness arises dependent on the nose and smells. ...

7 Tongue consciousness arises dependent on the tongue and tastes. ...

8 Body consciousness arises dependent on the body and touches. ...

9 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling.

10 Seeing this, a learned noble disciple grows disillusioned with the mind, ideas, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are liberated, they understand: 'I have completely understood grasping.'

11 This is the principle for the complete understanding of all grasping."

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35.61 — THE DEPLETION OF ALL FUEL FOR GRASPING (1ST)

✦

1 "Mendicants, I will teach you the principle for depleting all fuel for grasping. Listen …

2 And what is the principle for depleting all fuel for grasping?

3 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling.

4 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are liberated, they understand: 'I have completely depleted fuel for grasping.'

5 Ear … nose … tongue … body …

6 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling.

7 Seeing this, a learned noble disciple grows disillusioned with the mind, ideas, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they're freed. When they are liberated, they understand: 'I have completely depleted fuel for grasping.'

8 This is the principle for depleting all fuel for grasping."

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35.62 — THE DEPLETION OF ALL FUEL FOR GRASPING (2ND)

✦

1 “Mendicants, I will teach you the principle for depleting all fuel for grasping. Listen …

2 And what is the principle for depleting all fuel for grasping?

3 What do you think, mendicants? Is the eye permanent or impermanent?”

4 “Impermanent, sir.”

5 “But if it’s impermanent, is it suffering or happiness?”

6 “Suffering, sir.”

7 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

8 “No, sir.”

9 “Sights … eye consciousness … eye contact …

11 The pleasant, painful, or neutral feeling that arises dependent on eye contact: is that permanent or impermanent?”

12 “Impermanent, sir.” …

13 “Ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

14 “Impermanent, sir.”

15 “But if it’s impermanent, is it suffering or happiness?”

16 “Suffering, sir.”

17 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

18 “No, sir.”

19 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

20 They grow disillusioned with the ear … nose … tongue … body …

21 They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

22 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.’

23 This is the principle for depleting all fuel for grasping.”

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35.63 — WITH MIGAJĀLA (1ST)

✦

1 At Sāvatthī.

2 Then Venerable Migajāla went up to the Buddha … and said to him:

3 “Sir, they speak of one who lives alone. How is one who lives alone defined? And how is living with a partner defined?”

4 “Migajāla, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is yoking. A mendicant who is fettered by relishing is said to live with a partner.

5 There are sounds … smells … tastes … touches …

6 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is yoking. A mendicant who is fettered by relishing is said to live with a partner.

7 A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. Why is that? For craving is their partner, and they haven’t given it up. That’s why they’re said to live with a partner.

8 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no yoking. A mendicant who is not fettered by relishing is said to live alone.

9 There are sounds … smells … tastes … touches …

10 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When there's no relishing there's no lust. When there's no lust there's no yoking.

11 A mendicant who is not fettered by relishing is said to live alone. A mendicant who lives like this is said to live alone, even if they live within a village crowded by monks, nuns, laymen, and laywomen; by rulers and their chief ministers, and monastics of other religions and their disciples. Why is that? For craving is their partner, and they have given it up. That's why they're said to live alone."

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35.64 — WITH MIGAJĀLA (2ND)

✦

1 Then Venerable Migajāla went up to the Buddha … 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 “Migajāla, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

4 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

5 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

6 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.”

7 And then Venerable Migajāla 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, before leaving.

8 Then Migajāla, 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.

9 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 Migajāla became one of the perfected.

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35.65 — SAMIDDHI'S QUESTION ABOUT MĀRA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Samiddhi went up to the Buddha … and said to him:

2 "Sir, they speak of this thing called 'Māra'. How do we define Māra or what is known as Māra?"

3 "Samiddhi, where there is the eye, sights, eye consciousness, and things knowable by eye consciousness, there is Māra or what is known as Māra.

4 Where there is the ear, sounds, ear consciousness, and things knowable by ear consciousness, there is Māra or what is known as Māra.

5 Where there is the nose, smells, nose consciousness, and things knowable by nose consciousness, there is Māra or what is known as Māra.

6 Where there is the tongue, tastes, tongue consciousness, and things knowable by tongue consciousness, there is Māra or what is known as Māra.

7 Where there is the body, touches, body consciousness, and things knowable by body consciousness, there is Māra or what is known as Māra.

8 Where there is the mind, ideas, mind consciousness, and things knowable by mind consciousness, there is Māra or what is known as Māra.

9 Where there is no eye, no sights, no eye consciousness, and no things knowable by eye consciousness, there is no Māra or what is known as Māra.

10 Where there is no ear … no nose … no tongue … no body …

11 Where there is no mind, no ideas, no mind consciousness, and no things knowable by mind consciousness, there is no Māra or what is known as Māra.”

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35.66 — SAMIDDHI'S QUESTION ABOUT A SENTIENT BEING

✦

1 "Sir, they speak of this thing called a 'sentient being'. How do we define a sentient being or what is known as a sentient being?" …

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35.67 — SAMIDDHI'S QUESTION ABOUT SUFFERING

✦

1 "Sir, they speak of this thing called 'suffering'. How do we define suffering or what is known as suffering?" …

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35.68 — SAMIDDHI'S QUESTION ABOUT THE WORLD

✦

1 "Sir, they speak of this thing called 'the world'. How do we define the world or what is known as the world?"

2 "Samiddhi, where there is the eye, sights, eye consciousness, and things knowable by eye consciousness, there is the world or what is known as the world. Where there is the ear … nose … tongue … body … Where there is the mind, ideas, mind consciousness, and things knowable by mind consciousness, there is the world or what is known as the world.

3 Where there is no eye, no sights, no eye consciousness, and no things knowable by eye consciousness, there is no world or what is known as the world. Where there is no ear … nose … tongue … body … Where there is no mind, no ideas, no mind consciousness, and no things knowable by mind consciousness, there is no world or what is known as the world."

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35.69 — UPASENA AND THE VIPER

✦

1 At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Grove, under the Cobra's Hood Grotto. Now at that time a viper fell on Upasena's body. He addressed the mendicants, "Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of hay."

2 When he said this, Sāriputta said to him, "But we don't see any impairment in your body or deterioration of your faculties. Yet you say: 'Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of hay.'"

3 "Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks: 'I am the eye' or 'the eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.'

4 But I don't think like that. So why would there be an impairment in my body or deterioration of my faculties?"

5 "That must be because Venerable Upasena has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit.

6 That's why it doesn't occur to you: 'I am the eye' or 'the eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.'"

7 Then those mendicants lifted Upasena's body onto a cot and carried it outside. And his body was scattered right there like a handful of hay.

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35.70 — UPAVĀṆA ON WHAT IS APPARENT IN THE PRESENT LIFE

✦

1 Then Venerable Upavāṇa went up to the Buddha … and said to him:

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 "Upavāṇa, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight. There is desire for sights in them, and they understand that. Since this is so, 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 Next, take a mendicant who hears … smells … tastes … touches …

5 Next, take a mendicant who knows an idea with their mind. They experience both the idea and the desire for the idea. There is desire for ideas in them, and they understand that. Since this is so, 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 Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight. There is no desire for sights in them, and they understand that. Since this is so, 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.

[7] Next, take a mendicant who hears … smells … tastes … touches …

[8] Next, take a mendicant who knows an idea with their mind. They experience the idea but no desire for the idea. There is no desire for ideas in them, and they understand that. Since this is so, 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."

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35.71 — SIX FIELDS OF CONTACT (1ST)

✦

1 “Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, disappearance, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

2 When he said this, one of the mendicants said to the Buddha, “Here, sir, I’m discouraged. For I don’t truly understand the six fields of contact’s origin, disappearance, gratification, drawback, and escape.”

3 “What do you think, mendicant? Do you regard the eye like this: ‘This is mine, I am this, this is my self’?”

4 “No, sir.”

5 “Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.

6 Do you regard the ear … nose … tongue … body …

8 Do you regard the mind like this: ‘This is mine, I am this, this is my self’?”

9 “No, sir.”

10 “Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.”

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35.72 — SIX FIELDS OF CONTACT (2ND)

✦

1 "Mendicants, anyone who doesn't truly understand the six fields of contact's origin, disappearance, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training."

2 When he said this, one of the mendicants said to the Buddha, "Here, sir, I'm discouraged, really discouraged. For I don't truly understand the six fields of contact's origin, disappearance, gratification, drawback, and escape."

3 "What do you think, mendicant? Do you regard the eye like this: 'This is not mine, I am not this, this is not my self'?"

4 "Yes, sir."

5 "Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: 'This is not mine, I am not this, this is not my self.' In this way you will give up the first field of contact, so that there are no more future lives.

6 Do you regard the ear … nose … tongue … body …

9 Do you regard the mind like this: 'This is not mine, I am not this, this is not my self'?"

10 "Yes, sir."

11 “Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the sixth field of contact, so that there are no more future lives.”

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35.73 — SIX FIELDS OF CONTACT (3RD)

✦

1 “Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, disappearance, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

2 When he said this, one of the mendicants said to the Buddha, “Here, sir, I’m discouraged, really discouraged. For I don’t truly understand the six fields of contact’s origin, disappearance, gratification, drawback, and escape.”

3 “What do you think, mendicant? Is the eye permanent or impermanent?”

4 “Impermanent, sir.”

5 “But if it’s impermanent, is it suffering or happiness?”

6 “Suffering, sir.”

7 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

8 “No, sir.”

9 “Is the ear … nose … tongue … body … mind permanent or impermanent?”

10 “Impermanent, sir.”

11 “But if it’s impermanent, is it suffering or happiness?”

12 “Suffering, sir.”

13 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

14 “No, sir.”

15 “Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

16 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.’”

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35.74 — SICK (1ST)

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha, and said to him, "Sir, in such-and-such monastery there's a mendicant who is junior and not well-known. He's sick, suffering, gravely ill. Please go to him out of sympathy."

3 When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and stirred in his cot.

4 The Buddha said to that monk, "It's all right, mendicant, don't get up. There are some seats spread out, I will sit there."

5 He sat down on the seat spread out and said to the mendicant, "I hope you're keeping well, mendicant, 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 "I hope you don't have any remorse or regret?"

8 "Indeed, sir, I have no little remorse and regret."

9 "I hope you have no reason to blame yourself when it comes to ethical conduct?"

10 "No sir, I have no reason to blame myself when it comes to ethical conduct."

11 “In that case, mendicant, why do you have remorse and regret?”

12 “Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

13 “If that is so, what then do you understand to be the purpose of teaching the Dhamma?”

14 “I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

15 “Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed. For that is indeed the purpose. What do you think, mendicant? Is the eye permanent or impermanent?”

16 “Impermanent, sir.” …

17 “Is the ear … nose … tongue … body … mind permanent or impermanent?”

18 “Impermanent, sir.”

19 “But if it’s impermanent, is it suffering or happiness?”

20 “Suffering, sir.”

21 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

22 “No, sir.”

23 “Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

24 They understand: ‘Rebirth is ended … there is nothing further for this place.’”

25 That is what the Buddha said. Satisfied, that mendicant approved what the Buddha said. And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant:

26 “Everything that is liable to arise is liable to cease.”

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35.75 — SICK (2ND)

✦

1 Then a mendicant went up to the Buddha … and asked him, “Sir, in such-and-such monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of sympathy.”

2 When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and stirred in his cot.

3 Then the Buddha said to that monk, “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.”

4 He sat down on the seat spread out and said to the mendicant, “I hope you’re keeping well, mendicant, I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”

5 “Sir, I’m not keeping well, I’m not getting by. …

6 I have no reason to blame myself when it comes to ethical conduct.”

7 “In that case, mendicant, why do you have remorse and regret?”

8 “Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

9 “If that is so, what then do you understand to be the goal of teaching the Dhamma?”

10 “I understand that the Buddha has taught the Dhamma for the goal of complete extinguishment without grasping fuel.”

11 “Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the goal of complete extinguishment with no fuel for grasping. For that is indeed the goal.

12 What do you think, mendicant? Is the eye permanent or impermanent?”

13 “Impermanent, sir.” …

14 “Is the ear … nose … tongue … body … mind … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

15 “Impermanent, sir.”

16 “But if it’s impermanent, is it suffering or happiness?”

17 “Suffering, sir.”

18 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

19 “No, sir.”

20 “Seeing this, a learned noble disciple grows disillusioned with the eye … ear … nose … tongue … body … mind … mind consciousness … mind contact … They grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

21 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.’”

22 That is what the Buddha said. Satisfied, that mendicant approved what the Buddha said. And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

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35.76 — WITH RĀDHA ON IMPERMANENCE

✦

1 Then Venerable Rādha went up to the Buddha … 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 “Rādha, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises dependent on eye contact is also impermanent. You should give up desire for it.

3 The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are impermanent. And the pleasant, painful, or neutral feeling that arises dependent on mind contact is also impermanent. You should give up desire for it.

4 You should give up desire for what is impermanent.”

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35.77 — WITH RĀDHA ON SUFFERING

✦

1 “Rādha, you should give up desire for what is suffering. …”

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35.78 — WITH RĀDHA ON NOT-SELF

✦

1 “Rādha, you should give up desire for what is not-self. …”

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35.79 — GIVING UP IGNORANCE (1ST)

✦

1 Then a mendicant went up to the Buddha … and said to him:

2 “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

3 “There is, mendicant.”

4 “But what is that one thing?”

5 “Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

6 “But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

7 “When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on eye contact as impermanent, ignorance is given up and knowledge arises. …

8 Knowing and seeing the mind, ideas, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on mind contact as impermanent, ignorance is given up and knowledge arises.

9 That's how a mendicant knows and sees so as to give up ignorance and give rise to knowledge."

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35.80 — GIVING UP IGNORANCE (2ND)

✦

1 Then a mendicant went up to the Buddha … and asked him, “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

2 “There is, mendicant.”

3 “But what is that one thing?”

4 “Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

5 “But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

6 “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, they see all signs as other. They see the eye, sights, eye consciousness, and eye contact as other. And they also see the pleasant, painful, or neutral feeling that arises dependent on eye contact as other. …

[7] They see the mind, ideas, mind consciousness, and mind contact as other. And they also see the pleasant, painful, or neutral feeling that arises dependent on mind contact as other. That's how a mendicant knows and sees so as to give up ignorance and give rise to knowledge."

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35.81 — SEVERAL MENDICANTS

✦

1 Then several mendicants went up to the Buddha … and asked him, “Sir, sometimes wanderers of other religions ask us: ‘Reverends, what’s the goal of leading the spiritual life under the ascetic Gotama?’ We answer them like this: ‘The goal of leading the spiritual life under the Buddha is to completely understand suffering.’

2 Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism.”

3 “Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism. For the goal of leading the spiritual life under me is to completely understand suffering.

4 If wanderers of other religions were to ask you: ‘Reverends, what is that suffering?’ You should answer them: ‘Reverends, the eye is suffering. The goal of leading the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises dependent on eye contact is also suffering. The goal of leading the spiritual life under the Buddha is to completely understand this.

5 Ear … Nose … Tongue … Body … Mind … The pleasant, painful, or neutral feeling that arises dependent on mind contact is also suffering. The goal of leading the spiritual life under the Buddha is to completely understand this.

6 This is that suffering. The goal of leading the spiritual life under the Buddha is to completely understand this.' When questioned by wanderers of other religions, that's how you should answer them."

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35.82 — A QUESTION ON THE WORLD

✦

1 Then a mendicant went up to the Buddha … and said to him:

2 “Sir, they speak of this thing called ‘the world’. How is the world defined?”

3 “It wears away, mendicant, that’s why it’s called ‘the world’. And what is wearing away? The eye is wearing away. Sights … eye consciousness … eye contact is wearing away. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also wearing away.

4 The ear … nose … tongue … body …. The mind … ideas … mind consciousness … mind contact is wearing away. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also wearing away.

5 It wears away, mendicant, that’s why it’s called ‘the world’.”

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35.83 — PHAGGUNA'S QUESTION

✦

1 And then Venerable Phagguna went up to the Buddha … and said to him:

2 "Sir, suppose someone were to describe the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering. Does the eye exist by which they could be described?

3 Does the ear … nose … tongue … body exist …? Does the mind exist by which they could be described?"

4 "Phagguna, suppose someone were to describe the Buddhas of the past who have become fully quenched, cut off proliferation, cut off the course, finished off the cycle, and passed beyond all suffering. The eye does not exist by which they could be described.

5 The ear … nose … tongue … body does not exist …. The mind does not exist by which they could be described."

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35.84 — LIABLE TO WEAR OUT

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, they speak of this thing called 'the world'. How is the world defined?"

4 "Ānanda, that which is liable to wear out is called the world in the training of the Noble One. And what is liable to wear out? The eye is liable to wear out. Sights … eye consciousness … eye contact is liable to wear out. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also liable to wear out.

5 The ear … nose … tongue … body …. The mind … ideas … mind consciousness … mind contact is liable to wear out. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also liable to wear out.

6 That which is liable to wear out is called the world in the training of the Noble One."

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35.85 — THE WORLD IS EMPTY

✦

1 And then Venerable Ānanda … said to the Buddha:

2 “Sir, they say that ‘the world is empty’. What does the saying ‘the world is empty’ refer to?”

3 “Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self. And what is empty of self or what belongs to self? The eye, sights, eye consciousness, and eye contact are empty of self or what belongs to self. …

4 The pleasant, painful, or neutral feeling that arises dependent on mind contact is also empty of self or what belongs to self. They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

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35.86 — A TEACHING IN BRIEF

✦

1 Seated to one side, Venerable Ānanda said to the Buddha:

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 "What do you think, Ānanda? Is the eye permanent or impermanent?"

4 "Impermanent, sir."

5 "But if it's impermanent, is it suffering or happiness?"

6 "Suffering, sir."

7 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

8 "No, sir."

9 "Are sights … eye consciousness … eye contact …

10 The pleasant, painful, or neutral feeling that arises dependent on eye contact: is that permanent or impermanent?"

11 "Impermanent, sir."

12 "But if it's impermanent, is it suffering or happiness?"

13 "Suffering, sir."

14 "But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

15 “No, sir.” …

16 “Is the ear … nose … tongue … body … mind …

18 The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

19 “Impermanent, sir.”

20 “But if it’s impermanent, is it suffering or happiness?”

21 “Suffering, sir.”

22 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

23 “No, sir.”

24 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

25 They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact.

26 Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

27 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.’”

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35.87 — WITH CHANNA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain. Now at that time Venerable Channa was sick, suffering, gravely ill.

3 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

4 "Yes, reverend," replied Mahācunda.

5 And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Sāriputta said to Channa: "I hope you're keeping well, Reverend Channa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

6 "Reverend Sāriputta, 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. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a strong leather strap around my head.

6.2 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. 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.

7 Reverend Sāriputta, I shall commit suicide. I don't wish to live."

8 "Please don't commit suicide! Venerable Channa, keep going! We want you to keep going.

9 If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you.

10 Please don't commit suicide! Venerable Channa, keep going! We want you to keep going."

11 "Reverend Sāriputta, it's not that I don't have suitable food; I do have suitable food. It's not that I don't have suitable medicine; I do have suitable medicine. It's not that I don't have a capable carer; I do have a capable carer.

12 Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: 'The mendicant Channa will commit suicide blamelessly.'"

13 "I'd like to ask Venerable Channa about a certain point, if you'd take the time to answer."

14 "Ask, Reverend Sāriputta. When I've heard it I'll know."

15 “Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?

16 Do you regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

17 “Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’

18 I regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

19 “Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

20 “Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

21 When he said this, Venerable Mahācunda said to Venerable Channa, “So, Reverend Channa, you should regularly apply your mind well to this instruction of the Buddha:

22 ‘For the dependent there is quivering. For the independent there’s no quivering. When there’s no quivering, there is tranquility. When there is tranquility, there’s no inclination. When there’s no inclination, there’s no

coming and going. When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing, there's no this life or the next or between the two. Just this is the end of suffering.'"

23 And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they rose from their seats and left. Not long after those venerables had left, Venerable Channa committed suicide.

24 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Venerable Channa has committed suicide. Where has he been reborn in his next life?"

25 "Sāriputta, didn't the mendicant Channa declare his blamelessness to you personally?"

26 "Sir, there is a Vajjian village named Pubbajira. There Channa had families who were friendly, intimate, and hospitable."

27 "The mendicant Channa did indeed have such families. But, Sāriputta, this is not enough for me to call someone 'blameworthy'. When someone lays down this body and takes up another body, I call them 'blameworthy'. But the mendicant Channa did no such thing.

28 You should remember this: 'The mendicant Channa committed suicide blamelessly.'"

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35.88 — WITH PUṆṆA

✦

1 And then Venerable Puṇṇa 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 "Puṇṇa, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

4 There are sounds … smells … tastes … touches … There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

5 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. …

6 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

7 Puṇṇa, now that I've given you this brief advice, what country will you live in?"

8 "Sir, there's a country named Sunāparanta; I will live there."

9 "The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?"

10 "If they abuse and insult me, I will think: 'These people of Sunāparanta are gracious, truly gracious, since they don't hit me with their fists.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

11 "But if they do hit you with their fists, what will you think of them then?"

12 "If they hit me with their fists, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't throw stones at me.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

13 "But if they do throw stones at you, what will you think of them then?"

14 "If they throw stones at me, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't beat me with a club.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

15 "But if they do beat you with a club, what will you think of them then?"

16 "If they beat me with a club, I'll think: 'These people of Sunāparanta are gracious, truly gracious, since they don't stab me with a knife.' That's what I'll think, Blessed One. That's what I'll think, Holy One."

17 “But if they do stab you with a knife, what will you think of them then?”

18 “If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

19 “But if they do take your life with a sharp knife, what will you think of them then?”

20 “If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for a suicide weapon because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

21 “Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

22 And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

23 Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. And within that same rainy season he became fully extinguished.

24 Then several mendicants went up to the Buddha … and asked him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

25 “Mendicants, Puṇṇa was astute. He practiced in line with the teaching, and did not trouble me about the teachings. Puṇṇa has become completely quenched.”

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35.89 — WITH BĀHIYA

✦

1 Then Venerable Bāhiya 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 “What do you think, Bāhiya? Is the eye permanent or impermanent?”

4 “Impermanent, sir.”

5 “But if it’s impermanent, is it suffering or happiness?”

6 “Suffering, sir.”

7 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

8 “No, sir.”

9 “Are sights … eye consciousness … eye contact …

10 The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

15 “No, sir.”

16 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

17 They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact.

18 Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

19 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.’”

20 And then Venerable Bāhiya 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, before leaving.

21 Then Bāhiya, 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.

22 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 Bāhiya became one of the perfected.

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35.90 — TURBULENCE (1ST)

✦

1 “Mendicants, turbulence is a disease, a boil, a dart. That’s why the Realized One lives unperturbed, with dart drawn out.

2 Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

3 So let them not conceive anything to be the eye, let them not conceive it in the eye, let them not conceive it as the eye, let them not conceive that ‘the eye is mine.’ Let them not conceive sights … eye consciousness … eye contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on eye contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’

4 Let them not conceive anything to be the ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on mind contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’

5 Let them not conceive anything to be all, let them not conceive it in all, let them not conceive it as all, let them not conceive that ‘all is mine’.

6 Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

[7] 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.’”

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35.91 — TURBULENCE (2ND)

✦

1 "Mendicants, turbulence is a disease, a boil, a dart. That's why the Realized One lives unperturbed, with dart drawn out.

2 Now, a mendicant might wish: 'May I live unperturbed, with dart drawn out.'

3 So let them not conceive anything to be the eye, let them not conceive it in the eye, let them not conceive it as the eye, let them not conceive that 'the eye is mine.' Let them not conceive sights … eye consciousness … eye contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on eye contact.

3.2 Let them not conceive it in that, let them not conceive it as that, and let them not conceive that 'that is mine.' For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be 'mine': that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

4 Let them not conceive anything to be the ear … nose … tongue … body …

5 Let them not conceive anything to be the mind … mind consciousness … mind contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises dependent on mind contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that 'that is mine.'

5.2 For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

6 As far as the aggregates, elements, and sense fields extend, they don’t conceive anything to be that, they don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

7 Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

8 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.’”

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35.92 — A DUALITY (1ST)

✦

1 “Mendicants, I will teach you a duality. Listen …

2 And what is a duality? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is called a duality.

3 Mendicants, suppose someone was to say: ‘I’ll deny this duality and describe another duality.’ They’d have no grounds for that claim, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

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35.93 — A DUALITY (2ND)

✦

1 “Mendicants, consciousness originates dependent on a duality. And what is that duality?

2 Eye consciousness arises dependent on the eye and sights. The eye is impermanent, decaying, and perishing. Sights are impermanent, decaying, and perishing. So this duality is tottering and toppling; it’s impermanent, decaying, and perishing. Eye consciousness is impermanent, decaying, and perishing.

2.2 And the causes and reasons that give rise to eye consciousness are also impermanent, decaying, and perishing. But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

3 The meeting, coming together, and joining together of these three things is called eye contact. Eye contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to eye contact are also impermanent, decaying, and perishing. But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

4 Contacted one feels; contacted one intends; contacted one perceives. So these things too are tottering and toppling; they’re impermanent, decaying, and perishing.

5 Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness …

6 Mind consciousness arises dependent on the mind and ideas. The mind is impermanent, decaying, and perishing. Ideas are impermanent, decaying, and perishing. So this duality is tottering and toppling; it's impermanent, decaying, and perishing. Mind consciousness is impermanent, decaying, and perishing.

6.2 And the causes and reasons that give rise to mind consciousness are also impermanent, decaying, and perishing. But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

7 The meeting, coming together, and joining together of these three things is called mind contact. Mind contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to mind contact are also impermanent, decaying, and perishing. But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

8 Contacted one feels; contacted one intends; contacted one perceives. So these things too are tottering and toppling; they're impermanent, decaying, and perishing.

9 This is how consciousness originates dependent on a duality."

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35.94 — UNTAMED, UNGUARDED

✦

1 At Sāvatthī.

2 “Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. What six?

3 The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

4 The field of ear contact … nose contact … tongue contact … body contact …

5 The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

6 These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

7 These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained. What six?

8 The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

9 The field of ear contact … nose contact … tongue contact … body contact …

10 The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

11 These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained."

12 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

13 "Mendicants, it's just the six fields of contact
that lead the unrestrained to suffering.
Those who understand how to restrain them
live with faith as partner, not festering.

14 When you've seen pleasant sights
and unpleasant ones, too,
dispel all manner of desire for the pleasant,
without hating what you don't like.

15 When you've heard sounds both liked and disliked,
don't fall under the thrall of sounds you like,
dispel hate for the unliked,
and don't hurt your mind <j>by thinking of what you don't like.

16 When you've smelled a pleasant, fragrant scent,
and one that's foul and unpleasant,
dispel aversion for the unpleasant,
while not yielding to desire for the pleasant.

17 When you've enjoyed a sweet, delicious taste,
and sometimes those that are bitter,
don't be attached to enjoying sweet tastes,
and don't despise the bitter.

18 Don’t be intoxicated by a pleasant touch,
and don’t tremble at a painful touch.
Look with equanimity at the duality <j>of pleasant and painful contacts,
without favoring or opposing anything.

19 People generally let their perceptions proliferate;
perceiving and proliferating, they are attracted.
Casting aside all mental constructions <j>of the domestic life,
wander intent on renunciation.

20 When the mind is well developed like this <j>regarding the six,
it doesn’t waver at contacts at all.
Mendicants, those who have mastered greed and hate
go beyond birth and death.”

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35.95 — MĀLUṄKYAPUTTA

✦

1 Then Venerable Māluṅkyaputta went up to the Buddha … and asked 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 “Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks for brief advice?”

3 “Sir, even though I’m an old man, elderly and senior, may the Buddha please teach me Dhamma in brief! May the Holy One please teach me 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 “What do you think, Māluṅkyaputta? Do you have any desire or greed or fondness for sights known by the eye that are unseen, unseen before, and which you neither see nor think might be seen?”

5 “No, sir.”

6 “Do you have any desire or greed or affection for sounds known by the ear …

7 smells known by the nose …

8 tastes known by the tongue …

9 touches known by the body …

10 ideas known by the mind that are unknown, unknown before, and which you neither know nor think might be known?"

11 "No, sir."

12 "In that case, when it comes to things that ought be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known. When this is the case, you won't be 'by that'. When you're not 'by that', you won't be 'in that'. When you're not 'in that', you won't be in this life or the next or in between the two. Just this is the end of suffering."

13 "This is how I understand the detailed meaning of the Buddha's brief statement:

14 'When you see a sight, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

15 Many feelings grow
arising from sights.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

16 When you hear a sound, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,

you keep clinging to it.

17 Many feelings grow
arising from sounds.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

18 When you smell an odor, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

19 Many feelings grow
arising from smells.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

20 When you enjoy a taste, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

21 Many feelings grow
arising from tastes.
The mind is damaged

by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

22 When you sense a touch, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

23 Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

24 When you know an idea, mindfulness is lost
as you focus on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

25 Many feelings grow
arising from ideas.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

26 There's no desire for sights
when you see a sight with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

27 Even as you see a sight
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

28 There's no desire for sounds
when you hear a sound with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

29 Even as you hear a sound
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

30 There's no desire for odors
when you smell an odor with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

31 Even as you smell an odor
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

32 There's no desire for tastes
when you enjoy a taste with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

33 Even as you savor a taste
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

34 There's no desire for touches
when you sense a touch with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

35 Even as you sense a touch
and get familiar with how it feels,
you wear away, you don't heap up:

that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

36 There's no desire for ideas
when you know an idea with mindfulness.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

37 Even as you know an idea
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.'

38 That's how I understand the detailed meaning of the Buddha's brief statement."

39 "Good, good, Māluṅkyaputta! It's good that you understand the detailed meaning of what I've said in brief like this." And he repeated the verses in full.

45 "This is how to see the detailed meaning of what I said in brief."

46 And then Venerable Māluṅkyaputta 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, before leaving. Then Māluṅkyaputta, 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.

47 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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35.96 — LIABLE TO DECLINE

✦

1 “Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery. Listen …

2 And how is someone liable to decline? When a mendicant sees a sight with their eyes, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. Suppose that mendicant tolerates them and doesn’t give them up, dispel them, eliminate them, and obliterate them. They should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

3 Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … encounters a touch … knows an idea with their mind, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. If that mendicant tolerates them and doesn’t give them up, dispel them, eliminate them, and obliterate them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ That’s how someone is liable to decline.

4 And how is someone not liable to decline? When a mendicant sees a sight with their eyes, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. Suppose that mendicant doesn’t tolerate them but gives them up, dispels them, eliminates them, and obliterates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

5 Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … encounters a touch … knows an idea with their mind, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. Suppose that mendicant doesn't tolerate them but gives them up, dispels them, eliminates them, and obliterates them. They should understand: 'My skillful qualities are not declining. For this is what the Buddha calls non-decline.' That's how someone is not liable to decline.

6 And what are the six fields of mastery? When a mendicant sees a sight with their eyes, bad, unskillful phenomena don't arise: memories and thoughts that tighten the fetters. They should understand: 'This sense field has been mastered. For this is what the Buddha calls a field of mastery.' …

6.2 Furthermore, when a mendicant knows an idea with their mind, bad, unskillful phenomena don't arise: memories and thoughts that tighten the fetters. They should understand: 'This sense field has been mastered. For this is what the Buddha calls a field of mastery.' These are the six fields of mastery."

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35.97 — ONE WHO LIVES NEGLIGENTLY

✦

1 “Mendicants, I will teach you who lives negligently and who lives diligently. Listen …

2 And how does someone live negligently?

3 When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi.

3.2 When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re reckoned to live negligently.

4 When you live with the ear … nose … tongue … body … mind faculty unrestrained, your mind becomes polluted when it comes to ideas known by the mind. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering.

4.2 When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re reckoned to live negligently.

5 That's how someone lives negligently.

6 And how does someone live diligently?

7 When you live with the eye faculty restrained, your mind doesn't become polluted when it comes to sights known by the eye. When the mind isn't polluted, 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. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you're reckoned to live diligently.

8 When you live with the ear … nose … tongue … body … mind faculty restrained, your mind doesn't become polluted when it comes to ideas known by the mind. When the mind isn't polluted, 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.

8.2 And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you're reckoned to live diligently.

9 That's how someone lives diligently."

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35.98 — RESTRAINT

✦

1 “Mendicants, I will teach you who is restrained and who is unrestrained. Listen …

2 And how is someone unrestrained?

3 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

4 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

5 This is how someone is unrestrained.

6 And how is someone restrained?

7 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

8 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them,

they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

9 This is how someone is restrained.”

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35.99 — IMMERSION

✦

1 “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand?

2 They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises dependent on eye contact is impermanent. …

3 They truly understand that the mind is impermanent. They truly understand that ideas … mind consciousness … mind contact … the pleasant, painful, or neutral feeling that arises dependent on mind contact is impermanent.

4 Mendicants, develop immersion. A mendicant who has immersion truly understands.”

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35.100 — RETREAT

✦

1 “Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand?

2 They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises dependent on mind contact is impermanent.

3 Mendicants, meditate in retreat. A mendicant in retreat truly understands.”

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35.101 — IT'S NOT YOURS (1ST)

✦

1 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

2 The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises dependent on eye contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

3 The ear … nose … tongue … body …

4 The mind isn't yours: give it up. Giving it up will be for your welfare and happiness. Ideas … Mind consciousness … Mind contact … The pleasant, painful, or neutral feeling that arises dependent on mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

5 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us'?"

6 "No, sir. Why is that? Because to us that's neither self nor belonging to self."

7 "In the same way, the eye isn't yours: give it up. Giving it up will be for your welfare and happiness. …

[8] The pleasant, painful, or neutral feeling that arises dependent on mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness."

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35.102 — IT'S NOT YOURS (2ND)

✦

1 "Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

2 The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact …

3 The pleasant, painful, or neutral feeling that arises dependent on mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

4 Give up what's not yours. Giving it up will be for your welfare and happiness."

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35.103 — ABOUT UDDAKA

✦

1 "Mendicants, Uddaka son of Rāma used to say:

2 'Hereupon, ever the knowledge master!
Hereupon, ever the conqueror of all!
Hereupon, ever the undug
boil's root was dug out by me!'

3 Even though Uddaka son of Rāma was no knowledge master, he said 'I'm a knowledge master.' Though he was no conqueror of all, he said 'I'm conqueror of all.' And though the boil's root was not dug out, he said 'I've dug out the boil's root.'

4 A mendicant might rightly say here:

5 'Hereupon, ever the knowledge master!
Hereupon, ever the conqueror of all!
Hereupon, ever the undug
boil's root is dug out!'

6 And how is someone a knowledge master? It's when a mendicant truly understands the six fields of contact's origin, disappearance, gratification, drawback, and escape. That's how a mendicant is a knowledge master.

7 And how is a mendicant a conqueror of all? It's when a mendicant comes to be freed by not grasping after truly understanding the six fields of contact's origin, disappearance, gratification, drawback, and escape. That's how a mendicant is a conqueror of all.

8 And how has a mendicant dug out the undug boil's root? '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. 'Boil's root' is a term for craving. 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 dug out the undug boil's root.

9 Uddaka son of Rāma used to say:

10 'Hereupon, ever the knowledge master!
Hereupon, ever the conqueror of all!
Hereupon, ever the undug
boil's root is dug out!'

11 Even though Uddaka son of Rāma was no knowledge master, he said 'I'm a knowledge master.' Though he was no conqueror of all, he said 'I'm conqueror of all.' And though the boil's root was not dug out, he said 'I've dug out the boil's root.'

12 A mendicant might rightly say here:

13 'Hereupon, ever the knowledge master!
Hereupon, ever the conqueror of all!
Hereupon, ever the undug
boil's root is dug out!'"

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35.104 — SANCTUARY FROM THE YOKE

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you an exposition of the teaching, an explanation of one who has found sanctuary from the yoke. Listen …

3 And what is an exposition of the teaching, an explanation of one who has found sanctuary from the yoke?

4 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches yoking oneself to meditation for giving them up. That’s why the Realized One is called one who has found sanctuary from the yoke. …

5 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches yoking oneself to meditation for giving them up. That’s why the Realized One is called one who has found sanctuary from the yoke.

6 This is an exposition of the teaching, an explanation of one who has found sanctuary from the yoke.”

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35.105 — BECAUSE OF GRASPING

✦

1 “Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

2 “Our teachings are rooted in the Buddha. …”

3 “Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. … When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself.

4 What do you think, mendicants? Is the eye permanent or impermanent?”

5 “Impermanent, sir.”

6 “But if it’s impermanent, is it suffering or happiness?”

7 “Suffering, sir.”

8 “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

9 “No, sir.” …

10 “Is the ear … nose … tongue … body … mind permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

15 “No, sir.”

16 “Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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.’”

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35.106 — THE ORIGIN OF SUFFERING

✦

1 “Mendicants, I will teach you the origin and disappearance of suffering. Listen …

2 And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. This is the origin of suffering …

3 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. This is the origin of suffering.

4 And what is the disappearance of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no residue left behind, grasping ceases. When grasping ceases, continued existence ceases.

4.2 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 the disappearance of suffering. …

5 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases with no

residue left behind, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases.

5.2 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 disappearance of suffering."

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35.107 — THE ORIGIN OF THE WORLD

✦

1 “Mendicants, I will teach you the origin and disappearance of the world. Listen …

2 And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is 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. 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. This is the origin of the world. …

3 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is 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. 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. This is the origin of the world.

4 And what is the disappearance of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases no residue left behind, grasping ceases. When grasping ceases, continued existence ceases.

4.2 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 the disappearance of the world. …

5 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases no residue left behind, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases. This is the disappearance of the world.”

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35.108 — I'M BETTER

✦

1 "Mendicants, when what exists, because of grasping what and insisting on what, do people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

2 "Our teachings are rooted in the Buddha. ..."

3 "When there's an eye, because of grasping the eye and insisting on the eye, people think 'I'm better' or 'I'm equal' or 'I'm worse'. ...

4 When there's a mind, because of grasping the mind and insisting on the mind, people think 'I'm better' or 'I'm equal' or 'I'm worse'.

5 What do you think, mendicants? Is the eye permanent or impermanent?"

6 "Impermanent, sir."

7 "But if it's impermanent, is it suffering or happiness?"

8 "Suffering, sir."

9 "But by not grasping what's impermanent, suffering, and perishable, would people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

10 "No, sir." ...

12 "Is the mind permanent or impermanent?"

13 "Impermanent, sir."

14 "But if it's impermanent, is it suffering or happiness?"

15 "Suffering, sir."

16 “But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

17 “No, sir.”

18 “Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

19 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.’”

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35.109 — THINGS THAT TIGHTEN FETTERS

✦

1 “Mendicants, I will teach you the things that tighten the fetters, and the fetter. Listen …

2 What are the things that tighten the fetters? And what is the fetter? The eye is something that tightens the fetters. The desire and greed for it is the fetter.

3 The ear … nose … tongue … body … mind is something that tightens the fetters. The desire and greed for it is the fetter. These are called the things that tighten the fetters, and this is the fetter.”

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35.110 — THINGS THAT FUEL GRASPING

✦

1 “Mendicants, I will teach you the things that fuel grasping, and the grasping. Listen …

2 What are the things that fuel grasping? And what is the grasping? The eye is something that fuels grasping. The desire and greed for it is the grasping.

3 The ear … nose … tongue … body … mind is something that fuels grasping. The desire and greed for it is the grasping. These are called the things that fuel grasping, and this is the grasping.”

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35.111 — COMPLETE UNDERSTANDING OF THE INTERIOR

✦

1 “Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

2 Without directly knowing and completely understanding the ear … nose … tongue … body … mind, without dispassion for it and giving it up, you can’t end suffering.

3 By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.

4 By directly knowing and completely understanding the ear … nose … tongue … body … mind, having dispassion for it and giving it up, you can end suffering.”

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35.112 — COMPLETE UNDERSTANDING OF THE EXTERIOR

✦

1 “Mendicants, without directly knowing and completely understanding sights … sounds … smells … tastes … touches … ideas, without dispassion for them and giving them up, you can’t end suffering.

2 By directly knowing and completely understanding sights … sounds … smells … tastes … touches … ideas, having dispassion for them and giving them up, you can end suffering.”

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35.113 — LISTENING IN

✦

1 At one time the Buddha was staying at Ñātika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

2 “Eye consciousness arises dependent on the eye and sights. The meeting of the three is 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. 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.

3 Ear … nose … tongue … body …

4 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is 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. 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.

5 Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases no residue left behind, grasping ceases. When grasping ceases, continued exis-

tence 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.

6 Ear … nose … tongue … body …

7 Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a requirement for feeling. Feeling is a requirement for craving. When that craving fades away and ceases no residue left behind, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases."

8 Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said, "Monk, did you hear that exposition of the teaching?"

9 "Yes, sir."

10 "Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relevant to the fundamentals of the spiritual life."

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35.114 — MĀRA'S SNARE (1ST)

✦

1 "Mendicants, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

2 There are sounds … smells … tastes … touches …

3 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra, and the Wicked One can do with them what he wants.

4 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

5 There are sounds … smells … tastes … touches …

6 There are ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

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35.115 — MĀRA'S SNARE (2ND)

✦

1 "Mendicants, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound in sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

2 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound in ideas known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

3 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who is freed from sights known by the eye. They're not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

[4] There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who is freed from ideas known by the mind. They're not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

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35.116 — TRAVELING TO THE END OF THE WORLD

✦

1 "Mendicants, I say it's not possible to know or see or reach the end of the world by traveling. But I also say there's no making an end of suffering without reaching the end of the world."

2 When he had spoken, the Blessed 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 those mendicants thought, "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."

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.

7 Such is the consequence for the venerables. 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.

7.2 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."

8 "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.

9 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."

10 "Then listen and apply your mind well, I will speak."

11 "Yes, reverend," they replied. Ānanda said this:

12 "Reverends, the Buddha gave this brief summary recital, then entered his dwelling without explaining the meaning in detail:

13 ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.’

14 This is how I understand the detailed meaning of this summary recital.

15 Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the Noble One. And through what in the world do you perceive the world and conceive the world?

16 Through the eye in the world you perceive the world and conceive the world. Through the ear … nose … tongue … body … mind in the world you perceive the world and conceive the world.

17 Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the Noble One.

18 Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

19 ‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.’

20 That is how I understand the detailed meaning of this summary.

21 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,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

23 Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

24 “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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35.117 — THE KINDS OF SENSUAL STIMULATION

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘My mind might often stray toward the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

2 Then it occurred to me: ‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

3 So, mendicants, your minds might also often stray toward the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little. So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished.

4 So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of ideas fades away.”

5 When he had spoken, the Blessed One rose from his seat and entered his dwelling.

6 Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. ... Who can explain in detail the meaning of this brief summary given by the Buddha?"

7 Then those mendicants thought, "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 given by the Buddha. Let's go to him, and ask him about this matter."

8 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."

9 "Reverends, suppose there was a person in need of heartwood. ..."

10 "Please explain this, if it's no trouble."

11 "Then listen and apply your mind well, I will speak."

12 "Yes, reverend," they replied. Ānanda said this:

13 "Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

14 'So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear ... nose ... tongue ... body ... mind ceases and perception of ideas fades away.'

15 And this is how I understand the detailed meaning of this summary.

16 The Buddha was referring to the cessation of the six sense fields when he said: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of ideas fades away.’

17 The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. And this is how I understand the detailed meaning of this summary.

18 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.”

19 “Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

20 Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

21 “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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35.118 — THE QUESTION OF SAKKA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

2 "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, what is the reason why some sentient beings are fully extinguished in this very life?"

3 "Lord of gods, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished.

4 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished. That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life.

5 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as

support and fuel for grasping. A mendicant free of grasping becomes extinguished.

6 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as support and fuel for grasping. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

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35.119 — THE QUESTION OF PAÑCASIKHA

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then the centaur Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him:

2 "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?"

3 "Pañcasikha, there are sights known by the eye …

4 ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished. That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life.

5 There are sights known by the eye …

6 ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as support

and fuel for grasping. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

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35.120 — SĀRIPUTTA AND THE PROTÉGÉ

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him.

2 When the greetings and polite conversation were over, he sat down to one side, and said to him, "Reverend Sāriputta, a mendicant protégé of mine has resigned the training and returned to a lesser life."

3 "That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness. It is quite impossible for such a mendicant to maintain the full and pure spiritual life for the rest of their life. But it is quite possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

4 And how does someone guard the sense doors? 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 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. That's how someone guards the sense doors.

5 And how does someone 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 someone eats in moderation.

6 And how is someone committed 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.

6.2 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. That's how someone is committed to wakefulness.

7 So you should train like this: 'We will guard the sense doors, eat in moderation, and be committed to wakefulness.' That's how you should train."

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35.121 — ADVICE TO RĀHULA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?"

3 Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvatthī. After the meal, on his return from almsround, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

4 "Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

5 Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!"

6 Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

7 "What do you think, Rāhula? Is the eye permanent or impermanent?"

8 "Impermanent, sir."

9 "But if it's impermanent, is it suffering or happiness?"

10 “Suffering, sir.”

11 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

12 “No, sir.”

13 “Are sights … eye consciousness … eye contact permanent or impermanent?”

14 “Impermanent, sir.” …

15 “Anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact: is that permanent or impermanent?”

16 “Impermanent, sir.”

17 “But if it’s impermanent, is it suffering or happiness?”

18 “Suffering, sir.”

19 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

20 “No, sir.”

21 “Is the ear … nose … tongue … body … mind permanent or impermanent?”

22 “Impermanent, sir.”

23 “But if it’s impermanent, is it suffering or happiness?”

24 “Suffering, sir.”

25 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

26 “No, sir.”

27 “Are ideas … mind consciousness … mind contact permanent or impermanent?”

28 “Impermanent, sir.” …

29 “Anything included in feeling, perception, choices, and consciousness that arises dependent on mind contact: is that permanent or impermanent?”

30 “Impermanent, sir.”

31 “But if it’s impermanent, is it suffering or happiness?”

32 “Suffering, sir.”

33 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

34 “No, sir.”

35 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises dependent on eye contact.

36 They grow disillusioned with the ear … nose … tongue … body …

37 They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises dependent on mind contact.

38 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

39 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.'"

40 That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

41 And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

42 "Everything that is liable to arise is liable to cease."

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35.122 — THINGS THAT TIGHTEN FETTERS

✦

1 “Mendicants, I will teach you the things that tighten the fetters, and the fetter. Listen …

2 What are the things that tighten the fetters? And what is the fetter? There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that tighten the fetters. The desire and greed for them is the fetter.

3 There are sounds … smells … tastes … touches … thoughts known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that tighten the fetters. The desire and greed for them is the fetter.”

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35.123 — THINGS THAT FUEL GRASPING

✦

1 “Mendicants, I will teach you the things that fuel grasping, and the grasping. Listen …

2 What are the things that fuel grasping? And what is the grasping? There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that fuel grasping. The desire and greed for them is the grasping.

3 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that fuel grasping. The desire and greed for them is the grasping.”

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35.124 — AT VESĀLĪ

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?"

3 "Householder, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished.

4 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished.

5 That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life.

6 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as

support and fuel for grasping. A mendicant free of grasping becomes extinguished.

7 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as support and fuel for grasping. A mendicant free of grasping becomes extinguished.

8 That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

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35.125 — IN THE LAND OF THE VAJJIS

✦

1 At one time the Buddha was staying in the land of the Vajjis at Elephant Village. Then the householder Uggata of Elephant Village went up to the Buddha, sat down to one side, and said to him:

2 "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?"

…

> Note
> *(Tell in full as in the previous discourse.)*

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35.126 — AT NĀḶANDĀ

✦

1 At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

2 Then the householder Upāli went up to the Buddha … and asked him, "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?" …

> Note
> *(Tell in full as in SN 35.124.)*

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35.127 — WITH BHĀRADVĀJA

✦

1 At one time Venerable Bhāradvāja the Alms-Gatherer was staying near Kosambī in Ghosita's monastery. Then King Udena went up to Bhāradvāja the Alms-Gatherer and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him:

2 "Worthy Bhāradvāja, there are these young monks who are youthful, with pristine black hair, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?"

3 "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

4 'Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.'

5 This is a cause, Great King, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

6 "But worthy Bhāradvāja, the mind is wanton. Sometimes thoughts of desire come up even for women your mother's age, your sister's age, or your daughter's age. Is there another cause, another reason why these young

monks live the full and pure spiritual life for their entire life?"

7 "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

8 'Please, monks, examine your 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. 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.'

9 This is also a cause, Great King, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time."

10 "This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom. But it's hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom. Sometimes I plan to focus on something as ugly, but only its beauty comes to mind. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

11 "Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

12 'Please, monks, live with sense doors guarded. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetous-

ness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint.

12.2 When you hear a sound with your ears … When you smell an odor with your nose … When you taste a flavor with your tongue … When you feel a touch with your body … When you know an idea with your mind, 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, practice restraint, protect the faculty of mind, and achieve its restraint.'

13 This is also a cause, Great King, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

14 "It's incredible, worthy Bhāradvāja, it's amazing! How well this was said by the Buddha! This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

15 For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me. But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

16 Excellent, worthy Bhāradvāja! 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 Bhāradvāja 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 the worthy Bhāradvāja remember me as a lay follower who has gone for refuge for life.”

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35.128 — WITH SOṆA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

3 "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?"

...

> Note
> *(Tell in full as in SN 35.118.)*

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35.129 — WITH GHOSITA

✦

1 At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then the householder Ghosita went up to Venerable Ānanda, and said to him:

2 "Honorable Ānanda, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?"

3 "Householder, the eye element is found, as are agreeable sights, and eye consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The eye element is found, as are disagreeable sights, and eye consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The eye element is found, as are sights that are a basis for equanimity, and eye consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral.

4 The ear … nose … tongue … body … mind element is found, as are agreeable ideas, and mind consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The mind element is found, as are disagreeable ideas, and mind consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The mind element is found, as are ideas that are a basis for equanimity, and mind consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral.

5 This is how the Buddha spoke of the diversity of elements."

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35.130 — WITH HĀLIDDIKĀNI

✦

1 At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

2 Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him, “Sir, this was said by the Buddha: ‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’ How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?”

3 “Householder, it’s when a mendicant sees a sight with their eyes and understands it to be agreeable. There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they see a sight and understand it to be disagreeable. There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

3.2 Then they see a sight and understand it to be a basis for equanimity. There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

4 Furthermore, a mendicant hears a sound with their ears … smells an odor with their nose … tastes a flavor with their tongue … encounters a touch with their body … knows an idea with their mind and understands it to be agreeable. There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

4.2 Then they know an idea and understand it to be disagreeable. There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they know an idea and understand it to be a basis for equanimity. Neutral feeling arises dependent on a contact to be experienced as neutral.

5 That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings."

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35.131 — 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.

2 Then the householder Nakula's father went up to the Buddha … and asked him, "What is the cause, sir, what is the reason why some sentient beings are not fully extinguished in this very life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in this very life?"

3 "Householder, there are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping. A mendicant with fuel for grasping does not become extinguished. There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness has that as support and fuel for grasping.

3.2 A mendicant with fuel for grasping does not become extinguished. That's the cause, that's the reason why some sentient beings are not fully extinguished in this very life.

4 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as

support and fuel for grasping. A mendicant free of grasping becomes extinguished.

4.2 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't have that as support and fuel for grasping. A mendicant free of grasping becomes extinguished.

4.3 That's the cause, that's the reason why some sentient beings are fully extinguished in this very life."

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35.132 — WITH LOHICCA

✦

1 At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa.

2 Then several students, pupils of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a colossal racket and all kinds of jeers: "These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, the Lord! They're honored, respected, revered, venerated, and esteemed by so-called inheritors of Vedic culture."

3 Then Mahākaccāna left his dwelling and said to those young students, "Young students, stop being so noisy. I will speak to you on the teaching."

4 When this was said, the young students fell silent. Then Mahākaccāna recited these verses for them:

5 "For the brahmins of old, ethics were the highest;
they remembered the ancient legends.
Their sense doors were guarded, well protected,
and they had mastered anger.

6 Those brahmins who remembered <j>the ancient legends
enjoyed virtue and absorption.

7 But these have lost their way. <j>Saying, 'We must pray',
they live out of balance, judging by clan.
Mastered by anger, they take up many arms,

indifferent to those with craving and without.

8 All is vain for someone <j>who doesn't guard the sense doors,
like the wealth a person finds in a dream.
Fasting, sleeping on bare ground,
bathing at daybreak, the three Vedas,

9 rough hides, dreadlocks, and mud,
hymns, precepts and observances, <j>and fervent austerities,
fawning, bent staffs,
and sipping water.
These emblems of the brahmins
are only used to generate profits.

10 A mind that's serene,
clear and unclouded,
kind to all creatures:
that's the path to attainment of divinity!"

11 Then those young students, offended and upset, went to the brahmin Lohicca and said to him, "Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!"

12 When they said this, Lohicca was offended and upset. Then he thought, "But it wouldn't be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I've heard from these young students. Why don't I go and ask him about it?"

13 Then the brahmin Lohicca together with those young students went to Venerable Mahākaccāna and exchanged greetings with him.

14 When the greetings and polite conversation were over, he sat down to one side and said to him, “Master Kaccāna, did several young pupils of mine come by here collecting firewood?”

15 “They did, brahmin.”

16 “But did you have some discussion with them?”

17 “I did.”

18 “But what kind of discussion did you have with them?”

19 “This is the discussion I had with these young students.” And he repeated the verses in full.

22 “Worthy Kaccāna spoke of someone who doesn’t guard the sense doors. How do you define someone who doesn’t guard the sense doors?”

23 “Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

24 When they hear a sound with their ears …

25 When they smell an odor with their nose …

26 When they taste a flavor with their tongue …

27 When they feel a touch with their body …

28 When they know an idea with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

29 That's how someone doesn't guard the sense doors."

30 "It's incredible, worthy Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are unguarded!

31 You also spoke of someone who does guard the sense doors. How do you define someone who does guard the sense doors?"

32 "Brahmin, take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

33 When they hear a sound with their ears ...

34 When they smell an odor with their nose ...

35 When they taste a flavor with their tongue ...

36 When they feel a touch with their body ...

37 When they know an idea with their mind, if it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly

understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

38 That's how someone guards the sense doors."

39 "It's incredible, worthy Kaccāna, it's amazing! How accurately you've explained someone whose sense doors are guarded! 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.

39.2 I go for refuge to the Buddha, 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.

40 Please come to my family just as you go to the families of the lay followers in Makkarakaṭa. The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness."

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35.133 — VERAHACCĀNI

✦

1 At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

2 Then a boy who was a pupil of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that young student with a Dhamma talk.

3 Then that young student went to the brahmin lady of the Verahaccāni clan and said to her, "Please, madam, you should know this. The ascetic Udāyī 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."

4 "Then, young student, invite him in my name for tomorrow's meal."

5 "Yes, madam," he replied. He went to Udāyī and said, "Would Worthy Udāyī please accept an offering of tomorrow's meal from my tutor's wife, the brahmin lady of the Verahaccāni clan?" Udāyī consented with silence.

6 Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

7 When Udāyī had eaten and washed his hand and bowl, she put on a pair of slippers, sat on a high seat, covered her head, and said to him, "Ascetic, preach the Dhamma."

8 "There will be an occasion for that, sister," he replied, then rose from his seat and left.

9 For a second time that young student went to Venerable Udāyī …

10 And for a second time that young student went to the brahmin lady of the Verahaccāni clan …

11 She said to him, "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left."

12 "Madam, that's because you put on a pair of slippers, sat on a high seat, and covered your head before inviting him to teach. For the good sirs respect the teaching."

13 "Then, young student, invite him in my name for tomorrow's meal."

14 "Yes, madam," he replied. …

15 Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

16 When Udāyī had eaten and washed his hand and bowl, she took off her slippers, sat on a low seat, uncovered her head, and said to him, "Sir, when what exists do the perfected ones assert that there is pleasure and pain? When what doesn't exist do the perfected ones not declare that there is pleasure and pain?"

17 “Sister, when there’s an eye, the perfected ones assert that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain. When there’s an ear … nose … tongue … body … mind, the perfected ones assert that there is pleasure and pain. When there’s no mind, the perfected ones don’t declare that there is pleasure and pain.”

18 When he said this, the brahmin lady said to Udāyī, “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 Udāyī 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 Udāyī remember me as a lay follower who has gone for refuge for life.”

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35.134 — AT DEVADAHA

✦

1 At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants:

2 "When it comes to the six fields of contact, mendicants, I don't say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

3 I say that, when it comes to the six fields of contact, mendicants don't have work to do with diligence if they are perfected, with defilements ended, having 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 become rightly freed through enlightenment. Why is that?

4 They've done their work with diligence, and are incapable of negligence.

5 I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. Why is that?

6 There are sights known by the eye that are pleasant and also those that are unpleasant. Though experiencing them again and again they don't occupy the mind. 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. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. …

[7] There are ideas known by the mind that are pleasant and also those that are unpleasant. Though experiencing them again and again they don't occupy the mind. 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. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact."

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35.135 — OPPORTUNITY

✦

1 "You're fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I've seen the hell named 'Related to the Six Fields of Contact'. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.

2 Whatever sound you hear …

3 Whatever odor you smell …

4 Whatever flavor you taste …

5 Whatever touch you feel …

6 Whatever idea you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. You're fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I've seen the heaven called 'Related to the Six Fields of Contact'. There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant.

7 Whatever sound … odor … flavor … touch …

8 Whatever idea you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. You're fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life."

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35.136 — LIKING SIGHTS (1ST)

✦

1 “Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering.

2 Gods and humans like sounds … smells … tastes … touches … ideas, they love them and enjoy them. But when ideas perish, fade away, and cease, gods and humans live in suffering.

3 The Realized One has truly understood the origin, disappearance, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily.

4 The Realized One has truly understood the origin, disappearance, gratification, drawback, and escape of sounds … smells … tastes … touches … ideas, so he doesn’t like, love, or enjoy them. When ideas perish, fade away, and cease, the Realized One lives happily.”

5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6 “Sights, sounds, tastes, smells,
touches and ideas, the lot of them—
they’re likable, desirable, and pleasurable
as long as you can say that they exist.

7 For all the world with its gods,
this is what they deem happiness.
And where they cease
is deemed as suffering for them.

8 The noble ones have seen that happiness
is the cessation of substantial reality.
This insight by those who see
contradicts the whole world.

9 What others say is happiness
the noble ones say is suffering.
What others say is suffering
the noble ones know as happiness.

10 See, this teaching is hard to understand,
it confuses the ignorant.
There is darkness for the shrouded;
blackness for those who don't see.

11 But the good are open;
like light for those who see.
Though close, they do not understand,
the seekers inexpert in the teaching.

12 They're mired in desire for continued existence,
flowing along the stream of lives,
mired in Māra's dominion:
this teaching isn't easy for them to understand.

13 Who, apart from the noble ones,
is qualified to understand this state?
Having rightly understood this state,
the undefiled are fully extinguished.”

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35.137 — LIKING SIGHTS (2ND)

✦

1 “Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. …

2 The Realized One has truly understood the origin, disappearance, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. …”

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35.138 — NOT YOURS (1ST)

✦

1 “Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

2 The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.

3 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us’?”

4 “No, sir. Why is that? Because to us that’s neither self nor belonging to self.”

5 “In the same way, the eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

6 The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.”

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35.139 — NOT YOURS (2ND)

✦

1 “Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Sights aren’t yours: give them up. Giving them up will be for your welfare and happiness.

2 Sounds, smells, tastes, touches, and ideas aren’t yours: give them up. Giving them up will be for your welfare and happiness.

3 Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove …

4 In the same way, sights, sounds, smells, tastes, touches, and ideas aren’t yours: give them up. Giving them up will be for your welfare and happiness.”

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35.140 — INTERIOR AND CAUSE ARE IMPERMANENT

✦

1 “Mendicants, the eye is impermanent. The cause and reason that gives rise to the eye is also impermanent. Since the eye is produced by what is impermanent, how could it be permanent?

2 The ear … nose … tongue … body … mind is impermanent. The cause and reason that gives rise to the mind is also impermanent. Since the mind is produced by what is impermanent, how could it be permanent?

3 Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

4 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.’”

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35.141 — INTERIOR AND CAUSE ARE SUFFERING

✦

1 “Mendicants, the eye is suffering. The cause and reason that gives rise to the eye is also suffering. Since the eye is produced by what is suffering, how could it be happiness?

2 The ear … nose … tongue … body … mind is suffering. The cause and reason that gives rise to the mind is also suffering. Since the mind is produced by what is suffering, how could it be happiness?

3 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.142 — INTERIOR AND CAUSE ARE NOT-SELF

✦

1 “Mendicants, the eye is not-self. The cause and reason that gives rise to the eye is also not-self. Since the eye is produced by what is not-self, how could it be self?

2 The ear … nose … tongue … body … mind is not-self. The cause and reason that gives rise to the mind is also not-self. Since the mind is produced by what is not-self, how could it be self?

3 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.143 — EXTERIOR AND CAUSE ARE IMPERMANENT

✦

1 “Mendicants, sights are impermanent. The cause and reason that gives rise to sights is also impermanent. Since sights are produced by what is impermanent, how could they be permanent?

2 Sounds …

3 Smells …

4 Tastes …

5 Touches …

6 Ideas are impermanent. The cause and reason that gives rise to ideas is also impermanent. Since ideas are produced by what is impermanent, how could they be permanent?

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.144 — EXTERIOR AND CAUSE ARE SUFFERING

✦

1 “Mendicants, sights are suffering. The cause and reason that gives rise to sights is also suffering. Since sights are produced by what is suffering, how could they be happiness?

2 Sounds …

3 Smells …

4 Tastes …

5 Touches …

6 Ideas are suffering. The cause and reason that gives rise to ideas is also suffering. Since ideas are produced by what is suffering, how could they be happiness?

7 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.145 — EXTERIOR AND CAUSE ARE NOT-SELF

✦

1 “Mendicants, sights are not-self. The cause and reason that gives rise to sights is also not-self. Since sights are produced by what is not-self, how could they be self?

2 Sounds …

3 Smells …

4 Tastes …

5 Touches …

6 Ideas are not-self. The cause and reason that gives rise to ideas is also not-self. Since ideas are produced by what is not-self, how could they be self?

7 Seeing this … Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

8 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.’”

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35.146 — THE CESSATION OF DEEDS

✦

1 “Mendicants, I will teach you old deeds, new deeds, the cessation of deeds, and the practice that leads to the cessation of deeds. Listen and apply your mind well, I will speak. …

2 And what is old deeds?

3 The eye is old deeds. It should be seen as produced by choices and intentions, as something to be felt.

4 The ear … nose … tongue … body … mind is old deeds. It should be seen as produced by choices and intentions, as something to be felt.

5 This is called old deeds.

6 And what is new deeds?

7 The deeds you currently perform by way of body, speech, and mind.

8 These are called new deeds.

9 And what is the cessation of deeds?

10 When you experience freedom due to the cessation of deeds by body, speech, and mind.

11 This is called the cessation of deeds.

12 And what’s the practice that leads to the cessation of deeds?

13 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.

14 This is called the practice that leads to the cessation of deeds.

15 So, mendicants, I've taught you old deeds, new deeds, the cessation of deeds, and the practice that leads to the cessation of deeds.

16 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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35.147 — THE IMPERMANENT AS CONDUCIVE TO EXTINGUISHMENT

✦

1 “Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

2 And what is that practice that’s conducive to extinguishment?

3 It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises dependent on eye contact is also impermanent.

4 They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises dependent on mind contact is also impermanent.

5 This is that practice that’s conducive to extinguishment.”

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35.148 — THE SUFFERING AS CONDUCIVE TO EXTINGUISHMENT

✦

1 “Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

2 And what is that practice that’s conducive to extinguishment?

3 It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises dependent on eye contact is also suffering.

4 They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises dependent on mind contact is also suffering.

5 This is that practice that’s conducive to extinguishment.”

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35.149 — NOT-SELF AS CONDUCIVE TO EXTINGUISHMENT

✦

1 “Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

2 And what is that practice that’s conducive to extinguishment?

3 It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises dependent on eye contact is also not-self.

4 They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises dependent on mind contact is also not-self.

5 This is that practice that’s conducive to extinguishment.”

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35.150 — A PRACTICE CONDUCIVE TO EXTINGUISHMENT

✦

1 “Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

2 And what is that practice that’s conducive to extinguishment?

3 What do you think, mendicants? Is the eye permanent or impermanent?”

4 “Impermanent, sir.”

5 “But if it’s impermanent, is it suffering or happiness?”

6 “Suffering, sir.”

7 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

8 “No, sir.”

9 “Are sights … eye consciousness … eye contact …

10 The pleasant, painful, or neutral feeling that arises dependent on mind contact: is that permanent or impermanent?”

11 “Impermanent, sir.”

12 “But if it’s impermanent, is it suffering or happiness?”

13 “Suffering, sir.”

14 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

15 “No, sir.”

16 “Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

17 They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. …

18 They understand: ‘… there is nothing further for this place.’

19 This is that practice that’s conducive to extinguishment.”

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35.151 — A RESIDENT PUPIL

✦

1 “Mendicants, this spiritual life is lived without a resident pupil and without a teaching master. A mendicant who lives with a resident pupil and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident pupil and a teaching master lives in happiness and comfort.

2 And how does a mendicant who lives with a resident pupil and a teaching master live in suffering and discomfort?

3 When a mendicant sees a sight with their eyes, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident pupil. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master.

4 Furthermore, when a mendicant hears … smells … tastes … touches … knows an idea with their mind, bad, unskillful phenomena arise: memories and thoughts that tighten the fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident pupil. Those qualities master them.

4.2 Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master. That’s how a mendicant who lives with a resident pupil and a teaching master lives in suffering and discomfort.

5 And how does a mendicant who lives without a resident pupil and a teaching master live in happiness and comfort?

6 When a mendicant sees a sight with their eyes, bad, unskillful phenomena don't arise: memories and thoughts that tighten the fetters. Those qualities don't reside within. Since they don't have bad unskillful qualities residing within, they're said to not have a resident pupil. Those qualities don't master them. Since they're not mastered by bad unskillful qualities, they're said to not have a teaching master.

7 Furthermore, when a mendicant hears … smells … tastes … touches … knows an idea with their mind, bad, unskillful phenomena don't arise: memories and thoughts that tighten the fetters. Those qualities don't reside within. Since they don't have bad unskillful qualities residing within, they're said to not have a resident pupil. Those qualities don't master them. Since they're not mastered by bad unskillful qualities, they're said to not have a teaching master.

8 That's how a mendicant who lives without a resident pupil and a teaching master lives in happiness and comfort.

9 This spiritual life is lived without a resident pupil and without a teaching master. A mendicant who lives with a resident pupil and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident pupil and a teaching master lives in happiness and comfort."

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35.152 — WHAT'S THE GOAL OF THE SPIRITUAL LIFE?

✦

1 "Mendicants, if wanderers who follow another religion were to ask you: 'Reverends, what's the goal of leading the spiritual life under the ascetic Gotama?'

2 You should answer them: 'The goal of leading the spiritual life under the Buddha is to completely understand suffering.'

3 If wanderers of other religions were to ask you: 'Reverends, what is that suffering?'

4 You should answer them: 'The eye is suffering. The goal of leading the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises dependent on eye contact is also suffering. The goal of leading the spiritual life under the Buddha is to completely understand this.

5 The ear … nose … tongue … body … mind … The pleasant, painful, or neutral feeling that arises dependent on mind contact is also suffering. The goal of leading the spiritual life under the Buddha is to completely understand this. This is that suffering. The goal of leading the spiritual life under the Buddha is to completely understand this.'

6 When questioned by wanderers of other religions, that's how you should answer them."

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35.153 — IS THERE A METHOD?

✦

1 “Mendicants, is there a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment? That is: ‘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 “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 “There is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: ‘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 And what is that method? Take a mendicant who sees a sight with their eyes. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delu-

sion in me.' Since this is so, are these things understood by faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?"

7 "No, sir."

8 "Aren't they understood by seeing them with wisdom?"

9 "Yes, sir."

10 "This is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: '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."'

11 Furthermore, a mendicant hears a sound … smells an odor … tastes a flavor … encounters a touch … knows an idea with their mind. When they have greed, hate, and delusion in them, they understand 'I have greed, hate, and delusion in me.' When they don't have greed, hate, and delusion in them, they understand 'I don't have greed, hate, and delusion in me.' Since this is so, are these things understood by faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?"

12 "No, sir."

13 "Aren't they understood by seeing them with wisdom?"

14 "Yes, sir."

15 “This too is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: ‘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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35.154 — ENDOWED WITH FACULTIES

✦

1 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of someone who is ‘accomplished in the faculties’. How is someone accomplished in the faculties defined?”

2 “Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty.

3 If they meditate observing rise and fall in the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, they grow disillusioned with the mind faculty.

4 Being disillusioned, desire fades away. … When they’re freed, they know they’re freed.

5 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.’

6 This is how someone who is accomplished in the faculties is defined.”

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35.155 — A DHAMMA SPEAKER

✦

1 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

2 “If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called ‘a mendicant who speaks on Dhamma’.

3 If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called ‘a mendicant who practices in line with the teaching’.

4 If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called ‘a mendicant who has attained extinguishment in this very life’.

5 If a mendicant teaches Dhamma for disillusionment with the ear … nose … tongue … body … mind, for its fading away and cessation, they’re qualified to be called ‘a mendicant who speaks on Dhamma’.

6 If they practice for disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called ‘a mendicant who practices in line with the teaching’.

[7] If they're freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they're qualified to be called 'a mendicant who has attained extinguishment in this very life'."

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35.156 — THE INTERIOR AND THE END OF RELISHING

✦

1 “Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

2 The ear … nose … tongue … body … mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

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35.157 — THE EXTERIOR AND THE END OF RELISHING

✦

1 “Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

2 Sounds … Smells … Tastes … Touches … Ideas really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

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35.158 — FOCUS, THE INTERIOR, AND THE END OF RELISHING

✦

1 "Mendicants, rationally apply the mind to the eye. Truly see the impermanence of the eye. When a mendicant does this, they grow disillusioned with the eye. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

2 Rationally apply the mind to the ear … nose … tongue … body … mind. Truly see the impermanence of the mind. When a mendicant does this, they grow disillusioned with the mind. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed."

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35.159 — FOCUS, THE EXTERIOR, AND THE END OF RELISHING

✦

1 "Mendicants, rationally apply the mind to sights. Truly see the impermanence of sights. When a mendicant does this, they grow disillusioned with sights. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

2 Rationally apply the mind to sounds … smells … tastes … touches … ideas. Truly see the impermanence of ideas. When a mendicant does this, they grow disillusioned with ideas. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed."

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35.160 — ON IMMERSION AT JĪVAKA'S MANGO GROVE

✦

1 At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants:

2 "Mendicants, develop immersion. For a mendicant with immersion, things become truly clear. And what becomes truly clear?

3 It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises dependent on eye contact is impermanent.

4 It becomes truly clear that the ear … nose … tongue … body … mind, ideas, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises dependent on mind contact is impermanent.

5 Mendicants, develop immersion. For a mendicant with immersion, things become truly clear."

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35.161 — ON RETREAT AT JĪVAKA'S MANGO GROVE

✦

1 At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants:

2 "Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear. And what becomes truly clear?

3 It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises dependent on eye contact is impermanent. ...

4 It becomes truly clear that the mind, ideas, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises dependent on mind contact is impermanent.

5 Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear."

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35.162 — WITH KOṬṬHITA ON IMPERMANENCE

✦

1 Then Venerable Mahākoṭṭhita went up to the Buddha … and asked 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 “Koṭṭhita, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises dependent on eye contact is also impermanent: you should give up desire for it.

3 The ear … nose … tongue … body …. The mind, ideas, mind consciousness, and mind contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises dependent on mind contact is also impermanent: you should give up desire for it.

4 Koṭṭhita, you should give up desire for what is impermanent.”

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35.163 — WITH KOṬṬHITA ON SUFFERING

✦

1 Then Venerable Mahākoṭṭhita … said to the Buddha:

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 “Koṭṭhita, you should give up desire for what is suffering. And what is suffering?

4 The eye, sights, eye consciousness, and eye contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises dependent on eye contact is also suffering; you should give up desire for it.

5 The ear … nose … tongue … body …. The mind, ideas, mind consciousness, and mind contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises dependent on mind contact is also suffering: you should give up desire for it.

6 Koṭṭhita, you should give up desire for what is suffering.”

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35.164 — WITH KOṬṬHITA ON NOT-SELF

✦

2 “Koṭṭhita, you should give up desire for what is not-self. And what is not-self?

3 The eye, sights, eye consciousness, and eye contact are not-self: you should give up desire for them. The pleasant, painful, or neutral feeling that arises dependent on eye contact is also not-self: You should give up desire for it.

4 The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact … The pleasant, painful, or neutral feeling that arises dependent on mind contact is also not-self: you should give up desire for it.

5 Koṭṭhita, you should give up desire for what is not-self.”

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35.165 — GIVING UP WRONG VIEW

✦

1 Then a mendicant went up to the Buddha … and said to him:

2 “Sir, how does one know and see so that wrong view is given up?”

3 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. …

4 And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on mind contact as impermanent, wrong view is given up.

5 This is how to know and see so that wrong view is given up.”

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35.166 — GIVING UP SUBSTANTIALIST VIEW

✦

1 Then a mendicant went up to the Buddha … and said to him:

2 “Sir, how does one know and see so that substantialist view is given up?”

3 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, substantialist view is given up. …

4 And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on mind contact as suffering, substantialist view is given up.

5 This is how to know and see so that substantialist view is given up.”

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35.167 — GIVING UP THEORY OF SELF

✦

1 Then a mendicant went up to the Buddha ... and said to him:

2 “Sir, how does one know and see so that theory of self is given up?”

3 “Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, theory of self is given up. ...

4 And also knowing and seeing the pleasant, painful, or neutral feeling that arises dependent on mind contact as not-self, theory of self is given up.”

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35.168 — DESIRE FOR THE IMPERMANENT INTERIOR

✦

1 “Mendicants, you should give up desire for what is impermanent. And what is impermanent?

2 The eye, ear, nose, tongue, body, and mind are impermanent: you should give up desire for them. You should give up desire for what is impermanent.”

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35.169 — GREED FOR THE IMPERMANENT INTERIOR

✦

1 “Mendicants, you should give up greed for what is impermanent. And what is impermanent?

2 The eye, ear, nose, tongue, body, and mind are impermanent …”

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35.170 — DESIRE AND GREED FOR THE IMPERMANENT INTERIOR

✦

1 “Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?

2 The eye, ear, nose, tongue, body, and mind are impermanent …”

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35.171–173 — DESIRE, ETC. FOR THE SUFFERING INTERIOR

✦

1 “Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering?

2 The eye, ear, nose, tongue, body, and mind are suffering …”

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35.174–176 — DESIRE, ETC. FOR THE NOT-SELF INTERIOR

✦

1 “Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self?

2 The eye, ear, nose, tongue, body, and mind are not-self …”

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35.177–179 — DESIRE, ETC. FOR THE IMPERMANENT EXTERIOR

✦

1 “Mendicants, you should give up desire … greed … desire and greed for what is impermanent. And what is impermanent?

2 Sights, sounds, smells, tastes, touches, and ideas are impermanent …”

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35.180–182 — DESIRE, ETC. FOR THE SUFFERING EXTERIOR

✦

1 “Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering?

2 Sights, sounds, smells, tastes, touches, and ideas are suffering …”

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35.183–185 — DESIRE, ETC. FOR THE NOT-SELF EXTERIOR

✦

1 “Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self?

2 Sights, sounds, smells, tastes, touches, and ideas are not-self …”

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35.186 — THE INTERIOR WAS IMPERMANENT IN THE PAST

✦

1 “Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

2 Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

3 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.’”

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35.187 — THE INTERIOR WILL BE IMPERMANENT IN THE FUTURE

✦

1 “Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent …”

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35.188 — THE INTERIOR IS IMPERMANENT IN THE PRESENT

✦

1 “Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent …”

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35.189–191 — THE INTERIOR AS SUFFERING IN THE THREE TIMES

✦

1 “Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering …”

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35.192–194 — THE INTERIOR AS NOT-SELF IN THE THREE TIMES

✦

1 “Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self …”

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35.195–197 — THE EXTERIOR AS IMPERMANENT IN THE THREE TIMES

✦

1 “Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are impermanent …”

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35.198–200 — THE EXTERIOR AS SUFFERING IN THE THREE TIMES

✦

1 “Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are suffering …”

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35.201–203 — THE EXTERIOR AS NOT-SELF IN THE THREE TIMES

✦

1 “Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are not-self …”

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35.204 — THE INTERIOR AND WHAT'S IMPERMANENT IN THE PAST

✦

1 "Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

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35.205 — THE INTERIOR AND WHAT'S IMPERMANENT IN THE FUTURE

✦

1 "Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent. What's impermanent is suffering. …"

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35.206 — THE INTERIOR AND WHAT'S IMPERMANENT IN THE PRESENT

✦

1 "Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent. What's impermanent is suffering. …"

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35.207–209 — THE INTERIOR AND WHAT'S SUFFERING IN THE THREE TIMES

✦

1 "Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering. What's suffering is not-self …"

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35.210–212 — THE INTERIOR AND WHAT'S NOT-SELF IN THE THREE TIMES

✦

1 "Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

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35.213–215 — THE EXTERIOR AND WHAT'S IMPERMANENT IN THE THREE TIMES

✦

1 "Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are impermanent. What's impermanent is suffering. …"

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35.216–218 — THE EXTERIOR AND WHAT'S SUFFERING IN THE THREE TIMES

✦

1 "Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are suffering. What's suffering is not-self …"

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35.219–221 — THE EXTERIOR AND WHAT'S NOT-SELF IN THE THREE TIMES

✦

1 "Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

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35.222 — THE INTERIOR AS IMPERMANENT

✦

1 “Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.223 — THE INTERIOR AS SUFFERING

✦

1 “Mendicants, the eye, ear, nose, tongue, body, and mind are suffering.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.224 — THE INTERIOR AS NOT-SELF

✦

1 “Mendicants, the eye, ear, nose, tongue, body, and mind are not-self.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.225 — THE EXTERIOR AS IMPERMANENT

✦

1 “Mendicants, sights, sounds, smells, tastes, touches, and ideas are impermanent.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.226 — THE EXTERIOR AS SUFFERING

✦

1 “Mendicants, sights, sounds, smells, tastes, touches, and ideas are suffering.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.227 — THE EXTERIOR AS NOT-SELF

✦

1 “Mendicants, sights, sounds, smells, tastes, touches, and ideas are not-self.

2 Seeing this … They understand: ‘… there is nothing further for this place.’”

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35.228 — THE OCEAN (1ST)

✦

1 “Mendicants, an unlearned ordinary person speaks of the ocean. But that’s not the ocean in the training of the Noble One. That’s just a large body of water, a large sea of water. For a person, the eye is an ocean, and its currents are made of sights.

2 Someone who can prevail over those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over, gone to the far shore, the brahmin stands on solid ground.

3 For a person, the ear … nose … tongue … body … mind is an ocean, and its currents are made of ideas. Someone who can prevail over those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over, gone to the far shore, the brahmin stands on solid ground.”

4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

5 “A knowledge master who’s crossed <j>the ocean so hard to cross,
with its saltwater crocodiles and monsters, <j>its waves, whirlpools, and dangers;
they’ve completed the spiritual journey and gone to the end of the world,
they’re called ‘one who has gone beyond’.”

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35.229 — THE OCEAN (2ND)

✦

1 "Mendicants, an unlearned ordinary person speaks of the ocean. But that's not the ocean in the training of the Noble One. That's just a large body of water, a large sea of water.

2 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it's here that this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

3 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it's here that this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—is for the most part sunk.

3.2 It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

4 Those in whom greed, hate, and ignorance
have faded away;
have crossed the ocean so hard to cross,

with its saltwater crocodiles and monsters, <j>its waves and dangers.

5 They've slipped their chains, given up death, and have no attachments.
They've given up suffering, <j>so there are no more future lives.
They've disappeared, and cannot be measured;
and they've confounded the King of Death, I say."

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35.230 — THE SIMILE OF THE ANGLER

✦

1 “Mendicants, suppose an angler was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the angler can do what he wants with it.

2 In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures. What six?

3 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

4 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

5 There are sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t

swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do with them what he wants.

6 There are sounds … smells … tastes … touches … ideas known by the mind, which are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant who hasn't swallowed Māra's hook. They've broken the hook, destroyed it. They haven't met with tragedy and disaster, and the Wicked One cannot do with them what he wants."

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35.231 — THE SIMILE OF THE LATEX-PRODUCING TREE

✦

1 “Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

2 When it comes to sounds … smells … tastes … touches … ideas known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

3 Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that’s a tender young sapling. If a man were to chop it here and there with a sharp axe, would latex come out?”

4 “Yes, sir.

5 Why is that? Because it still has latex.”

6 “In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they over-

come their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

7 When it comes to sounds … smells … tastes … touches … ideas known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

8 Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

9 When it comes to sounds … smells … tastes … touches … ideas known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling ideas come into the range of the mind they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

10 Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that's dried up, withered, and decrepit. If a man were to chop it here and there with a sharp axe, would latex come out?"

11 "No, sir. Why is that? Because it has no latex left."

12 “In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

13 When it comes to sounds … smells … tastes … touches … ideas known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.”

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35.232 — WITH KOṬṬHITA

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went 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, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of ideas, or are ideas the fetter of the mind?"

3 "Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

4 Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?"

5 "No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by."

6 “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

7 If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

8 If the ear … nose … tongue … body … mind were the fetter of ideas, or if ideas were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

9 This too is a way to understand how this is so.

10 The Buddha has an eye with which he sees a sight. But he has no desire and greed, for his mind is well freed. The Buddha has an ear … nose … tongue … The Buddha has a body with which he senses touch. But he has no desire and greed, for his mind is well freed. The Buddha has a mind

11 with which he knows ideas. But he has no desire and greed, for his mind is well freed.

12 This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them."

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35.233 — WITH KĀMABHŪ

✦

1 At one time the venerables Ānanda and Kāmabhū were staying near Kosambī in Ghosita's monastery.

2 Then in the late afternoon, Venerable Kāmabhū came out of retreat, went 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:

3 "Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of ideas, or are ideas the fetter of the mind?"

4 "Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

5 Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?"

6 "No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by."

7 “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

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35.234 — WITH UDĀYĪ

✦

1 At one time the venerables Ānanda and Udāyī were staying near Kosambī in Ghosita's monastery.

2 Then in the late afternoon, Venerable Udāyī came out of retreat, went 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:

3 "Reverend Ānanda, the Buddha has explained, opened, and revealed in many ways how this body is not-self. Is it possible to explain consciousness in the same way? To teach, assert, establish, clarify, analyze, and reveal how consciousness is not-self?"

4 "It is possible, Reverend Udāyī.

5 Does eye consciousness arise dependent on the eye and sights?"

6 "Yes, reverend."

7 "If the cause and reason that gives rise to eye consciousness were to totally and utterly cease without remainder, would eye consciousness still be found?"

8 "No, reverend."

9 "In this way, too, it can be understood how consciousness is not-self.

10 Does ear … nose … tongue … body … mind consciousness arise dependent on the mind and ideas?"

11 “Yes, reverend.”

12 “If the cause and reason that gives rise to mind consciousness were to totally and utterly cease without remainder, would mind consciousness still be found?”

13 “No, reverend.”

14 “In this way, too, it can be understood how consciousness is not-self.

15 Suppose there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana trunk, straight and young and grown unskewed. They’d cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

16 In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self. So seeing, they don’t grasp 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.’”

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35.235 — THE EXPOSITION ON BURNING

✦

1 “Mendicants, I will teach you an exposition of the teaching on burning. Listen …

2 And what is the exposition of the teaching on burning?

3 You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing, and glowing, than getting caught up in the features by way of the details in sights known by the eye. Should consciousness tied to gratification in the features or details continue to remain, and you were to die at that time, it’s possible you would go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

4 You’d be better off mutilating your ear faculty with a sharp iron spike …

5 You’d be better off mutilating your nose faculty with a sharp nail cutter …

6 You’d be better off mutilating your tongue faculty with a sharp razor …

7 You’d be better off mutilating your body faculty with a sharp spear, burning, blazing, and glowing, than getting caught up in the features by way of the details in touches known by the body. Should consciousness tied to gratification in the features or details continue to remain, and you were to die at that time, it’s possible you would go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

8 You'd be better off sleeping. For I say that sleep is useless, fruitless, and folly for the living. But while you're asleep you won't fall under the sway of such thoughts that would make you create a schism in the Saṅgha. I speak having seen this drawback.

9 A learned noble disciple reflects on this: 'Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing, and glowing! I'd better focus on the fact that the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on eye contact is also impermanent.

10 Forget mutilating the ear faculty with a sharp iron spike, burning, blazing, and glowing! I'd better focus on the fact that the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on ear contact is also impermanent.

11 Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing, and glowing! I'd better focus on the fact that the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on nose contact is also impermanent.

12 Forget mutilating the tongue faculty with a sharp razor, burning, blazing, and glowing! I'd better focus on the fact that the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on tongue contact is also impermanent.

13 Forget mutilating the body faculty with a sharp spear, burning, blazing, and glowing! I'd better focus on the fact that the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on body contact is also impermanent.

14 Forget sleeping! I'd better focus on the fact that the mind, ideas, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises dependent on mind contact is also impermanent.'

15 Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises dependent on mind contact.

16 Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

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.'

18 This is the exposition of the teaching on burning."

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35.236 — THE SIMILE OF HANDS AND FEET (1ST)

✦

1 “Mendicants, when there are hands, picking up and putting down are found. When there are feet, coming and going are found. When there are joints, contracting and extending are found. When there’s a belly, hunger and thirst are found.

2 In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

3 When there are no hands, picking up and putting down aren’t found. When there are no feet, coming and going aren’t found. When there are no joints, contracting and extending aren’t found. When there’s no belly, hunger and thirst aren’t found.

4 In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

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35.237 — THE SIMILE OF HANDS AND FEET (2ND)

✦

1 “Mendicants, when there are hands, there’s picking up and putting down. When there are feet, there’s coming and going. When there are joints, there’s contracting and extending. When there’s a belly, there’s hunger and thirst.

2 In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

3 When there are no hands, there’s no picking up and putting down. When there are no feet, there’s no coming and going. When there are no joints, there’s no contracting and extending. When there’s no belly, there’s no hunger and thirst.

4 In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

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35.238 — THE SIMILE OF THE VIPERS

✦

1 “Mendicants, suppose there were four venomous vipers of awesome might. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

2 They’d say to him, ‘My man, here are four venomous vipers of awesome might. They must be periodically picked up, washed, fed, and put to sleep. But when one or other of these four venomous vipers gets angry with you, you’ll meet with death or deadly pain. So then, my man, do what has to be done.’

3 Then that man, terrified of those four venomous vipers, would flee this way or that.

4 They’d say to him, ‘My man, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!” So then, my man, do what has to be done.’

5 Then that man, terrified of those four venomous vipers and those five deadly enemies, would flee this way or that.

6 They’d say to him, ‘My man, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!” So then, my man, do what has to be done.’

7 Then that man, terrified of those four venomous vipers and those five deadly enemies and the hidden killer, would flee this way or that.

8 He'd see an empty village. But whatever house he enters is vacant, deserted, and empty. And whatever vessel he touches is vacant, hollow, and empty.

9 They'd say to him, 'My man, there are bandits who raid villages, and they're striking now. So then, my man, do what has to be done.'

10 Then that man, terrified of those four venomous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that.

11 He'd see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril. But there's no ferryboat or bridge for crossing over.

12 Then that man would think, 'Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.'

13 And so that man did exactly that. Having crossed over and gone to the far shore, the brahmin stands on solid ground.

14 I've made up this simile to make a point. And this is the point.

15 'Four venomous vipers of awesome might' is a term for the four principal states: the elements of earth, water, fire, and air.

16 'Five deadly enemies' is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness.

17 'The sixth hidden killer with a drawn sword' is a term for relishing and greed.

18 ‘Empty village’ is a term for the six interior sense fields. If an astute, competent, intelligent person investigates that in relation to the eye, it appears vacant, hollow, and empty. If an astute, competent, intelligent person investigates that in relation to the ear … nose … tongue … body … mind, it appears vacant, hollow, and empty.

19 ‘Bandits who raid villages’ is a term for the six exterior sense fields. The eye is struck by both agreeable and disagreeable sights. The ear … nose … tongue … body … mind is struck by both agreeable and disagreeable ideas.

20 ‘Large deluge’ is a term for the four floods: the floods of sensual pleasures, desire to be reborn, views, and ignorance.

21 ‘The near shore that’s dubious and perilous’ is a term for substantial reality.

22 ‘The far shore, a sanctuary free of peril’ is a term for extinguishment.

23 ‘The raft’ is a term for the noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

24 ‘Paddling with hands and feet’ is a term for rousing energy.

25 ‘Crossed over, gone to the far shore, the brahmin stands on solid ground’ is a term for a perfected one.”

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35.239 — THE SIMILE OF THE CHARIOT

✦

1 “Mendicants, when a mendicant has three qualities they’re full of joy and happiness in this very life, and they have laid the groundwork for ending the defilements. What three?

2 They guard the sense doors, eat in moderation, and are committed to wakefulness.

3 And how does a mendicant guard the sense doors?

4 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.

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 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 over-

whelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

10 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.

11 In the same way, a mendicant trains to protect, control, tame, and pacify these six senses.

12 That's how a mendicant guards the sense doors.

13 And how does a mendicant eat in moderation?

14 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.'

15 It's like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load.

16 In the same way, 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.'

17 That's how a mendicant eats in moderation.

18 And how is a mendicant committed to wakefulness?

19 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. 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.

20 This is how a mendicant is committed to wakefulness.

21 When a mendicant possesses these three qualities 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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35.240 — THE SIMILE OF THE TORTOISE

✦

1 “Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon. At the same time, a jackal was also hunting along the river bank. The tortoise saw the jackal off in the distance hunting, so it drew its limbs and neck inside its shell, and kept passive and silent.

2 But the jackal also saw the tortoise off in the distance grazing. So it went up to the tortoise and waited nearby, thinking, ‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’

3 But when that tortoise didn’t stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn’t find a vulnerability.

4 In the same way, Māra the Wicked is always waiting nearby, thinking: ‘Hopefully I can find a vulnerability in the eye, ear, nose, tongue, body, or mind.’ That’s why you should live with sense doors guarded.

5 When you see a sight with your eyes, 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, practice restraint, protecting the faculty of sight, and achieving its restraint.

6 When you hear a sound with your ears …

7 When you smell an odor with your nose …

8 When you taste a flavor with your tongue …

9 When you feel a touch with your body …

10 When you know an idea with your mind, 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, practice restraint, protecting the faculty of mind, and achieving its restraint.

11 When you live with your sense doors guarded, Māra will leave you disappointed, since he can't find a vulnerability, just like the jackal left the tortoise.

12 A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
quenched: they wouldn't blame anyone."

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35.241 — THE SIMILE OF THE TREE TRUNK (1ST)

✦

1 At one time the Buddha was staying near Kosambī on the bank of the Ganges River.

2 Seeing a large tree trunk being carried along by the current, he addressed the mendicants, “Mendicants, do you see that large tree trunk being carried along by the current of the Ganges River?”

3 “Yes, sir.”

4 “Mendicants, assume that that tree trunk doesn’t drift toward the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn’t get taken by humans or non-humans or caught up in a whirlpool, and that it doesn’t rot away. In that case, that tree trunk will slant, slope, and incline toward the ocean. Why is that? Because the current of the Ganges River slants, slopes, and inclines toward the ocean.

5 In the same way, assume that you don’t drift toward the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don’t get taken by humans or non-humans or caught up in a whirlpool, and that you don’t rot away. In that case, you will slant, slope, and incline toward extinguishment. Why is that? Because right view slants, slopes, and inclines toward extinguishment.”

6 When he said this, one of the mendicants said to the Buddha:

7 “But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?”

8 “‘The near shore’, mendicant, is a term for the six interior sense fields.

9 ‘The far shore’ is a term for the six exterior sense fields.

10 ‘Sinking in the middle’ is a term for greed and relishing.

11 ‘Stranded on high ground’ is a term for the conceit ‘I am’.

12 And what’s getting taken by humans? It’s when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they’re happy and sad when they’re sad—and getting themselves involved in their business. That’s called getting taken by humans.

13 And what’s getting taken by non-humans? It’s when someone leads 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!’ That’s called getting taken by non-humans. ‘Caught up in a whirlpool’ is a term for the five kinds of sensual stimulation.

14 And what’s rotting away? It’s when some person 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. This is called ‘rotting away’.”

15 Now at that time Nanda the cowherd was sitting not far from the Buddha. Then he said to the Buddha:

16 “I won’t drift toward the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won’t get taken by humans or non-humans or caught up in a whirlpool, and I won’t rot away. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

17 “Well then, Nanda, return the cows to their owners.”

18 “Sir, the cows will go back by themselves, since they love their calves.”

19 “Still, Nanda, you should return them to their owners.”

20 Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him, “Sir, I have delivered the cows to their owners. May I receive the going forth, the ordination in the Buddha’s presence?”

21 And the cowherd Nanda received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Nanda became one of the perfected.

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35.242 — THE SIMILE OF THE TREE TRUNK (2ND)

✦

1 At one time the Buddha was staying near Kimibilā on the bank of the Ganges River. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: “Mendicants, do you see that large tree trunk being carried along by the current of the Ganges River?”

2 “Yes, sir,” they replied. … When this was said, Venerable Kimbila said to the Buddha:

3 “But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” …

4 “And what, Kimbila, is rotting away? It’s when a mendicant has committed the kind of corrupt offense for which no rehabilitation is possible. This is called ‘rotting away’.”

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35.243 — THE EXPLANATION ON THE FESTERING

✦

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 a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any human at all.

2 Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any human at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.” The Buddha consented with silence.

3 Knowing that the Buddha had consented, the Sakyans rose from their seats, bowed and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha and told him of their preparations, saying, “Please, sir, come at your convenience.”

4 Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet, he entered the town hall and sat against the central column facing

east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

4.2 The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he sent them off, saying, "The night is getting late, Gotamas. Please go at your convenience."

5 "Yes, sir," replied the Sakyans. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

6 Then, not long after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna, "Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

7 "Yes, sir," Mahāmoggallāna replied. 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.

8 There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

9 "Reverend," they replied. Venerable Mahāmoggallāna said this:

10 "I will teach you the explanation of the festering and the not festering. Listen and apply your mind well, I will speak."

11 “Yes, reverend,” they replied. Venerable Mahāmoggallāna said this:

12 “And how is someone festering?

13 Take a mendicant who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

14 They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

15 This is called a mendicant who is festering when it comes to sights known by the eye, sounds … smells … tastes … touches … ideas known by the mind.

16 When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets an opportunity. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets an opportunity.

17 Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire would find a vulnerability, it would get an opportunity.

18 In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets an opportunity. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets an opportunity.

19 When a mendicant lives like this, they're mastered by sights, sounds, smells, tastes, touches, and ideas, they don't master these things.

20 This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and ideas. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

21 That's how someone is festering.

22 And how is someone not festering?

23 Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

24 They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

25 This is called a mendicant who is not festering when it comes to sights known by the eye, sounds … smells … tastes … touches … ideas known by the mind.

26 When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get an opportunity. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get an opportunity.

27 Suppose there was a bungalow or hall made of thick clay with its plaster still wet. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire wouldn't find a vulnerability, it would get no opportunity.

28 In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get an opportunity. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get an opportunity.

29 When a mendicant lives like this, they master sights, sounds, smells, tastes, touches, and ideas, they're not mastered by these things.

30 This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and ideas. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

31 That's how someone is not festering."

32 Then the Buddha got up and said to Venerable Mahāmoggallāna:

33 “Good, good, Moggallāna! It’s good that you’ve taught this explanation of the festering and the not festering.”

34 That is what Venerable Mahāmoggallāna said, and the Teacher concurred. Satisfied, the mendicants approved what Mahāmoggallāna said.

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35.244 — ENTAILING SUFFERING

✦

1 “Mendicants, when a mendicant truly understands the origin and disappearance of all things that entail suffering, then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures. And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don’t overwhelm them.

2 And how does a mendicant truly understand the origin and disappearance of all things that entail suffering?

3 ‘Such is form, such is the origin of form, such is the disappearance of form. Such is feeling … perception … choices … consciousness, such is the origin of consciousness, such is the disappearance of consciousness.’

4 That’s how a mendicant truly understands the origin and disappearance of all things that entail suffering.

5 And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures?

6 Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Two strong men would grab each arm

and drag them toward the pit of glowing coals. They'd writhe and struggle to and fro. Why is that? For that person knows, 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.'

7 In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

8 And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don't overwhelm them?

9 Suppose a person was to enter a thicket full of thorns. They'd have thorns before and behind, to the left and right, below and above. So they'd go forward mindfully and come back mindfully, thinking, 'May I not get any thorns!'

10 In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the Noble One. Understanding that this is a thorn, they should understand restraint and lack of restraint.

11 And how is someone unrestrained?

12 Take a mendicant who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

13 They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

14 This is how someone is unrestrained.

15 And how is someone restrained?

16 Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

17 They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

18 This is how someone is restrained.

19 Perhaps while that mendicant is conducting themselves and living in this way, bad, unskillful memories and thoughts that tighten the fetters arise every so often due to loss of mindfulness. Slowly mindfulness arises, but then they quickly give up, dispel, eliminate, and obliterate those thoughts.

20 Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. Slowly the drops fall, but then they quickly dry up and evaporate.

21 In the same way, perhaps while that mendicant is conducting themselves and living in this way, bad, unskillful memories and thoughts that tighten the fetters arise every so often due to loss of mindfulness. Slowly mindfulness arises, but then they quickly give up, dispel, eliminate, and obliterate those thoughts.

22 This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don't overwhelm them.

23 While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their chief ministers, friends or colleagues, relatives or family would invite them to accept wealth, saying, 'Please, my man, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!'

23.2 But it is quite impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

24 Suppose that, although the Ganges River slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges Riiver slant, slope, and incline to the west!'

25 What do you think, mendicants? Would they still succeed?"

26 “No, sir. Why is that? The Ganges River slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

27 “In the same way, while that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their chief ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying, ‘Please, my man, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ But it is quite impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

28 Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.”

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35.245 — THE SIMILE OF THE PARROT TREE

✦

1 Then one mendicant went up to another mendicant and asked, “Reverend, at what point is a mendicant’s vision well purified?”

2 “When a mendicant truly understands the origin and disappearance of the six fields of contact, at that point their vision is well purified.”

3 Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers:

4 “When a mendicant truly understands the origin and disappearance of the five grasping aggregates, at that point their vision is well purified.”

6 “When a mendicant truly understands the origin and disappearance of the four principal states, at that point their vision is well purified.”

8 “When a mendicant truly understands that everything that is liable to arise is liable to cease, at that point their vision is well purified.”

9 Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he said to him, “Sir, at what point is a mendicant’s vision well purified?”

10 “Mendicant, suppose a person had never seen a parrot tree before. They’d go up to someone who had seen a parrot tree and ask them, ‘My man, what’s a parrot tree like?’

11 They'd say, 'A parrot tree is blackish, like a charred stump.' Now, at that time a parrot tree may well have been just as that person saw it.

12 Not content with that answer, that person would go up to a series of other people and receive the following answers: 'A parrot tree is reddish, like a scrap of meat.' 'A parrot tree has flaking bark and burst pods, like a lebbeck tree.' 'A parrot tree has luxuriant, shady foliage, like a banyan.' Now, at each of those times a parrot tree may well have been just as those people saw them.

13 In the same way, those true persons each answered according to what they were focused on when their vision was well purified.

14 Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and six gates. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

15 A swift pair of messengers would arrive from the east and say to the gatekeeper, 'Worthy man, where is the lord of the city?'

16 They'd say, 'There he is, sirs, seated at the central square.'

17 Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came.

18 A swift pair of messengers would come from the west … north … south … deliver a message of truth to the lord of the city and depart the way they came.

19 I've made up this simile to make a point. And this is the point.

[20] ‘City’ 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.

[21] ‘Six gates’ is a term for the six interior sense fields.

[22] ‘Gatekeeper’ is a term for mindfulness.

[23] ‘A swift pair of messengers’ is a term for serenity and discernment.

[24] ‘The lord of the city’ is a term for consciousness.

[25] ‘The central square’ is a term for the four principal states: the elements of earth, water, fire, and air.

[26] ‘A message of truth’ is a term for extinguishment.

[27] ‘The way they came’ is a term for the noble eightfold path, that is, right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

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35.246 — THE SIMILE OF THE HARP

✦

1 “Mendicants, any monk or nun who has desire or greed or hate or delusion or aversion come up for sights known by the eye should shield their mind from them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, in poor condition. This path is frequented by untrue persons, not by true persons. It’s not worthy of you.’ The mind should be shielded from this when it comes to sights known by the eye.

2 Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds … smells … tastes … touches … ideas known by the mind should shield their mind against them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a sorry state. This path is frequented by untrue persons, not by true persons. It’s not worthy of you.’ The mind should be shielded from this when it comes to ideas known by the mind.

3 Suppose the crops have ripened, but the caretaker is negligent. If an ox fond of crops invades the crops they’d indulge themselves as much as they like.

4 In the same way, when an unlearned ordinary person doesn’t exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

5 Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops the caretaker would grab them firmly by the muzzle. Then they'd grab them above the hump and hold them fast there. Then they'd give them a good thrashing before driving them away. For a second time, and even a third time, the same thing might happen.

5.2 As a result, no matter how often they might stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again, remembering the beating they got earlier.

6 In the same way, when a mendicant's mind is straightened up, well straightened up when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

7 Suppose a king or their chief minister had never heard the sound of an arched harp. When he first hears the sound, he'd say, 'Oh my, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

8 They'd say to him, 'That, sir, is an arched harp.'

9 He'd say, 'Go, worthy sir, fetch me that arched harp.'

10 So they'd fetch it and say, 'This, sir, is that arched harp.'

11 He'd say, 'I've had enough of that arched harp! Just fetch me the sound.'

12 They'd say, 'Sir, this arched harp is made of many components assembled together, which make a sound when they're played. That is, it depends on the soundbox, the leather resonator, the neck, the tuning cords,

the strings, the plectrum, and a person to play it properly. That's how an arched harp is made of many components assembled together, which make a sound when they're played.'

13 But he'd split that harp into ten pieces or a hundred pieces, then splinter it up. He'd burn the splinters with fire, and reduce them to ashes. Then he'd whisk away the ashes in a strong wind, or glide them down a swift stream.

14 Then he'd say, 'It seems that there's nothing to this thing called an arched harp or whatever's called an arched harp! But people waste their time with it, negligent and heedless!'

15 In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn. As they search in this way, their ideas of 'I' or 'mine' or 'I am' are no more."

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35.247 — THE SIMILE OF SIX ANIMALS

✦

1 “Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of reeds. The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs. And that would cause that person to experience even more pain and distress.

2 In the same way, some mendicant goes to a village or a wilderness and gets scolded, ‘This venerable, acting like this, behaving like this, is a filthy village thorn.’ Understanding that they’re a thorn, they should understand restraint and lack of restraint.

3 And how is someone unrestrained?

4 Take a mendicant who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

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, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart stunted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

10 Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a dolphin, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tie a knot in the middle and let them loose.

11 Then those six animals with different domains and ranges would each pull toward their own domain and range. The snake would pull one way, thinking 'I'm going into a termite mound!' The dolphin would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the atmosphere!'

11.2 The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, the strongest of them would get their way, and they'd all have to submit to their control.

12 In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls toward pleasant sights, but is put off by unpleasant sights. Their ear … nose … tongue … body … mind pulls toward pleasant ideas, but is put off by unpleasant ideas.

13 This is how someone is unrestrained.

14 And how is someone restrained?

15 Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

16 They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without remainder.

17 Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a dolphin, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tether them to a strong post or pillar.

18 Then those six animals with different domains and ranges would each pull toward their own domain and range. The snake would pull one way, thinking 'I'm going into a termite mound!' The dolphin would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the atmosphere!'

18.2 The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm go-

ing into the jungle!' When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar.

19 In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull toward pleasant sights, and isn't put off by unpleasant sights. Their ear … nose … tongue … body … mind doesn't pull toward pleasant ideas, and isn't put off by unpleasant ideas. This is how someone is restrained.

20 'A strong post or pillar' is a term for mindfulness of the body.

21 So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

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35.248 — THE SHEAF OF BARLEY

✦

1 “Mendicants, suppose a sheaf of barley was placed at a crossroads. Then six people would come along carrying flails, and start threshing the sheaf of barley. So that sheaf of barley would be thoroughly threshed by those six flails. Then a seventh person would come along carrying a flail, and they’d give the sheaf of barley a seventh threshing. So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

2 In the same way, an unlearned ordinary person is struck in the eye by both pleasant and unpleasant sights. They’re struck in the ear … nose … tongue … body … mind by both pleasant and unpleasant ideas. And if that unlearned ordinary person intends to be reborn in a new state of existence in the future, that futile person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

3 Once upon a time, a battle was fought between the gods and the titans. Then Vepacitti, lord of titans, addressed the titans, ‘My good fellows, if the titans defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the titans.’

4 Meanwhile, Sakka, lord of gods, addressed the gods of the thirty-three, ‘My good fellows, if the gods defeat the titans in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Clear Right of the gods.’

5 In that battle the gods won and the titans lost. So the gods of the thirty-three bound Vepacitti by his limbs and neck and brought him to Sakka's presence in the Hall of Clear Right of the gods.

6 And there Vepacitti remained bound by his limbs and neck. That is, until he thought, 'It's the gods who are principled, while the titans are unprincipled. Now I belong right here in the castle of the gods.' Then he found himself freed from the bonds on his limbs and neck. He amused himself, supplied and provided with the five kinds of heavenly sensual stimulation.

7 But when he thought, 'It's the titans who are principled, while the gods are unprincipled. Now I will go over there to the citadel of the titans,' he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation fell away.

8 That's how subtly Vepacitti was bound. But the bonds of Māra are even more subtle than that. When you conceive, you're bound by Māra. Not conceiving, you're free from the Wicked One.

9 These are what is conceived: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' What is conceived is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart that does not conceive.'

10 These are what is perturbed: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' What is per-

turbed is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart free of perturbation.'

11 These are what has floundered: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' What has floundered is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart free of floundering.'

12 These are what is proliferated: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' What is proliferated is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart free of proliferation.'

13 These are states of conceit: 'I am', 'I am this', 'I will be', 'I will not be', 'I will have form', 'I will be formless', 'I will be percipient', 'I will be non-percipient', 'I will be neither percipient nor non-percipient.' The state of conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: 'We will live with a heart that has struck down conceit.'"

21 The Linked Discourses on the six sense fields are complete.

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36.1 — IMMERSION

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings.

3 Stilled, aware,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,

4 where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, quenched.”

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36.2 — PLEASURE

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings.

3 Whether it’s pleasant or painful,
as well as what’s neutral,
whatever there is that is felt
internally and externally:

4 having known, ‘this is suffering,
deceptive, breaking apart’,
seeing feelings vanish with every contact,
that’s how they become free of desire for them.”

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36.3 — GIVING UP

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling.

3 The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to aversion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.

4 When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 When you feel pleasure
without understanding feeling,
the underlying tendency to greed is there,
if you don’t see the escape.

6 When you feel pain
without understanding feeling,
the underlying tendency to aversion is there,
if you don’t see the escape.

7 As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,

you're still not released from suffering.

[8] But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

[9] Completely understanding feelings,
they're without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can't be reckoned."

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36.4 — THE ABYSS

✦

1 “Mendicants, when an unlearned ordinary person says that there’s an abyss under the ocean, they’re speaking of something that doesn’t exist.

2 ‘Abyss’ is a term for painful physical feelings.

3 When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They’re called an unlearned ordinary person who hasn’t stood up in the abyss and has found no footing.

4 When a learned noble disciple experiences painful physical feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion. They’re called a learned noble disciple who has stood up in the abyss and found a footing.

5 If you can’t abide
those painful physical feelings
that arise and sap your vitality;
if you tremble at their touch,

6 weeping and wailing,
a weakling lacking strength—
you won’t stand up in the abyss
and find a footing.

7 If you can endure
those painful physical feelings
that arise and sap your vitality;
if you don't tremble at their touch—
you stand up in the abyss
and find a footing."

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36.5 — SHOULD BE SEEN

✦

1 “Mendicants, there are these three feelings. What three?

2 Pleasant, painful, and neutral feeling.

3 Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.

4 When a mendicant has seen these three feelings in this way, they’re called a mendicant who sees rightly, has cut off craving, cast off the fetters, and by rightly comprehending conceit has made an end of suffering.

5 A mendicant who sees pleasure as pain,
and suffering as a dart,
and that peaceful, neutral feeling
as impermanent

6 sees rightly;
they completely understand feelings.
Completely understanding feelings,
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

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36.6 — AN ARROW

✦

1 “Mendicants, an unlearned ordinary person feels pleasant, painful, and neutral feelings. A learned noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

2 “Our teachings are rooted in the Buddha. …”

3 “When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

4 It’s like a person who is struck with an arrow, only to be struck with a second arrow. That person experiences the feeling of two arrows.

5 In the same way, when an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

6 When they’re touched by painful feeling, they resist it. The underlying tendency for aversion toward painful feeling underlies that.

7 When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an unlearned ordinary person doesn’t understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.

8 They don't truly understand feelings' origin, disappearance, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that.

9 If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached.

10 They're called an unlearned ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. They are attached to suffering, I say.

11 When a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

12 It's like a person who is struck with an arrow, but was not struck with a second arrow. That person would experience the feeling of one arrow.

13 In the same way, when a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

14 When they're touched by painful feeling, they don't resist it. There's no underlying tendency for aversion toward painful feeling underlying that.

15 When touched by painful feeling they don't look forward to enjoying sensual pleasures. Why is that? Because a learned noble disciple understands an escape from painful feeling apart from sensual pleasures. Since

they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.

16 They truly understand feelings' origin, disappearance, gratification, drawback, and escape. There's no underlying tendency to ignorance about neutral feeling underlying that.

17 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

18 They're called a learned noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are detached from suffering, I say.

19 This is the difference between a learned noble disciple and an unlearned ordinary person.

20 A wise and learned person does not not feel
the feeling of pleasure and pain.
This is the great difference of skill
between the attentive one and the ordinary.

21 A learned person who has appraised the teaching
discerns this world and the next.
Desirable things don't disturb their mind,
nor are they repelled by the undesirable.

22 Both favoring and opposing
are cleared and ended, and are no more.
Knowing the stainless, sorrowless state,

they who have gone beyond rebirth <j>understand rightly.”

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36.7 — THE INFIRMARY (1ST)

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

3 “Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

4 And how is a mendicant mindful? 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. That’s how a mendicant is mindful.

5 And how is a mendicant aware? It’s when a mendicant acts 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.

5.2 That's how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you.

6 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

6.2 So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency to greed for the body and pleasant feeling.

7 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: 'A painful feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

7.2 So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency to aversion toward the body and painful feeling.

8 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated.

8.2 So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency to ignorance toward the body and neutral feeling.

9 If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

10 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

11 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.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

12 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed.

13 In the same way, feeling the end of the body draw close, a mendicant understands: ‘I feel the end of the body draw close.’ Feeling the end of life draw close, a mendicant understands: ‘I feel the end of life draw close.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

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36.8 — THE INFIRMARY (2ND)

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

3 “Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

4 And how is a mendicant mindful? 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. That’s how a mendicant is mindful.

5 And how is a mendicant aware? It’s when a mendicant acts 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. That’s how a mendicant is aware.

6 A mendicant should await their time mindful and aware. This is my instruction to you.

7 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated.

7.2 So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

8 While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise … if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact.'

> Note
> *(Tell in full as in the previous discourse.)*

10 They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

11 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed.

12 In the same way, feeling the end of the body draw close, a mendicant understands: ‘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.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

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36.9 — IMPERMANENT

✦

1 “Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. What three?

2 Pleasant, painful, and neutral feeling. These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

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36.10 — ROOTED IN CONTACT

✦

1 “Mendicants, these three feelings are born, rooted, sourced, and dependent on contact. What three?

2 Pleasant, painful, and neutral feeling.

3 Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful.

3.2 With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

4 When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

5 In the same way, these three feelings are born, rooted, sourced, and dependent on contact. The appropriate feeling arises dependent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases.”

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36.11 — IN PRIVATE

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of.

3 But the Buddha has also said: 'Suffering includes whatever is felt.' What was the Buddha referring to when he said this?"

4 "Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of.

5 But I have also said: 'Suffering includes whatever is felt.'

6 When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish.

7 But I have also explained the progressive cessation of activities. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased.

7.2 For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimen-

sion of infinite consciousness, the perception of the dimension of infinite space has ceased.

7.3 For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

8 And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

9 There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized.

9.2 For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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36.12 — IN THE ATMOSPHERE (1ST)

✦

1 “Mendicants, various winds blow in the atmosphere. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

3 There are many and various
winds that blow in the atmosphere.
From the east they come, also the west,
the north, and then the south.

4 They are dusty and dustless,
cool and sometimes warm,
strong and weak;
these are the different gales that blow.

5 So too, in this body
feelings arise,
pleasant and painful,
and those that are neutral.

6 But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

[7] Completely understanding feelings,
they're without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can't be reckoned."

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36.13 — IN THE ATMOSPHERE (2ND)

✦

1 “Mendicants, various winds blow in the atmosphere. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

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36.14 — A GUEST HOUSE

✦

1 “Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, peasants, and menials all stay there.

2 In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also pleasant, painful, and neutral feelings of the flesh arise. Also pleasant, painful, and neutral feelings not of the flesh arise.”

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36.15 — WITH ĀNANDA (1ST)

✦

1 Then Venerable Ānanda went up to the Buddha … sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. When contact ceases, feeling ceases.

5 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.

6 The pleasure and happiness that arise from feeling: this is its gratification.

7 That feeling is impermanent, suffering, and perishable: this is its drawback.

8 Removing and giving up desire and greed for feeling: this is its escape.

9 But I have also explained the progressive cessation of activities. For someone who has attained the first absorption, speech has ceased. … For someone who has attained the cessation of perception and feeling, percep-

tion and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

10 And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

11 And I have also explained the progressive tranquilizing of activities. For someone who has attained the first absorption, speech has been tranquilized. … For someone who has attained the dimension of infinite space, the perception of form has been tranquilized.

11.2 For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized.

11.3 For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

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36.16 — WITH ĀNANDA (2ND)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Ānanda, what is feeling? What's the origin of feeling? What's the cessation of feeling? What's the practice that leads to the cessation of feeling? And what is feeling's gratification, drawback, and escape?"

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, Ānanda, listen and apply your mind well, I will speak."

4 "Yes, sir," Ānanda replied. The Buddha said this:

5 "Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feelings. …

6 For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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36.17 — WITH SEVERAL MENDICANTS (1ST)

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. When contact ceases, feeling ceases.

5 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.

6 The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.

7 But I have also explained the progressive cessation of activities. … For someone who has attained the first absorption, speech has ceased. … For a mendicant who has ended the defilements, greed, hate, and delusion have ceased. And I have also explained the progressive settling of activities. For someone who has attained the first absorption, speech has stilled. …

7.2 For a mendicant who has ended the defilements, greed, hate, and delusion have stilled. There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized.

7.3 For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

8 For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

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36.18 — WITH SEVERAL MENDICANTS (2ND)

✦

1 Then several mendicants went up to the Buddha … The Buddha said to them:

2 “Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Our teachings are rooted in the Buddha. …”

4 “Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feelings. …”

> Note
> *(Tell in full as in the previous discourse.)*

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36.19 — WITH PAÑCAKAṄGA

✦

1 Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him, “Sir, how many feelings has the Buddha spoken of?”

2 “Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.”

3 When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

4 For a second time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

5 For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

6 And for a third time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

7 And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

8 But neither was able to persuade the other.

9 Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

10 "Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct.

11 In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

12 I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words.

13 I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes.

14 There are these five kinds of sensual stimulation. What five? Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing. … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

14.2 The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

15 And what is that pleasure? 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. This is a pleasure that is finer than that.

15.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

16 And what is that pleasure? It's when, 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. This is a pleasure that is finer than that.

16.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

17 And what is that pleasure? It's when, with the fading away of rapture, a mendicant 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 a pleasure that is finer than that.

17.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

18 And what is that pleasure? It's when, 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. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

19 And what is that pleasure? 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. This is a pleasure that is finer than that.

19.2 There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

20 And what is that pleasure? 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. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

21 And what is that pleasure? 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. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

22 And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who might say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that.

23 And what is that pleasure? 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. This is a pleasure that is finer than that.

24 It's possible that wanderers of other religions might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

25 When wanderers of other religions say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.’”

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36.20 — A MENDICANT

✦

1 "Mendicants, in one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

2 I've taught the Dhamma with all these explanations. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will fight, quarrel, and dispute, continually wounding each other with barbed words.

3 I've taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without dispute, blending like milk and water, and regarding each other with kindly eyes.

4 There are these five kinds of sensual stimulation. …

5 It's possible that wanderers of other religions might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

6 Mendicants, when wanderers of other religions say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.’”

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36.21 — WITH SĪVAKA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 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:

3 "Worthy Gotama, 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.' What does the worthy Gotama say about this?"

4 "Sīvaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally deemed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So those ascetics and brahmins are wrong, I say.

5 Some feelings stem from phlegm disorders … wind disorders … their conjunction … change in weather … not taking care of yourself … exertion … Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally deemed to be true.

5.2 Since this is so, the ascetics and brahmins whose view is that everything an individual person experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So

those ascetics and brahmins are wrong, I say."

6 When he said this, the wanderer Moḷiyasīvaka 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."

7 "Bile, phlegm, and wind,
their conjunction, and the weather,
not taking care of yourself, exertion,
and the result of deeds is the eighth."

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36.22 — THE EXPLANATION OF THE HUNDRED AND EIGHT

✦

1 “Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen …

2 And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

3 And what are the two feelings? Physical and mental. These are called the two feelings.

4 And what are the three feelings? Pleasant, painful, and neutral feelings. …

5 And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. …

6 And what are the six feelings? Feeling born of eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …

7 And what are the eighteen feelings? There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. …

8 And what are the thirty-six feelings? Six kinds of domestic happiness and six kinds of renunciate happiness. Six kinds of domestic sadness and six kinds of renunciate sadness. Six kinds of domestic equanimity and six

kinds of renunciate equanimity. …

9 And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings.

10 This is the exposition of the teaching on the hundred and eight.”

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36.23 — WITH A MENDICANT

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

5 When contact ceases, feeling ceases. 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.

6 The pleasure and happiness that arise from feeling: this is its gratification.

7 That feeling is impermanent, suffering, and perishable: this is its drawback.

8 Removing and giving up desire and greed for feeling: this is its escape.”

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36.24 — BEFORE

✦

1 “Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’

2 Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feelings. Feeling originates from contact. Craving is the practice that leads to the origin of feeling … Removing and giving up desire and greed for feeling: this is its escape.’”

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36.25 — KNOWLEDGE

✦

1 "'These are the feelings.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

2 'This is the origin of feeling.' ...

3 'This is the practice that leads to the origin of feeling.' ...

4 'This is the cessation of feeling.' ...

5 'This is the practice that leads to the cessation of feeling.' ...

6 'This is the gratification of feeling.' ...

7 'This is the drawback of feeling.' ...

8 'This is the escape from feeling.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

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36.26 — WITH SEVERAL MENDICANTS

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

3 “Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feelings.

4 Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

5 When contact ceases, feeling ceases. …

6 Removing and giving up desire and greed for feeling: this is its escape.”

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36.27 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

2 There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape. 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.

3 There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape. 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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36.28 — ASCETICS AND BRAHMINS (2ND)

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

2 There are ascetics and brahmins who don’t truly understand these three feelings’ origin, disappearance, gratification, drawback, and escape. …

3 There are ascetics and brahmins who do truly understand …”

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36.29 — ASCETICS AND BRAHMINS (3RD)

✦

1 “Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. …

2 There are ascetics and brahmins who do understand …”

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36.30 — PLAIN VERSION

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feelings. These are the three feelings.”

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36.31 — NOT OF THE FLESH

✦

1 “Mendicants, there is rapture of the flesh, rapture not of the flesh, and rapture even more spiritual than that not of the flesh.

2 There is pleasure of the flesh, pleasure not of the flesh, and pleasure even more spiritual than that not of the flesh.

3 There is equanimity of the flesh, equanimity not of the flesh, and equanimity even more spiritual than that not of the flesh.

4 There is liberation of the flesh, liberation not of the flesh, and liberation even more spiritual than that not of the flesh.

5 And what is rapture of the flesh? 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 … Smells … Tastes … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The rapture that arises from these five kinds of sensual stimulation is called rapture of the flesh.

6 And what is rapture not of the flesh? 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.

6.2 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. This is called rapture not of the flesh.

7 And what is rapture even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called rapture even more spiritual than that not of the flesh.

8 And what is pleasure of the flesh? 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 … Smells … Tastes … 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 pleasure of the flesh.

9 And what is pleasure not of the flesh? 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.

9.2 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.

9.3 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 de-

clare, ‘Equanimous and mindful, one meditates in bliss.’ This is called pleasure not of the flesh.

10 And what is pleasure even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called pleasure even more spiritual than that not of the flesh.

11 And what is equanimity of the flesh? 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 … Smells … Tastes … Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called equanimity of the flesh.

12 And what is equanimity not of the flesh? It’s when, 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. This is called equanimity not of the flesh.

13 And what is equanimity even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called equanimity even more spiritual than that not of the flesh.

14 And what is liberation of the flesh? Liberation connected with form is liberation of the flesh.

15 And what is liberation not of the flesh? Liberation connected with the formless is liberation not of the flesh.

16 And what is liberation even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called liberation even more spiritual than that not of the flesh."

21 The Linked Discourses on feelings are complete.

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37.1 — A LADY

✦

1 “Mendicants, when a lady has five factors she is extremely undesirable to a man. What five? She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children. When a lady has these five factors she is extremely undesirable to a man.

2 When a lady has five factors she is extremely desirable to a man. What five? She’s attractive, wealthy, and ethical; she’s deft and tireless, and she begets children. When a lady has these five factors she is extremely desirable to a man.”

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37.2 — A MAN

✦

1 “Mendicants, when a man has five factors he is extremely undesirable to a lady. What five? He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children. When a man has these five factors he is extremely undesirable to a lady.

2 When a man has five factors he is extremely desirable to a lady. What five? He’s attractive, wealthy, and ethical; he’s deft and tireless, and he begets children. When a man has these five factors he is extremely desirable to a lady.”

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37.3 — PARTICULAR SUFFERING

✦

1 “Mendicants, there are these five kinds of suffering that particularly apply to ladies. They’re undergone by ladies and not by men. What five?

2 Firstly, a lady, while still young, goes to live with her husband’s family and is separated from her relatives. This is the first kind of suffering that particularly applies to ladies.

3 Furthermore, a lady undergoes the menstrual cycle. This is the second kind of suffering that particularly applies to ladies.

4 Furthermore, a lady undergoes pregnancy. This is the third kind of suffering that particularly applies to ladies.

5 Furthermore, a lady gives birth. This is the fourth kind of suffering that particularly applies to ladies.

6 Furthermore, a lady provides services for a man. This is the fifth kind of suffering that particularly applies to ladies.

7 These are the five kinds of suffering that particularly apply to ladies. They’re undergone by ladies and not by men.”

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37.4 — THREE QUALITIES

✦

1 “Mendicants, when ladies have three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell. What three?

2 A lady lives at home with heart full of the stain of stinginess in the morning, jealousy in the afternoon, and sexual desire in the evening.

3 When ladies possess these three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.”

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37.5 — IRRITABLE

✦

1 Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him:

2 "Sometimes, sir, with my clairvoyance that is purified and superhuman, I see that a female—when her body breaks up, after death—is 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 "Anuruddha, when ladies have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five?

4 They're faithless, shameless, imprudent, irritable, and witless.

5 When ladies possess these five 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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37.6 — ACRIMONY

✦

1 "... They're faithless, shameless, imprudent, acrimonious, and witless. ..."

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37.7 — JEALOUS

✦

1 "... They're faithless, shameless, imprudent, jealous, and witless. ..."

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37.8 — STINGY

✦

1 "... They're faithless, shameless, imprudent, stingy, and witless. ..."

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37.9 — ADULTERY

✦

1 "... They're faithless, shameless, imprudent, adulterous, and witless. ..."

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37.10 — UNETHICAL

✦

1 "... They're faithless, shameless, imprudent, unethical, and witless. ..."

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37.11 — UNLEARNED

✦

1 "... They're faithless, shameless, imprudent, unlearned, and witless. ..."

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37.12 — LAZY

✦

1 "... They're faithless, shameless, imprudent, lazy, and witless. ..."

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37.13 — UNMINDFUL

✦

1 "… They're faithless, shameless, imprudent, unmindful, and witless. …"

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37.14 — FIVE THREATS

✦

1 “Anuruddha, when ladies have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume intoxicants of beer, wine, and liquor. When ladies possess these five 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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37.15 — LOVING

✦

1 Then Venerable Anuruddha went up to the Buddha … and asked him, "Sometimes, sir, with my clairvoyance that is purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm. How many qualities do ladies have so that they're reborn in a good place, a heavenly realm?"

2 "Anuruddha, when ladies have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They're faithful, conscientious, prudent, loving, and wise. When ladies possess these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm."

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37.16 — FREE OF ACRIMONY

✦

1 "... They're faithful, conscientious, prudent, free of acrimony, and wise. ..."

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37.17 — FREE OF JEALOUSY

✦

1 "… They're faithful, conscientious, prudent, free of jealousy, and wise. …"

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37.18 — FREE OF STINGINESS

✦

1 "... They're faithful, conscientious, prudent, free of stinginess, and wise. ..."

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37.19 — NOT ADULTEROUS

✦

1 "… They're faithful, conscientious, prudent, not adulterous, and wise. …"

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37.20 — ETHICAL

✦

1 "… They're faithful, conscientious, prudent, ethical, and wise. …"

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37.21 — VERY LEARNED

✦

1 "... They're faithful, conscientious, prudent, learned, and wise. ..."

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37.22 — ENERGETIC

✦

1 "… They're faithful, conscientious, prudent, energetic, and wise. …"

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37.23 — MINDFUL

✦

1 "… They're faithful, conscientious, prudent, mindful, and wise. …"

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37.24 — FIVE PRECEPTS

✦

1 “Anuruddha, when ladies have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. When ladies possess these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

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37.25 — ASSURED

✦

1 “Mendicants, there are these five powers of a lady. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a lady. A lady living at home with these five qualities is self-assured.”

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37.26 — UNDER HER THUMB

✦

1 “Mendicants, there are these five powers of a lady. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a lady. A lady living at home with these five powers has her husband under her thumb.”

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37.27 — MASTERED

✦

1 “Mendicants, there are these five powers of a lady. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a lady. A lady with these five powers lives having mastered her husband.”

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37.28 — ONE

✦

1 “Mendicants, by means of one power a man lives having mastered a lady. By means of what one power? When a lady has been mastered by the power of authority, her powers of attractiveness, wealth, relatives, children, and ethical behavior do not avail her.”

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37.29 — IN THAT RESPECT

✦

1 "Mendicants, there are these five powers of a lady. What five?

2 Attractiveness, wealth, relatives, children, and ethical behavior.

3 A lady who has the power of attractiveness but not the power of wealth is incomplete in that respect. But when she has the power of attractiveness and the power of wealth she's complete in that respect.

4 A lady who has the powers of attractiveness and wealth, but not the power of relatives is incomplete in that respect. But when she has the powers of attractiveness, wealth, and relatives she's complete in that respect.

5 A lady who has the powers of attractiveness, wealth, and relatives, but not the power of children is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, and children she's complete in that respect.

6 A lady who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior she's complete in that respect.

7 These are the five powers of a lady."

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37.30 — THEY SEND HER AWAY

✦

1 “Mendicants, there are these five powers of a lady. What five?

2 Attractiveness, wealth, relatives, children, and ethical behavior.

3 If a lady has the power of attractiveness but not that of ethical behavior, the family will send her away, they won’t accommodate her.

4 If a lady has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won’t accommodate her.

5 If a lady has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won’t accommodate her.

6 If a lady has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won’t accommodate her.

7 If a lady has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won’t send her away.

8 If a lady has the power of ethical behavior but not that of wealth, the family will accommodate her, they won’t send her away.

9 If a lady has the power of ethical behavior but not that of relatives, the family will accommodate her, they won’t send her away.

10 If a lady has the power of ethical behavior but not that of children, the family will accommodate her, they won’t send her away.

11 These are the five powers of a lady.”

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37.31 — CAUSE

✦

1 “Mendicants, there are these five powers of a lady. What five? Attractiveness, wealth, relatives, children, and ethical behavior.

2 It is not because of the powers of attractiveness, wealth, relatives, or children that ladies, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of the power of ethical behavior that ladies, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

3 These are the five powers of a lady.”

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37.32 — THINGS

✦

1 “Mendicants, there are five things that are hard to get for ladies who have not made merit. What five?

2 ‘May I be born into a suitable family!’ This is the first thing.

3 ‘Having been born in a suitable family, may I marry into a suitable family!’ This is the second thing.

4 ‘Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing.

5 ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.

6 ‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I live having mastered my husband!’ This is the fifth thing.

7 These are the five things that are hard to get for ladies who have not made merit.

8 There are five things that are easy to get for ladies who have made merit. What five?

9 ‘May I be born into a suitable family!’ This is the first thing.

10 ‘Having been born into a suitable family, may I marry into a suitable family!’ This is the second thing.

11 ‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing.

12 ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.

13 ‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I live having mastered my husband!’ This is the fifth thing.

14 These are the five things that are easy to get for ladies who have made merit.”

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37.33 — LIVING WITH SELF-ASSURANCE

✦

1 “Mendicants, a lady living at home with five qualities is self-assured. What five? She doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor. A lady living at home with these five qualities is self-assured.”

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37.34 — GROWTH

✦

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 When she 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."

7 The Linked Discourses on ladies are complete.

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38.1 — A QUESTION ABOUT EXTINGUISHMENT

✦

1 At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Jambukhādaka 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, they speak of this thing called ‘extinguishment’. What is extinguishment?”

3 “Reverend, the ending of greed, hate, and delusion is called extinguishment.”

4 “But, reverend, is there a path and a practice for realizing this extinguishment?”

5 “There is, reverend.”

6 “Well, what is it?”

7 “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, the practice, for realizing this extinguishment.”

8 “Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough for diligence.”

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38.2 — A QUESTION ABOUT PERFECTION

✦

1 “Reverend Sāriputta, they speak of this thing called ‘perfection’. What is perfection?”

2 “Reverend, the ending of greed, hate, and delusion is called perfection.”

3 “But, reverend, is there a path and a practice for realizing this perfection?”

4 “There is, reverend.”

5 “Well, what is it?”

6 “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, the practice, for realizing this perfection.”

7 “Reverend, this is a fine path, a fine practice, for realizing this perfection. Just this much is enough for diligence.”

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38.3 — PRINCIPLED SPEECH

✦

1 “Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the holy ones in the world?”

2 “Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world. Those who practice for giving up greed, hate, and delusion are practicing well in the world. Those who have 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—are holy ones in the world.”

3 “But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”

4 “There is, reverend.”

5 “Well, what is it?”

6 “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.”

7 “This is a fine path, a fine practice, for giving up greed, hate, and delusion. Just this much is enough for diligence.”

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38.4 — WHAT'S THE GOAL?

✦

1 "Reverend Sāriputta, what's the goal of leading the spiritual life under the ascetic Gotama?"

2 "The goal of leading the spiritual life under the Buddha is to completely understand suffering."

3 "But, reverend, is there a path and a practice for completely understanding this suffering?"

4 "There is." …

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38.5 — SOLACE

✦

1 “Reverend Sāriputta, they speak of this thing called ‘gaining solace’. At what point do you gain solace?”

2 “When a mendicant truly understands the six fields of contact’s origin, disappearance, gratification, drawback, and escape, at that point they’ve gained solace.”

3 “But, reverend, is there a path and a practice for realizing this solace?”

4 “There is.” …

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38.6 — ULTIMATE SOLACE

✦

1 “Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’. At what point do you gain ultimate solace?”

2 “When a mendicant is freed by not grasping after truly understanding the six fields of contact’s origin, disappearance, gratification, drawback, and escape, at that point they’ve gained ultimate solace.”

3 “But, reverend, is there a path and a practice for realizing this ultimate solace?”

4 “There is.” …

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38.7 — A QUESTION ABOUT FEELING

✦

1 “Reverend Sāriputta, they speak of this thing called ‘feeling’. What is feeling?”

2 “Reverend, there are three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

3 “But reverend, is there a path and a practice for completely understanding these three feelings?”

4 “There is.” …

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38.8 — A QUESTION ABOUT DEFILEMENTS

✦

1 “Reverend Sāriputta, they speak of this thing called ‘defilement’. What is defilement?”

2 “Reverend, there are three defilements. The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

3 “But, reverend, is there a path and a practice for completely understanding these three defilements?”

4 “There is.” …

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38.9 — A QUESTION ABOUT IGNORANCE

✦

1 “Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance?”

2 “Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.”

3 “But, reverend, is there a path and a practice for giving up that ignorance?”

4 “There is.” …

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38.10 — A QUESTION ABOUT CRAVING

✦

1 “Reverend Sāriputta, they speak of this thing called ‘craving’. What is craving?”

2 “Reverend, there are these three cravings. Craving for sensual pleasures, craving for continued existence, and craving for nonexistence. These are the three cravings.”

3 “But, reverend, is there a path and a practice for completely understanding these cravings?”

4 “There is.” …

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38.11 — A QUESTION ABOUT FLOODS

✦

1 “Reverend Sāriputta, they speak of this thing called ‘a flood’. What is a flood?”

2 “Reverend, there are these four floods. The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.”

3 “But, reverend, is there a path and a practice for completely understanding these floods?”

4 “There is.” …

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38.12 — A QUESTION ABOUT GRASPING

✦

1 “Reverend Sāriputta, they speak of this thing called ‘grasping’. What is grasping?”

2 “Reverend, there are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.”

3 “But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?”

4 “There is.” …

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38.13 — A QUESTION ABOUT STATES OF EXISTENCE

✦

1 “Reverend Sāriputta, they speak of this thing called ‘continued existence’. What is continued existence?”

2 “Reverend, there are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of continued existence.”

3 “But, reverend, is there a path and a practice for completely understanding these three states of existence?”

4 “There is.” …

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38.14 — A QUESTION ABOUT SUFFERING

✦

1 “Reverend Sāriputta, they speak of this thing called ‘suffering’. What is suffering?”

2 “Reverend, there are these three forms of suffering. The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.”

3 “But, reverend, is there a path and a practice for completely understanding these forms of suffering?”

4 “There is.” …

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38.15 — A QUESTION ABOUT SUBSTANTIAL REALITY

✦

1 “Reverend Sāriputta, they speak of this thing called ‘substantial reality’. What is substantial reality?”

2 “Reverend, the Buddha said that these five grasping aggregates are substantial reality. That is, form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality.”

3 “But, reverend, is there a path and a practice for completely understanding this substantial reality?”

4 “There is.” …

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38.16 — A QUESTION ABOUT WHAT'S HARD TO DO

✦

1 "Reverend Sāriputta, in this teaching and training, what is hard to do?"

2 "Going forth, reverend, is hard to do in this teaching and training."

3 "But what's hard to do for someone who has gone forth?"

4 "When you've gone forth it's hard to be satisfied."

5 "But what's hard to do for someone who is satisfied?"

6 "When you're satisfied, it's hard to practice in line with the teaching."

7 "But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?"

8 "Not long, reverend."

10 The Linked Discourses with Jambukhādaka are complete.

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39.1–15 — WITH SĀMAṆḌAKA ON EXTINGUISHMENT

✦

1 At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges River. Then the wanderer Sāmaṇḍaka 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, they speak of this thing called 'extinguishment'. What is extinguishment?"

3 "Reverend, the ending of greed, hate, and delusion is called extinguishment."

4 "But, reverend, is there a path and a practice for realizing this extinguishment?"

5 "There is, reverend."

6 "Well, what is it?"

7 "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, the practice, for realizing this extinguishment."

8 "Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough for diligence."

Note

(Tell in full as the Linked Discourses with Jambukhādaka.)

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39.16 — HARD TO DO

✦

1 “Reverend Sāriputta, in this teaching and training, what is hard to do?”

2 “Going forth, reverend, is hard to do in this teaching and training.”

3 “But what’s hard to do for someone who has gone forth?”

4 “When you’ve gone forth it’s hard to be satisfied.”

5 “But what’s hard to do for someone who is satisfied?”

6 “When you’re satisfied, it’s hard to practice in line with the teaching.”

7 “But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

8 “Not long, reverend.”

11 The Linked Discourses with Sāmaṇḍaka are complete.

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40.1 — A QUESTION ABOUT THE FIRST ABSORPTION

✦

1 At one time Venerable Mahāmoggallāna was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Venerable Mahāmoggallāna said this:

3 "Just now, reverends, as I was in private retreat this thought came to mind: 'They speak of this thing called the "first absorption". What is the first absorption?' It occurred to me: '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. This is called the first absorption.'

4 And so … I was entering and remaining in the first absorption. While I was in that meditation, perception and focus accompanied by sensual pleasures beset me.

5 Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.'

6 And so, after some time … I entered and remained in the first absorption.

[7] So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

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40.2 — A QUESTION ABOUT THE SECOND ABSORPTION

✦

1 “They speak of this thing called the ‘second absorption’. What is the second absorption? It occurred to me: ‘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. This is called the second absorption.’

2 And so … I was entering and remaining in the second absorption. While I was in that meditation, perception and focus accompanied by placing the mind beset me.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’

4 And so, after some time … I entered and remained in the second absorption.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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40.3 — A QUESTION ABOUT THE THIRD ABSORPTION

✦

1 “They speak of this thing called the ‘third absorption’. What is the third absorption? It occurred to me: ‘With the fading away of rapture, a mendicant 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 called the third absorption.’

2 And so … I was entering and remaining in the third absorption. While I was in that meditation, perception and focus accompanied by rapture beset me.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.’

4 And so, after some time … I entered and remained in the third absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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40.4 — A QUESTION ABOUT THE FOURTH ABSORPTION

✦

1 “They speak of this thing called the ‘fourth absorption’. What is the fourth absorption? It occurred to me: ‘It’s when, 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. This is called the fourth absorption.’

2 And so … I was entering and remaining in the fourth absorption. While I was in that meditation, perception and focus accompanied by pleasure beset me.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’

4 And so, after some time … I entered and remained in the fourth absorption.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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40.5 — A QUESTION ABOUT THE DIMENSION OF INFINITE SPACE

✦

1 "They speak of this thing called the 'dimension of infinite space'. What is the dimension of infinite space? It occurred to me: '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. This is called the dimension of infinite space.'

2 And so … I was entering and remaining in the dimension of infinite space. While I was in that meditation, perception and focus accompanied by forms beset me.

3 Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.'

4 And so, after some time … I entered and remained in the dimension of infinite space.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

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40.6 — A QUESTION ABOUT THE DIMENSION OF INFINITE CONSCIOUSNESS

✦

1 "They speak of this thing called the 'dimension of infinite consciousness'. What is the dimension of infinite consciousness? It occurred to me: '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. This is called the dimension of infinite consciousness.'

2 And so … I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perception and focus accompanied by the dimension of infinite space beset me.

3 Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.'

4 And so, after some time … I entered and remained in the dimension of infinite consciousness.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

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40.7 — A QUESTION ABOUT THE DIMENSION OF NOTHINGNESS

✦

1 “They speak of this thing called the ‘dimension of nothingness’. What is the dimension of nothingness? It occurred to me: ‘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. This is called the dimension of nothingness.’

2 And so … I was entering and remaining in the dimension of nothingness. While I was in that meditation, perception and focus accompanied by the dimension of infinite consciousness beset me.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’

4 And so, after some time … I entered and remained in the dimension of nothingness.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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40.8 — A QUESTION ABOUT THE DIMENSION OF NEITHER PERCEPTION NOR NON-PERCEPTION

✦

1 “They speak of this thing called the ‘dimension of neither perception nor non-perception’. What is the dimension of neither perception nor non-perception? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called the dimension of neither perception nor non-perception.’

2 And so … I was entering and remaining 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.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

4 And so, after some time … I entered and remained in the dimension of neither perception nor non-perception.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

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40.9 — A QUESTION ABOUT THE SIGNLESS

✦

1 “They speak of this thing called the ‘signless immersion of the heart’. What is the signless immersion of the heart? It occurred to me: ‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.’

2 And so … I was entering and remaining in the signless immersion of the heart. While I was in that meditation, my consciousness followed after signs.

3 Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.’

4 And so, after some time … I entered and remained in the signless immersion of the heart.

5 So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

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40.10 — WITH SAKKA

✦

1 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the thirty-three. Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

2 "Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to go for refuge to the teaching. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

2.2 It's good to go for refuge to the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

3 "My good Moggallāna, it's good to go for refuge to the Buddha … the teaching … the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

4 Then Sakka, lord of gods, with six hundred deities …

5 Then Sakka, lord of gods, with seven hundred deities …

6 Then Sakka, lord of gods, with eight hundred deities …

7 Then Sakka, lord of gods, with eighty thousand deities …

10 Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

11 "Lord of gods, it's good to have 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.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

12 It's good to 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.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

13 It's good to 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.

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.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

14 It's good to have the ethical conduct that's loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

15 "My good Moggallāna, it's good to have experiential confidence in the Buddha … the teaching … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

16 Then Sakka, lord of gods, with six hundred deities …

17 Then Sakka, lord of gods, with seven hundred deities …

18 Then Sakka, lord of gods, with eight hundred deities …

19 Then Sakka, lord of gods, with eighty thousand deities …

28 Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

29 "Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

30 It's good to go for refuge to the teaching …

31 It's good to go for refuge to the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches."

32 "My good Moggallāna, it's good to go for refuge to the Buddha ..."

35 Then Sakka, lord of gods, with six hundred deities ...

36 Then Sakka, lord of gods, with seven hundred deities ...

37 Then Sakka, lord of gods, with eight hundred deities ...

38 Then Sakka, lord of gods, with eighty thousand deities ...

43 Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

44 "Lord of gods, it's good to have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha ... teacher of gods and humans, awakened, blessed.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: heavenly lifespan, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

45 It's good to have experiential confidence in the teaching ...

46 It's good to have experiential confidence in the Saṅgha ...

47 It's good to have the ethical conduct that's loved by the noble ones ..."

48 “My good Moggallāna, it’s good to have experiential confidence in the Buddha …”

52 Then Sakka, lord of gods, with six hundred deities …

53 Then Sakka, lord of gods, with seven hundred deities …

54 Then Sakka, lord of gods, with eight hundred deities …

55 Then Sakka, lord of gods, with eighty thousand deities …

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40.11 — WITH CANDANA, ETC.

✦

1 Then the godling Candana …

2 the godling Suyāma …

3 the godling Santusita …

4 the godling Sunimmita …

5 the godling Vasavatti …

> Note
>
> *(Tell in full as in the Discourse With Sakka.)*

11 The Linked Discourses on Moggallāna are complete.

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41.1 — THE FETTER

✦

1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. 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:

2 "Reverends, the 'fetter' and the 'things that tighten the fetters': do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?"

3 Some senior mendicants answered like this: "Reverends, the 'fetter' and the 'things that tighten the fetters': these things differ in both meaning and phrasing."

4 But some senior mendicants answered like this: "Reverends, the 'fetter' and the 'things that tighten the fetters' mean the same thing; they differ only in the phrasing."

5 Now at that time the householder Citta had arrived at Migapathaka on some business. He heard about what those senior mendicants were discussing.

6 So he went up to them, bowed, sat down to one side, and said to them, "Sirs, I heard that you were discussing whether the 'fetter' and the 'things that tighten the fetters' differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing."

7 "That's right, householder."

8 “Sirs, the ‘fetter’ and the ‘things that tighten the fetters’: these things differ in both meaning and phrasing.

9 Well then, sirs, 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 black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

11 “No, householder. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.”

12 “In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them.

13 The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.”

14 “You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

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41.2 — WITH ISIDATTA (1ST)

✦

1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

2 Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Sirs, would the senior monks please accept tomorrow’s meal from me?”

3 They consented with silence. Knowing that the senior mendicants had consented, Citta rose from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

4 Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

5 Then Citta went up to them, bowed, sat down to one side, and asked the senior venerable, “Honorable Senior, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?”

6 When he said this, the senior venerable kept silent.

7 For a second time …

8 And for a third time, Citta asked him, “Honorable Senior, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?”

9 And a second time and a third time the senior venerable kept silent.

10 Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. He said to the senior venerable, “Honorable Senior, may I answer Citta’s question?”

11 “Answer it, Reverend Isidatta.”

12 “Householder, is this your question: ‘They speak of “the diversity of elements”. In what way did the Buddha speak of the diversity of elements?’”

13 “Yes, sir.”

14 “This is the diversity of elements spoken of by the Buddha.

15 The eye element, the sights element, the eye consciousness element …

16 The mind element, the idea element, the mind consciousness element.

17 This is how the Buddha spoke of the diversity of elements.”

18 Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods. When the senior mendicants had eaten and washed their hands and bowls, they rose from their seats and left.

19 Then the senior venerable said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”

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41.3 — WITH ISIDATTA (2ND)

✦

1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

2 Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Sirs, would the senior monks please accept tomorrow’s meal from me?”

3 They consented with silence. Then, knowing that the senior mendicants had consented, Citta rose from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

4 Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

5 So he went up to them, bowed, sat down to one side, and said to the senior venerable:

6 “Honorable Senior, there are many different views that arise in the world. 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. And also the sixty-two misconceptions spoken of in ‘The Divine Net’. When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

7 When he said this, the senior venerable kept silent.

8 For a second time …

9 And for a third time, Citta said to him:

10 “Honorable Senior, there are many different views that arise in the world. … When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

11 And a second time and a third time the senior venerable kept silent.

12 Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. He said to the senior venerable, “Honorable Senior, may I answer Citta’s question?”

13 “Answer it, Reverend Isidatta.”

14 “Householder, is this your question: ‘There are many different views that arise in the world … When what exists do these views come to be? When what doesn’t exist do these views not come to be?’” “Yes, sir.”

15 “Householder, there are many different views that arise in the world. 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. And also the sixty-two misconceptions spoken of in ‘The Divine Net’.

16 These views come to be when substantialist view exists. When substantialist view does not exist they do not come to be.”

17 “But sir, how does substantialist view come about?”

18 “It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

19 They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

20 That’s how substantialist view comes about.”

21 “But sir, how does substantialist view not come about?”

22 “It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons.

23 They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

24 That’s how substantialist view does not come about.”

25 “Sir, where has Master Isidatta come from?”

26 “I come from Avanti, householder.”

27 “Sir, there’s a friend of mine named Isidatta who I’ve never met. He’s gone forth from a good family in Avanti. Have you met him?”

28 “Yes, householder.”

29 “Sir, where is that venerable now staying?” When he said this, Isidatta kept silent.

30 “Sir, are you that Isidatta?”

31 “Yes, householder.”

32 “Sir, I hope Master Isidatta is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Master Isidatta is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

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

34 Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods. When the senior mendicants had eaten and washed their hands and bowls, they rose from their seats and left.

35 Then the senior venerable said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”

36 But Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

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41.4 — MAHAKA'S DEMONSTRATION

✦

1 At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

2 Then Citta the householder went up to them, bowed, sat down to one side, and said to them, "Sirs, would the senior monks please accept tomorrow's meal from me in my milkshed?"

3 They consented with silence. Then, knowing that the senior mendicants had consented, Citta rose from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

4 Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's milkshed, and sat down on the seats spread out.

5 Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee. When the senior mendicants had eaten and washed their hands and bowls, they rose from their seats and left. Citta instructed that the leftovers of the food be distributed, then followed behind the senior mendicants.

6 Now at that time it was boiling hot. And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

7 Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha. Then Venerable Mahaka said to the senior venerable, "Wouldn't it be nice, Honorable Senior, if a cool wind blew, a cloud

canopy formed, and a gentle rain drizzled down?"

8 "It would indeed be nice, Reverend Mahaka." Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down.

9 Then Citta thought, "The most junior mendicant in this Saṅgha has such psychic power!"

10 When they reached the monastery, Mahaka said to the senior venerable, "Honorable Senior, is that sufficient?"

11 "That's sufficient, Reverend Mahaka, you've done enough and offered enough." Then the senior mendicants entered their dwellings, and Mahaka entered his own dwelling.

12 Then Citta went up to Mahaka, bowed, sat down to one side, and said to him, "Sir, please show me a superhuman demonstration of psychic power."

13 "Well, then, householder, place your upper robe on the porch and spread a handful of grass on it."

14 "Yes, sir," replied Citta, and did as he was asked.

15 Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door-panel, and it burned up the grass but not the upper robe. Then Citta shook out his upper robe and stood to one side, shocked and awestruck.

16 Mahaka left his dwelling and said to Citta, "Is that sufficient, householder?"

17 “That’s sufficient, sir, you’ve done enough and offered enough. I hope Master Mahaka is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Master Mahaka is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

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

19 But Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

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41.5 — WITH KĀMABHŪ (1ST)

✦

1 At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

2 Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him, “Householder, there is this saying:

3 ‘With faultless parts and white canopy,
the one-spoked chariot rolls on.
See it come, untroubled,
with stream cut, unbound.’

4 How should we see the detailed meaning of this brief statement?”

5 “Sir, was this spoken by the Buddha?”

6 “Yes, householder.”

7 “Well then, sir, please wait a while as I consider the meaning of this.” Then after staying silent for a while, Citta said to Kāmabhū:

8 “Sir, ‘faultless parts’ is a term for ethics.

9 ‘White canopy’ is a term for freedom.

10 ‘One spoke’ is a term for mindfulness.

11 ‘Rolls on’ is a term for going forward and coming back.

12 'Chariot' 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.

13 Greed, hate, and delusion are troubles. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That's why a mendicant who has ended the defilements is called 'untroubled'.

14 'The one who comes' is a term for the perfected one.

15 'Stream' is a term for craving. A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it's unable to arise in the future. That's why a mendicant who has ended the defilements is said to have 'cut the stream'.

16 Greed, hate, and delusion are bonds. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That's why a mendicant who has ended the defilements is called 'unbound'.

17 So, sir, that's how I understand the detailed meaning of what the Buddha said in brief:

18 'With faultless parts and white canopy,
the one-spoked chariot rolls on.
See it come, untroubled,
with stream cut, unbound.'"

20 “You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

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41.6 — WITH KĀMABHŪ (2ND)

✦

1 At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him:

2 "Sir, how many processes are there?"

3 "Householder, there are three processes. The physical process, the verbal process, and the mental process."

4 Saying "Good, sir," Citta approved and agreed with what Kāmabhū said. Then he asked another question:

5 "But sir, what is the physical process? What's the verbal process? What's the mental process?"

6 "Breathing is a physical process. Placing the mind and keeping it connected are a verbal process. Perception and feeling are a mental process."

7 Saying "Good, sir," he asked another question:

8 "But sir, why is breathing a physical process? Why are placing the mind and keeping it connected a verbal process? Why are perception and feeling a mental process?"

9 "Breathing is physical. It's tied up with the body, that's why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That's why placing the mind and keeping it con-

nected are a verbal process. Perception and feeling are mental. They're tied up with the mind, that's why perception and feeling are a mental process."

10 Saying "Good, sir," he asked another question:

11 "But sir, how does someone attain the cessation of perception and feeling?"

12 "A mendicant who is entering such an attainment does not think: 'I will enter the cessation of perception and feeling' or 'I am entering the cessation of perception and feeling' or 'I have entered the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

13 Saying "Good, sir," he asked another question:

14 "But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: the physical, verbal, or mental process?"

15 "The verbal process ceases first, then physical, then mental."

16 Saying "Good, sir," he asked another question:

17 "What's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?"

18 "When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth

is not dissipated; and their faculties are very clear. That's the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling."

19 Saying "Good, sir," he asked another question:

20 "But sir, how does someone emerge from the cessation of perception and feeling?"

21 "A mendicant who is emerging from such an attainment does not think: 'I will emerge from the cessation of perception and feeling' or 'I am emerging from the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

22 Saying "Good, sir," he asked another question:

23 "But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: the physical, verbal, or mental process?"

24 "The mental process arises first, then physical, then verbal."

25 Saying "Good, sir," he asked another question:

26 "But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?"

27 "They experience three kinds of contact: emptiness, signless, and undirected contacts."

28 Saying "Good, sir," he asked another question:

29 “But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

30 “Their mind slants, slopes, and inclines to seclusion.”

31 Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

32 “But sir, how many things are helpful for attaining the cessation of perception and feeling?”

33 “Well, householder, you’ve finally asked what you should have asked first! Nevertheless, I will answer you. Two things are helpful for attaining the cessation of perception and feeling: serenity and discernment.”

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41.7 — WITH GODATTA

✦

1 At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him:

2 "Householder, the limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?"

3 "Sir, there is a way in which these things differ in both meaning and phrasing. But there's also a way in which they mean the same thing, and differ only in the phrasing.

4 And what's the way in which these things differ in both meaning and phrasing?

5 It's when 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. They meditate spreading a heart full of compassion …

5.2 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. This is called the limitless release of the heart.

6 And what is the release of the heart through nothingness? 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. This is called the release of the heart through nothingness.

7 And what is the release of the heart through emptiness? 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 empty of a self or what belongs to a self.' This is called the release of the heart through emptiness.

8 And what is the signless heart's release? It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart.

9 This is the way in which these things differ in both meaning and phrasing.

10 And what's the way in which they mean the same thing, and differ only in the phrasing?

11 Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

12 Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

13 Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

14 This is the way in which they mean the same thing, and differ only in the phrasing."

15 "You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

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41.8 — THE JAIN ASCETIC OF THE ÑĀTIKA CLAN

✦

1 Now at that time the Jain ascetic of the Ñātika clan had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics.

2 Citta the householder heard that they had arrived. Together with several lay followers, he went up to the Jain Ñātika and exchanged greetings with him.

3 When the greetings and polite conversation were over, he sat down to one side. The Jain Ñātika said to him, "Householder, do you have faith in the ascetic Gotama's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

4 "Sir, in this case I don't rely on faith in the Buddha's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected."

5 When he said this, the Jain Ñātika looked up at his assembly and said, "See, good sirs, how straightforward this householder Citta is! He's not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges River with your own hand."

6 "What do you think, sir? Which is better—knowledge or faith?"

7 "Knowledge is definitely better than faith, householder."

8 "Well sir, 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. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

9 And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

10 When he said this, the Jain Ñātika looked askance at his own assembly and said, "See, good fellows, how crooked this householder Citta is! He's so devious and deceitful!"

11 "Sir, just now I understood you to say: 'See, good fellows, how straightforward this householder Citta is! He's not devious or deceitful at all.' But then I understood you to say: 'See, good fellows, how crooked this householder Citta is! He's so devious and deceitful!' If your first statement is true, the second is wrong. If your first statement is wrong, the second is true.

12 And also, sir, these ten legitimate questions are relevant. When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me. 'One thing: question, summary, and answer. Two

… Three … Four … Five … Six … Seven … Eight … Nine … Ten things: question, summary, and answer.’”

13 Then Citta rose from his seat and left without asking the Jain Ñātika these ten legitimate questions.

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41.9 — WITH KASSAPA, THE NAKED ASCETIC

✦

1 Now at that time the naked ascetic Kassapa, an old friend of Citta in the lay life, had arrived at Macchikāsaṇḍa.

2 Citta the householder heard that he had arrived. So he went up to him, and they exchanged greetings.

3 When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa, “Honorable Kassapa, how long has it been since you went forth?”

4 “It’s been thirty years, householder.”

5 “But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?”

6 “I have no such achievement, householder, only nudity, baldness, and pokes in the buttocks.”

7 Citta said to him, “Oh lord, how incredible, how amazing, how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no comfortable meditation, only nudity, baldness, and pokes in the buttocks.”

8 “But householder, how long have you been a lay follower?”

9 “It’s been thirty years, sir.”

10 “But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation?”

11 “How, sir, could I not? For 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. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

12 If I pass away before the Buddha, it would be no wonder if the Buddha declares of me: ‘The householder Citta is bound by no fetter that might return him to this world.’”

13 When this was said, Kassapa said to Citta, “Oh lord, how incredible, how amazing, how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a comfortable meditation. Householder, may I receive the going forth, the ordination in this teaching and training?”

14 Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

15 “Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine. May the senior monks give him the going forth, the ordination. I’ll make sure that he’s provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

16 And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his ordination, Venerable Kassapa, 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.

17 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 Kassapa became one of the perfected.

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41.10 — SEEING THE SICK

✦

1 Now at that time the householder Citta was sick, suffering, gravely ill.

2 Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta, “Householder, make a wish to become a wheel-turning monarch in the future!”

3 When they said this, Citta said to them, “That too is impermanent! That too will pass! That too will be left behind!”

4 When he said this, his friends and colleagues, relatives and kin said, “Be mindful, master! Don’t babble.”

5 “What have I said that makes you say that?”

6 “It’s because you said: ‘That too is impermanent! That too will pass! That too will be left behind!’”

7 “Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’”

8 “But what reason do they see for saying that to you?”

9 “They think: ‘This householder Citta is ethical, of good character. If he makes a wish to become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper,

principled king he will provide proper spirit-offerings.' That's the reason they see for saying to me: 'Householder, make a wish to become a wheel-turning monarch in the future!' So I said to them: 'That too is impermanent! That too will pass! That too will be left behind!'"

10 "Then, master, advise us!"

11 "So you should train like this:

12 We will have 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.'

13 We will 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.'

14 We will 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.'

15 And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character."

16 Then, after Citta had encouraged his friends and colleagues, relatives and kin in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

21 The Linked Discourses on Citta the Householder are complete.

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42.1 — FURY

✦

1 At Sāvatthī.

2 Then Fury the chief went up to the Buddha, bowed, sat down to one side, and said to him:

3 "What is the cause, sir, what is the reason why some people are regarded as furious, while others are regarded as gentle?"

4 "Take someone who hasn't given up greed. So they get annoyed by others, and they show it. They're regarded as furious. They haven't given up hate. So they get annoyed by others, and they show it. They're regarded as furious. They haven't given up delusion. So they get annoyed by others, and they show it. They're regarded as furious. This is the cause, this is the reason why some people are regarded as furious.

5 But take someone who has given up greed. So they don't get annoyed by others, and don't show it. They're regarded as gentle. They've given up hate. So they don't get annoyed by others, and don't show it. They're regarded as gentle. They've given up delusion. So they don't get annoyed by others, and don't show it. They're regarded as gentle. This is the cause, this is the reason why some people are regarded as gentle."

6 When he said this, Fury the chief said to the Buddha, "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, the Buddha 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 the Buddha remember me as a lay follower who has gone for refuge for life."

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42.2 — WITH TĀLAPUṬA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Then Tālapuṭa the dancing chief came up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard that the dancers of the past who were tutors of tutors said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with mixed truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?"

3 "Enough, chief, let it be. Don't ask me that."

4 For a second time ...

5 And for a third time Tālapuṭa said to the Buddha:

6 "Sir, I have heard that the dancers of the past who were tutors of tutors said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with mixed truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?"

7 "Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you.

8 When sentient beings are still not free of greed, and are still bound by greed, a dancer in a stage or festival presents them with even more arousing things. When sentient beings are still not free of hate, and are still

bound by hate, a dancer in a stage or festival presents them with even more hateful things.

8.2 When sentient beings are still not free of delusion, and are still bound by delusion, a dancer in a stage or festival presents them with even more delusory things. And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

9 But if you have such a view: 'Suppose a dancer entertains and amuses people on a stage or at a festival with mixed truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

10 When he said this, Tālapuṭa cried and burst out in tears.

11 "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'"

12 "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the dancers of the past who were tutors of tutors, who said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with mixed truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.'

13 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, the Buddha has

made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

14 And Tālapuṭa the dancing chief received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Tālapuṭa became one of the perfected.

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42.3 — A WARRIOR

✦

1 Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard that the warriors of the past who were tutors of tutors said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?"

3 "Enough, chief, let it be. Don't ask me that."

4 For a second time …

5 And for a third time Dustin the warrior chief said to the Buddha:

6 "Sir, I have heard that the warriors of the past who were tutors of tutors said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?"

7 "Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you.

8 When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' His foes kill him and

finish him off, and when his body breaks up, after death, he's reborn in the hell called 'The Fallen'.

9 But if you have such a view: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

10 When he said this, Dustin the warrior chief cried and burst out in tears.

11 "This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'"

12 "Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the warriors of the past who were tutors of tutors, who said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.'

13 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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42.4 — AN ELEPHANT MARSHAL

✦

1 Then an elephant marshal chief went up to the Buddha … “From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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42.5 — A CAVALRYMAN

✦

1 Then a cavalry chief went up to the Buddha …

4 “From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

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42.6 — WITH ASIBANDHAKA'S SON

✦

1 At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

2 Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, there are western brahmins garlanded with aquatic flowers who carry pitchers, immerse themselves in water, and serve the sacred flame. When someone has passed away, oh! they lift them up, send them well, and convey them to heaven. But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?"

4 "Well then, chief, I'll ask you about this in return, and you can answer as you like.

5 What do you think, chief? Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, backbiting, harsh, or nonsensical. And they're covetous, malicious, and have wrong view.

5.2 A large crowd were to come together to offer up supplication and entreaty, circumambulating them with cupped palms and saying: 'When this person's body breaks up, after death, may they be reborn in a good place, a heavenly realm!' What do you think, chief? Would that person be reborn in heaven because of their supplications?"

6 “No, sir.”

7 “Chief, suppose a person were to throw a broad rock into a deep lake. And a large crowd were to come together to offer up supplication and entreaty, circumambulating it with cupped palms, and saying: ‘Rise, good rock! Float, good rock! Float to shore, good rock!’ What do you think, chief? Would that broad rock rise up or float because of their supplications?”

8 “No, sir.”

9 “In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, backbiting, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. Even though a large crowd were to come together to offer up supplication and entreaty … when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

10 What do you think, chief? Take a person 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, kindhearted, with right view.

10.2 And a large crowd were to come together to offer up supplication and entreaty, circumambulating them with cupped palms and saying: ‘When this person’s body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!’ What do you think, chief? Would that person be reborn in hell because of their supplications?”

11 “No, sir.”

12 “Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up. And a large crowd were to come together to offer up supplication and entreaty, circumambulating it with cupped palms and saying: ‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’ What do you think, chief? Would that ghee or oil sink and descend because of their supplications?”

13 “No, sir.”

14 “In the same way, take a person 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. Even though a large crowd were to come together to offer up supplication and entreaty … when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

15 When he said this, Asibandhaka’s son the chief 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.”

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42.7 — THE SIMILE OF THE FIELD

✦

1 At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, doesn't the Buddha live full of sympathy for all living beings?"

3 "Yes, chief."

4 "So why then, sir, do you teach some people thoroughly and others less thoroughly?"

5 "Well then, chief, I'll ask you about this in return, and you can answer as you like. What do you think? Suppose a farmer has three fields: one is good, one is average, and one is poor—bad ground of sand and salt. What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?"

6 "Sir, he'd plant them first in the good field, then the average, then he may or may not plant seed in the poor field. Why is that? Because at least it can be fodder for the cattle."

7 "To me, the monks and nuns are like the good field. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, asylum, shelter, and refuge.

8 To me, the laymen and laywomen are like the average field. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, asylum, shelter, and refuge.

9 To me, the ascetics, brahmins, and wanderers of other religions are like the poor field, the bad ground of sand and salt. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

10 Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous. What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?"

11 "Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous. Why is that? Because at least it can be used for washing the dishes."

12 "To me, the monks and nuns are like the water jar that's uncracked and nonporous. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I

reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, asylum, shelter, and refuge.

13 To me, the laymen and laywomen are like the water jar that's uncracked but porous. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, asylum, shelter, and refuge.

14 To me, the ascetics, brahmins, and wanderers of other religions are like the water jar that's cracked and porous. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness."

15 When he said this, Asibandhaka's son the chief 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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42.8 — A HORN BLOWER

✦

1 At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove.

2 Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him, "Chief, how does the Jain ascetic of the Ñātika clan teach his disciples?"

3 "Sir, this is how the Jain Ñātika teaches his disciples: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell. You're led on by what you frequently live by.' This is how the Jain Ñātika teaches his disciples."

4 "'You're led on by what you usually live by': if this were true, then, according to what the Jain Ñātika says, no one would go to a place of loss, to hell.

5 What do you think, chief? Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?"

6 "The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent."

7 "'You're led on by what you usually live by': if this were true, then, according to what the Jain ascetic of the Ñātika clan says, no one would go to a place of loss, to hell.

8 What do you think, chief? Take a person who steals …

9 Take a person who commits sexual misconduct …

10 Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they're lying or when they're not lying?"

11 "The occasions when they're lying are less frequent, while the occasions when they're not lying are more frequent."

12 "'You're led on by what you usually live by': if this were true, then, according to what the Jain Ñātika says, no one would go to a place of loss, to hell.

13 Take some teacher who has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' And there's a disciple who is devoted to that teacher.

13.2 They think: 'My teacher has this doctrine and view: "Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell." But I've killed living creatures … stolen … committed sexual misconduct … or lied.' They get the view: 'I too am going to a place of loss, to hell.'

13.3 Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.

14 But consider 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. In many ways he criticizes and denounces killing living creatures, saying: 'Stop killing living creatures!'

14.2 He criticizes and denounces stealing … sexual misconduct … lying, saying: ‘Stop lying!’ And there’s a disciple who is devoted to that teacher. Then they reflect: ‘In many ways the Buddha criticizes and denounces killing living creatures, saying: “Stop killing living creatures!” But I have killed living creatures to a certain extent. That’s not right, it’s not good, and I feel remorseful because of it.

14.3 But I can’t undo what I have done.’ Reflecting like this, they give up killing living creatures, and in future they don’t kill living creatures. That’s how to give up this bad deed and get past it.

15 ‘In many ways the Buddha criticizes and denounces stealing …’

16 ‘In many ways the Buddha criticizes and denounces sexual misconduct …’

17 ‘In many ways the Buddha criticizes and denounces lying, saying: “Stop lying!” But I have lied to a certain extent. That’s not right, it’s not good, and I feel remorseful because of it. But I can’t undo what I have done.’ Reflecting like this, they give up lying, and in future they refrain from lying. That’s how to give up this bad deed and get past it.

18 They give up killing living creatures. 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 give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

19 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.

19.2 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. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

19.3 In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

20 Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

20.2 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. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

20.3 In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there."

21 When he said this, Asibandhaka's son the chief 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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42.9 — FAMILIES

✦

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 Nāḷandā. There he stayed near Nāḷandā in Pāvārika's Mango Grove.

2 Now at that time Nāḷandā was undergoing famine and scarcity, with crops blighted and turned to straw. At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics. Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Jain Ñātika, bowed, and sat down to one side. The Jain Ñātika said to him:

3 "Come, chief, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Asibandhaka's son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

4 "But sir, how am I to do this?"

5 "Here, brahmin, go to the ascetic Gotama and say to him: 'Sir, don't you in many ways praise kindness, protection, and sympathy for families?' When he's asked this, if he answers: 'Indeed I do, chief,' say this to him: 'So what then are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with crops blighted and turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!'

5.2 When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down."

6 “Yes, sir,” replied Asibandhaka’s son. He rose from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

7 “Sir, don’t you in many ways praise kindness, protection, and sympathy for families?”

8 “Indeed I do, chief.”

9 “So what then are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with crops blighted and turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!”

10 “Well, chief, I recollect ninety-one eons back but I’m not aware of any family that’s been ruined merely by offering some cooked almsfood. Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of giving, truth, and restraint.

11 Chief, there are eight causes and reasons for the ruin of families. Their ruin stems from rulers, bandits, fire, or flood. Or they lose their savings. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth. These are the eight causes and reasons for the ruin of families.

12 Given that these eight reasons are found, suppose someone says this: ‘The Buddha is practicing to annihilate, collapse, and ruin families!’ Unless they give up that speech and that thought, and let go of that view, they will be placed in hell as if delivered there.”

13 When he said this, Asibandhaka's son the chief 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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42.10 — WITH MAṆICŪḶAKA

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them, "Gold and currency are proper for ascetics who follow the Sakyan. They accept and receive gold and currency."

2 Now at that time the chief Maṇicūḷaka was sitting in that assembly. He said to that retinue, "Good masters, don't say that. Gold and currency are not proper for ascetics who follow the Sakyan. They neither accept nor receive gold and currency. They have set aside gems and gold, and quit using gold and currency." He was able to persuade that assembly.

3 Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said, "Answering this way, I trust that I repeat what the Buddha has said, and don't misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism."

4 "Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism.

5 Gold and currency are not proper for ascetics who follow the Sakyan. They neither accept nor receive gold and currency. They have set aside gems and gold, and quit using gold and currency.

6 If gold and currency were proper for them, then the five kinds of sensual stimulation would also be proper. And if the five kinds of sensual stimulation are proper for them, you should categorically regard them as not having the qualities of an ascetic or a follower of the Sakyan.

7 Rather, chief, I say this: Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman. But in any case, there is no way they can accept or look for gold and currency, I say."

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42.11 — WITH BHADRAKA

✦

1 At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa. Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Please, sir, let the Blessed One teach me the origin and disappearance of suffering."

3 "Chief, if I were to teach you about the origin and disappearance of suffering in connection with the past, saying 'this is how it was in the past,' you might have doubts or uncertainties about that. If I were to teach you about the origin and disappearance of suffering in connection with the future, saying 'this is how it will be in the future,' you might have doubts or uncertainties about that. Rather, chief, I will teach you about the origin and disappearance of suffering as I am sitting right here and you are sitting right there. Listen and apply your mind well, I will speak."

4 "Yes, sir," Bhadraka replied. The Buddha said this:

5 "What do you think, chief? Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?"

6 "There are, sir."

7 "But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow, lamentation, pain, sadness, and distress?"

8 "There are, sir."

9 "What's the cause, chief, what's the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?"

10 "The people regarding whom this would give rise to sorrow are those I have desire and passion. The people regarding whom this would not give rise to sorrow are those I don't have desire and passion."

11 "With this present phenomenon that you have seen, understood, immediately attained, and fathomed, you can apply the same method to the past and future: 'All the suffering that arose in the past was rooted and sourced in desire. For desire is the root of suffering. All the suffering that will arise in the future will be rooted and sourced in desire. For desire is the root of suffering.'"

12 "It's incredible, sir, it's amazing! How well said this was by the Buddha! 'All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.'

13 I have a boy called Ciravāsi, who resides in a house away from here. I rise early and dispatch someone, saying: 'Go, lad, and check on my boy Ciravāsi.' Until they get back I worry: 'I hope nothing's wrong with Ciravāsi!'"

14 "What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?"

15 "How could it not, sir?"

16 “This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’

17 What do you think, chief? Before you’d seen or heard of Ciravāsi’s mother, did you have any desire or passion or fondness for her?”

18 “No, sir.”

19 “Then was it because you saw or heard of her that you had desire or passion or fondness for her?”

20 “Yes, sir.”

21 “What do you think, chief? If Ciravāsi’s mother was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

22 “How could it not, sir?”

23 “This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’”

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42.12 — WITH RĀSIYA

✦

1 Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard this: 'The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those fervent mortifiers who live rough.' 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 "Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, hollow, and untrue.

4 These two extremes should not be cultivated by one gone forth. Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

5 Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

6 And what is that middle way of practice? 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.

7 This, chief, is the middle way of practice that was understood by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

8 There are these three pleasure seekers in the world. What three? Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

9 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, or share it and make merit. 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, or share it and make merit.

9.2 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.

10 Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, or share it and make merit. 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. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

10.2 They make themselves happy and pleased, and they share it and make merit. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit.

10.3 And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

11 Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. They may be criticized on three grounds. What three? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased.

11.2 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.

12 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. This pleasure seeker may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

12.2 They don't share it and make merit. This is the second ground for criticism. What is the one ground for praise? They make themselves happy and pleased. This is the one ground for praise. This pleasure seeker may be criticized on these two grounds, and praised on this one.

13 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. This pleasure seeker may be criticized on one ground, and praised on two. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

13.2 What are the two grounds for praise? They make themselves happy and pleased. 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.

14 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, or share it and make merit. They may be praised on one ground, and criticized on three. What is the one ground for praise? They seek wealth using legitimate, non-coercive means.

14.2 This is the one ground for praise. What are the three grounds for criticism? They seek 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.

15 Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit. They

may be praised on two grounds, and criticized on two. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means.

15.2 This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. 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 these two grounds, and criticized on these two.

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, and shares it and makes merit. They may be praised on three grounds, and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means.

16.2 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. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

17 Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on two. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

17.2 What are the two grounds for criticism? They don't make themselves happy and pleased. 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.

18 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. This pleasure seeker may be praised on two grounds, and criticized on one. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

18.2 They make themselves happy and pleased. This is the second ground for praise. What is the one ground for criticism? 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.

19 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. What are the three grounds for praise?

19.2 They seek 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. What is the one ground for criticism?

19.3 They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three 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. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This pleasure seeker may be praised on four grounds. What are the four grounds for praise?

20.2 They seek 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 untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

20.3 This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

21 These three fervent mortifiers who live rough are found in the world. What three?

22 Take a fervent mortifier who has gone forth out of faith from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. But they don’t achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

23 Take another fervent mortifier who has gone forth out of faith from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. And they achieve a skillful quality, but don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

24 Take another fervent mortifier who has gone forth out of faith from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

25 In this case, the first fervent mortifier may be criticized on three grounds. What three? They mortify and torment themselves. This is the first ground for criticism. They don’t achieve a skillful quality. This is the second ground for criticism. They don’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism. This fervent mortifier may be criticized on these three grounds.

26 In this case, the second fervent mortifier may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They mortify and torment themselves. This is the first ground for criticism. They don’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism.

26.2 What is the one ground for praise? They achieve a skillful quality. This is the one ground for praise. This fervent mortifier may be criticized on these two grounds, and praised on one.

27 In this case, the third fervent mortifier may be criticized on one ground, and praised on two. What is the one ground for criticism? They mortify and torment themselves. This is the one ground for criticism. What are the two grounds for praise? They achieve a skillful quality. This is the first ground for praise.

27.2 They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise. This fervent mortifier may be criticized on this one ground, and praised on two.

28 There are these three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves. What three?

29 A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both. When they've given up greed they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

30 A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both. When they've given up hate they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

31 A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both. When they've given up delusion they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

32 These are the three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

33 When he said this, Rāsiya the chief 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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42.13 — WITH PĀṬALIYA

✦

1 At one time the Buddha was staying in the land of the Koliyans, where they have a town named Uttarakā. Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have heard this: 'The ascetic Gotama knows deceit.' 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."

3 "Chief, those who say this repeat what I have said, and don't misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuttal and criticism."

4 "Sir, we didn't believe that what those ascetics and brahmins said was really true. But it seems the ascetic Gotama is deceitful!"

5 "Chief, does someone who says 'I know deceit' also say 'I am deceitful'?"

6 "That's right, Blessed One! That's right, Holy One!"

7 "Well then, chief, I'll ask you about this in return, and you can answer as you like.

8 What do you think, chief? Do you know the Koliyan officers with drooping headdresses?"

9 "I know them, sir."

10 "And what's their job?"

11 "To put a stop to bandits and to deliver messages for the Koliyans."

12 "What do you think, chief? Are the Koliyan officers with drooping headdresses moral or immoral?"

13 "I know that they're immoral, of bad character, sir. They are among those in the world who are immoral and of bad character."

14 "Would it be right to say that Pāṭaliya knows the Kolyian officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character?"

15 "No, sir. I'm quite different from the Koliyan officers with drooping headdresses; we have quite different characters."

16 "So if you can know those officers of bad character while you are not of bad character, why can't the Realized One know deceit, without being deceitful?

17 I understand deceit and its result. And I understand how the deceitful practice so that when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

18 I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

18.2 I understand stealing … sexual misconduct … lying … backbiting … harsh speech … talking nonsense … covetousness … ill will … wrong view and its result. And I understand how those who have wrong view practice

so that when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

19 There are some ascetics and brahmins who have this doctrine and view: 'Everyone who kills living creatures experiences pain and sadness in this very life. Everyone who steals … commits sexual misconduct … lies experiences pain and sadness in this very life.'

20 But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king. You might ask someone: 'My man, what did that man do?' And they'd reply: 'My man, that man attacked the king's enemy and killed them. The king was delighted and gave him this reward. That's why he's garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.'

21 And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he's marched from street to street and from square to square to the beating of a harsh drum. Then he's taken out the south gate and there, to the south of the city, they chop off his head. You might ask someone: 'My man, what did that man do?'

21.2 And they'd reply: 'My man, that man is an enemy of the king, and he has murdered a man or a woman. That's why the rulers arrested him and inflicted such punishment.'

22 What do you think, chief? Have you seen or heard of such a thing?"

23 "Sir, we have seen it and heard of it, and we will hear of it again."

24 “Since this is so, the ascetics and brahmins whose view is that everyone who kills living creatures experiences pain and sadness in this very life: are they right or wrong?”

25 “They’re wrong, sir.”

26 “But those who speak hollow, false nonsense: are they moral or immoral?”

27 “Immoral, sir.”

28 “And are those who are immoral, of bad character practicing wrongly or rightly?”

29 “They’re practicing wrongly, sir.”

30 “And do those who are practicing wrongly have wrong view or right view?”

31 “They have wrong view, sir.”

32 “But is it appropriate to have confidence in those of wrong view?”

33 “No, sir.”

34 “You can see someone, garlanded and adorned … ‘My man, that man attacked the king’s enemy and took their valuables. The king was delighted and gave him this reward. …’ …

35 And you can see someone else, his arms tied tightly behind his back … ‘My man, that man took something from a village or wilderness, with the intention to commit theft. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?”

36 “Sir, we have seen it and heard of it, and we will hear of it again.”

37 “Since this is so, the ascetics and brahmins whose view is that everyone who steals experiences pain and sadness in this very life: are they right or wrong? … Is it appropriate to have confidence in them?”

38 “No, sir.”

39 “You can see someone, garlanded and adorned … ‘My friend, that man had relations with the wives of an enemy king. The king was delighted and gave him this reward. …’ …

40 And you can see someone else, his arms tied tightly behind his back … ‘My friend, that man had relations with women and maidens of good families. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?”

41 “Sir, we have seen it and heard of it, and we will hear of it again.”

42 “Since this is so, the ascetics and brahmins whose view is that everyone who commits sexual misconduct experiences pain and sadness in this very life: are they right or wrong? … Is it appropriate to have confidence in them?”

43 “No, sir.”

44 “And you can see someone, garlanded and adorned … ‘My man, that man amused the king with lies. The king was delighted and gave him this reward. …’ …

45 And you can see someone else, his arms tied tightly behind his back … ‘My man, that man has ruined a householder or householder’s child by lying. That’s why the rulers arrested him and inflicted such punishment.’

What do you think, chief? Have you seen or heard of such a thing?"

46 "Sir, we have seen it and heard of it, and we will hear of it again."

47 "Since this is so, the ascetics and brahmins whose view is that everyone who lies experiences pain and sadness in this very life: are they right or wrong?"

48 "They're wrong, sir."

49 "But those who speak hollow, false nonsense: are they moral or immoral?"

50 "Immoral, sir."

51 "And are those who are immoral, of bad character practicing wrongly or rightly?"

52 "They're practicing wrongly, sir."

53 "And do those who are practicing wrongly have wrong view or right view?"

54 "They have wrong view, sir."

55 "But is it appropriate to have confidence in those of wrong view?"

56 "No, sir.

57 It's incredible, sir, it's amazing! I have a guest house, where there are cots, seats, water jars, and oil lamps. Whenever an ascetic or brahmin comes to stay, I share what I have as best I can. Once it so happened, sir, that four teachers of different views, beliefs, and opinions came to stay at my guest house.

58 One teacher had this doctrine and view: ‘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.’

59 One teacher had this doctrine and view: ‘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.’

60 One teacher had this doctrine and view: ‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

60.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

61 One teacher had this doctrine and view: ‘The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

61.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’

62 I had doubt and uncertainty about that: ‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

63 “Chief, no wonder you’re doubting and uncertain. Doubt has come up in you about an uncertain matter.”

64 “I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

65 “Chief, there is immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

66 And what is immersion based on understanding of principle? It’s when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, backbiting, harsh speech, talking nonsense, covetousness,

ill will, and wrong view.

67 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.

68 They reflect thus: 'That teacher who had this doctrine and view: "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.

68.2 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." If what this good teacher says is true, it's a sure bet for me to not hurt any creature firm or frail.

68.3 I hold a winning hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

69 Joy springs up in them. Being 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 blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

70 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.

71 They reflect thus: 'That teacher who had this doctrine and view: "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." If what this good teacher says is true, it's a sure bet for me to not hurt any creature firm or frail.

71.2 I hold a winning hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

72 Joy springs up in them. Being 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 blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

73 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.

74 They reflect thus: 'That teacher who had this doctrine and view: "The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

74.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit." If what this good teacher says is true, it's a sure bet for me to not hurt any creature firm or frail.

74.3 I hold a winning hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

75 Joy springs up in them. Being 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 blissful, the mind becomes immersed in

samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

76 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.

77 They reflect thus: 'That teacher who had this doctrine and view: "The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

77.2 If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit." If what this good teacher says is true, it's a sure bet for me to not hurt any creature firm or frail.

77.3 I hold a winning hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

78 Joy springs up in them. Being 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 blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

79 Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

83 They reflect thus: 'If what this good teacher says is true, it's a sure bet for me to not hurt any creature firm or frail. I hold a winning hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

84 Joy springs up in them. Being 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 blissful, the mind becomes immersed in

samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty."

85 When he said this, Pāṭaliya the chief 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."

90 The Linked Discourses on chiefs are complete.

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43.1 — MINDFULNESS OF THE BODY

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

3 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Mindfulness of the body. This is called the path that leads to the unconditioned.

4 So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. 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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43.2 — SERENITY AND DISCERNMENT

✦

1 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

2 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity and discernment. This is called the path that leads to the unconditioned. …”

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43.3 — PLACING THE MIND AND KEEPING IT CONNECTED

✦

1 “And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. Immersion without placing the mind, merely keeping it connected. Immersion without placing the mind or keeping it connected. …”

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43.4 — EMPTINESS IMMERSION

✦

1 “And what is the path that leads to the unconditioned? Emptiness immersion; signless immersion; undirected immersion. …”

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43.5 — MINDFULNESS MEDITATION

✦

1 “And what is the path that leads to the unconditioned? The four kinds of mindfulness meditation. …”

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43.6 — RIGHT EFFORTS

✦

1 “And what is the path that leads to the unconditioned? The four right efforts. …”

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43.7 — BASES OF PSYCHIC POWER

✦

1 “And what is the path that leads to the unconditioned? The four bases of psychic power. …”

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43.8 — FACULTIES

✦

1 “And what is the path that leads to the unconditioned? The five faculties. …”

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43.9 — POWERS

✦

1 “And what is the path that leads to the unconditioned? The five powers. …”

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43.10 — AWAKENING FACTORS

✦

1 “And what is the path that leads to the unconditioned? The seven awakening factors. …”

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43.11 — THE PATH

✦

1 “And what is the path that leads to the unconditioned? The noble eightfold path. This is called the path that leads to the unconditioned.

2 So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. 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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43.12 — THE UNCONDITIONED

✦

1 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

2 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.

3 And what is the path that leads to the unconditioned? Serenity. This is called the path that leads to the unconditioned.

4 So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

5 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.”

6 “Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

7 And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.

8 And what is the path that leads to the unconditioned? Discernment. This is called the path that leads to the unconditioned. …”

9 “And what is the path that leads to the unconditioned?

10 Immersion with placing the mind and keeping it connected. … Immersion without placing the mind, merely keeping it connected. … Immersion without placing the mind or keeping it connected. …

11 Emptiness immersion. … Signless immersion. … Undirected immersion. …

12 A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. … A mendicant meditates by observing an aspect of feelings … A mendicant meditates by observing an aspect of the mind … A mendicant meditates by observing an aspect of principles …

13 A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. …

13.2 A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities arise. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed. …

14 A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. … A mendicant develops the basis of psychic power that has immersion due to energy … immersion due to mental development … immersion due to inquiry, and active effort. …

15 A mendicant develops the faculty of faith, which relies on seclusion, fading away, and cessation, and ripens as letting go. … A mendicant develops the faculty of energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

16 A mendicant develops the power of faith … energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

17 A mendicant develops the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

18 A mendicant develops right view … right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

19 This is called the path that leads to the unconditioned.

20 So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.

21 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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43.13 — UNINCLINED

✦

1 "Mendicants, I will teach you the uninclined …"

> NOTE
>
> *(Tell in full as in the unconditioned in the previous chapter.)*

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43.14–43 — UNDEFILED, ETC.

✦

14 “Mendicants, I will teach you the undefiled …”

15 “the truth …”

16 “the far shore …”

17 “the subtle …”

18 “the very hard to see …”

19 “the undecrepit …”

20 “the everlasting …”

21 “the not worn out …”

22 “the invisible …”

23 “the unproliferated …”

24 “the peaceful …”

25 “freedom from death …”

26 “the sublime …”

27 “the state of grace …”

28 “the sanctuary …”

29 “the ending of craving …”

30 “the incredible …”

31 “the amazing …”

32 “the untroubled …”

33 “the not liable to trouble …”

34 “extinguishment …”

35 “the unafflicted …”

36 “dispassion …”

37 “purity …”

38 “release …”

39 “not clinging …”

40 “the island …”

41 “the asylum …”

42 “the shelter …”

43 “the refuge …”

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43.44 — THE FINAL HAVEN

✦

1 "Mendicants, I will teach you the final haven and the path that leads to the final haven. Listen …

2 And what is the final haven? The ending of greed, hate, and delusion. This is called the final haven.

3 And what is the path that leads to the final haven? Mindfulness of the body. This is called the path that leads to the final haven.

4 So, mendicants, I've taught you the final haven and the path that leads to the final haven. 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."

> Note
> *(Tell in full as in the unconditioned.)*

12 The Linked Discourses on the unconditioned are complete.

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44.1 — WITH KHEMĀ

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 Now at that time the nun Khemā was wandering in the land of the Kosalans between Sāvatthī and Sāketa when she took up residence in Toraṇavatthu. Then King Pasenadi was traveling from Sāketa to Sāvatthī, and he too stayed in Toraṇavatthu for a single night.

3 Then King Pasenadi addressed a man, "Please, my man, check if there's a suitable (male) ascetic or brahmin in Toraṇavatthu to whom I can pay homage."

4 "Yes, Your Majesty," replied that man. He searched all over Toraṇavatthu, but he couldn't see a suitable ascetic or brahmin for the king to pay homage to.

5 But he saw that the nun Khemā was staying there, so he went to the king and said to him, "Your Majesty, there's no (male) ascetic or brahmin in Toraṇavatthu for the king to pay homage to. But there is the nun Khemā, who's a disciple of the Blessed One, the perfected one, the fully awakened Buddha. She has a good reputation as being astute, competent, intelligent, learned, a brilliant speaker, and eloquent. Your Majesty may pay homage to her."

6 Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her:

7 “Ma’am, does a realized one still exist after death?”

8 “Great king, this has not been declared by the Buddha.”

9 “Well then, does a realized one no longer exist after death?”

10 “This too has not been declared by the Buddha.”

11 “Well then, does a realized one both still exist and no longer exist after death?”

12 “This has not been declared by the Buddha.”

13 “Well then, does a realized one neither still exist nor no longer exist after death?”

14 “This too has not been declared by the Buddha.”

15 “Ma’am, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

16 “Well then, Great King, I’ll ask you about this in return, and you can answer as you like. What do you think, Great King?

17 Do you have any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is, how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?”

18 “No, ma’am.”

19 “Do you have any accountant or finger-tallier or reckoner who can count the water in the ocean, that is, how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?”

20 “No, ma’am. Why is that? Because the ocean is deep, immeasurable, and hard to fathom.”

21 “In the same way, Great King, any form by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. To say that 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: none of these apply.

22 Any feeling … perception … choices … consciousness by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of consciousness. They’re deep, immeasurable, and hard to fathom, like the ocean. To say that 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: none of these apply.”

23 Then King Pasenadi approved and agreed with what the nun Khemā said. Then he rose from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

24 Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers.

28 He said, “It’s incredible, sir, it’s amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! This one time I went to the nun Khemā and asked her about this matter. And she explained it to me with these words and phrases, just like the Buddha. It’s incredible, sir, it’s amazing!

28.2 How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

29 Well, now, sir, I must go. I have many duties, and much to do.”

30 “Please, Great King, go at your convenience.”

31 Then King Pasenadi approved and agreed with what the Buddha said. Then he rose from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

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44.2 — WITH ANURĀDHA

✦

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 Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him.

3 When the greetings and polite conversation were over, they sat down to one side and said to him:

4 "Reverend Anurādha, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: 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."

5 "Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: 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."

6 When he said this, the wanderers said to him, "This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant." Then, after rebuking Venerable Anurādha by calling him "junior" and "foolish", the wanderers rose from their seats and left.

7 Soon after they had left, Anurādha thought, “If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuttal and criticism?”

8 Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

9 “What do you think, Anurādha? Is form permanent or impermanent?”

10 “Impermanent, sir.”

11 “But if it’s impermanent, is it suffering or happiness?”

12 “Suffering, sir.”

13 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

14 “No, sir.”

15 “Is feeling … perception … choices … consciousness permanent or impermanent?”

16 “Impermanent, sir.”

17 “But if it’s impermanent, is it suffering or happiness?”

18 “Suffering, sir.”

19 “But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

20 “No, sir.”

21 “So, Anurādha, you should truly see 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.’ 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.’

22 Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

23 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.’

24 What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to form?”

25 “No, sir.”

26 “Do you consider that the label ‘realized one’ applies to feeling?” … “… perception?” … “… choices?” … “… consciousness?”

27 “No, sir.”

28 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies in relation to form?”

29 “No, sir.”

30 “Do you consider that the label ‘realized one’ applies apart from form?”

31 “No, sir.”

32 “Do you consider that the label ‘realized one’ applies in relation to feeling?” “… apart from feeling?” … “… in relation to perception?” … “… apart from perception?” … “… in relation to choices?” … “… apart from choices?” … “… in relation to consciousness?” … “… apart from consciousness?”

33 “No, sir.”

34 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to one who has form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

35 “No, sir.”

36 “What do you think, Anurādha? Do you consider that the label ‘realized one’ applies to that one who is without form?” … “… feeling?” … “… perception?” … “… choices?” … “… consciousness?”

37 “No, sir.”

38 “In that case, Anurādha, since a realized one is not found by you as a genuine fact in this very life, is it cogent for you to declare: ‘Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: 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’?”

39 “No, sir.”

40 “Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering.”

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44.3 — WITH SĀRIPUTTA AND KOṬṬHITA (1ST)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went 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:

3 "Reverend Sāriputta, does a realized one still exist after death?"

4 "Reverend, this has not been declared by the Buddha."

5 "Well then, does a realized one no longer exist after death? …

6 Does a realized one both still exist and no longer exist after death? …

7 Does a realized one neither still exist nor no longer exist after death?"

8 "This too has not been declared by the Buddha."

9 "Reverend, when asked these questions, you say that they have not been declared by the Buddha. What's the cause, what's the reason why they have not been declared by the Buddha?"

10 "Reverend, 'Does a realized one still exist after death?' is included in form. 'Does a realized one no longer exist after death?' is included in form. 'Does a realized one both still exist and no longer exist after death?' is in-

cluded in form. ‘Does a realized one neither still exist nor no longer exist after death?’ is included in form.

11 ‘Does a realized one still exist after death?’ is included in feeling … perception … choices … consciousness. ‘Does a realized one no longer exist after death?’ is included in consciousness. ‘Does a realized one both still exist and no longer exist after death?’ is included in consciousness. ‘Does a realized one neither still exist nor no longer exist after death?’ is included in consciousness.

12 This is the cause, this is the reason why this has not been declared by the Buddha.”

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44.4 — WITH SĀRIPUTTA AND KOṬṬHITA (2ND)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. …

> Note
> *(The same down as far as:)*

3 "What's the cause, reverend, what's the reason why this has not been declared by the Buddha?"

4 "Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks 'a realized one still exists after death' or 'a realized one no longer exists after death' or 'a realized one both still exists and no longer exists after death' or 'a realized one neither still exists nor no longer exists after death.'

5 Not truly knowing or seeing feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one thinks 'a realized one still exists after death' or 'a realized one no longer exists after death' or 'a realized one both still exists and no longer exists after death' or 'a realized one neither still exists nor no longer exists after death.'

6 Truly knowing and seeing form … feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn't think 'a realized one still exists after death' or 'a realized

one no longer exists after death’ or ‘a realized one both still exists and no longer exists after death’ or ‘a realized one neither still exists nor no longer exists after death.’

7 This is the cause, this is the reason why this has not been declared by the Buddha.”

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44.5 — WITH SĀRIPUTTA AND KOṬṬHITA (3RD)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana. …

> Note
> *(The same down as far as:)*

3 "What's the cause, reverend, what's the reason why this has not been declared by the Buddha?"

4 "Reverend, if you're not rid of greed, desire, fondness, thirst, passion, and craving for form … feeling … perception … choices … consciousness, you think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

5 If you are rid of greed for form … feeling … perception … choices … consciousness, you don't think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

6 This is the cause, this is the reason why this has not been declared by the Buddha."

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44.6 — WITH SĀRIPUTTA AND KOṬṬHITA (4TH)

✦

1 At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi in the deer park at Isipatana.

2 Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other. When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita:

3 "Reverend Koṭṭhita, does a realized one still exist after death?" …

4 "Reverend, when asked these questions, you say that this has not been declared by the Buddha. What's the cause, what's the reason why this has not been declared by the Buddha?"

5 "Reverend, if you like, love, and enjoy form, and don't truly see the cessation of form, you think 'a realized one still exists after death' or 'a realized one no longer exists after death' or 'a realized one both still exists and no longer exists after death' or 'a realized one neither still exists nor no longer exists after death.'

6 If you like, love, and enjoy feeling … perception … choices … consciousness, and don't truly see the cessation of consciousness, you think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

7 If you don't like, love, and enjoy form … feeling … perception … choices … consciousness, and you truly see the cessation of consciousness, you don't think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

8 This is the cause, this is the reason why this has not been declared by the Buddha."

9 "But reverend, could there be another way of explaining why this was not declared by the Buddha?"

10 "There could, reverend. If you like, love, and enjoy existence, and don't truly see the cessation of continued existence, you think 'a realized one still exists after death' …

10.2 'a realized one neither still exists nor no longer exists after death.' If you don't like, love, and enjoy existence, and you truly see the cessation of continued existence, you don't think 'a realized one still exists after death' …

10.3 'a realized one neither still exists nor no longer exists after death.' This too is a way of explaining why this was not declared by the Buddha."

11 "But reverend, could there be another way of explaining why this was not declared by the Buddha?"

12 "There could, reverend.

13 If you like, love, and enjoy grasping, and don't truly see the cessation of grasping, you think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

14 If you don't like, love, and enjoy grasping, and you truly see the cessation of grasping, you don't think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

15 This too is a way of explaining why this was not declared by the Buddha."

16 "But reverend, could there be another way of explaining why this was not declared by the Buddha?"

17 "There could, reverend.

18 If you like, love, and enjoy craving, and don't truly see the cessation of craving, you think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

19 If you don't like, love, and enjoy craving, and you truly see the cessation of craving, you don't think 'a realized one still exists after death' … 'a realized one neither still exists nor no longer exists after death.'

20 This too is a way of explaining why this was not declared by the Buddha."

21 "But reverend, could there be another way of explaining why this was not declared by the Buddha?"

22 "Seriously, reverend, what more could you want? For one who is freed due to the ending of craving, there is no cycle of rebirths to be found."

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44.7 — WITH MOGGALLĀNA

✦

1 Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

2 "Worthy Moggallāna, is this right: 'the cosmos is eternal'?"

3 "Vaccha, this has not been declared by the Buddha."

4 "Then is this right: 'the cosmos is not eternal' … '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'?"

5 "This too has not been declared by the Buddha."

6 "What's the cause, worthy Moggallāna, what's the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true? And what's the reason why, when the ascetic Gotama is asked these questions, he does not declare one of these to be true?"

7 "Vaccha, the wanderers of other religions regard the eye like this: 'This is mine, I am this, this is my self.' They regard the ear … nose … tongue … body … mind like this: 'This is mine, I am this, this is my self.'

8 That's why, when asked, they declare one of those answers to be true.

9 The Realized One, the perfected one, the fully awakened Buddha regards the eye like this: ‘This is not mine, I am not this, this is not my self.’ He regards the ear … nose … tongue … body … mind like this: ‘This is not mine, I am not this, this is not my self.’

10 That’s why, when asked, he does not declare one of those answers to be true.”

11 Then the wanderer Vacchagotta rose from his seat and went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers.

14 He said, “It’s incredible, worthy Gotama, it’s amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Mahāmoggallāna and asked him about this matter. And he explained it to me with these words and phrases, just like the worthy Gotama.

14.2 It’s incredible, worthy Gotama, it’s amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

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44.8 — 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 "Worthy Gotama, is this right: 'the cosmos is eternal'?"

3 "This has not been declared by me, Vaccha." ...

4 "Then is this right: 'a realized one neither still exists nor no longer exists after death'?"

5 "This too has not been declared by me."

6 "What's the cause, worthy Gotama, what's the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true? And what's the reason why, when the worthy Gotama is asked these questions, he does not declare one of these to be true?"

7 "Vaccha, the wanderers of other religions regard form as self, self as having form, form in self, or self in form. They regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

8 That's why, when asked, they declare one of those answers to be true.

9 The Realized One doesn't regard form as self, self as having form, form in self, or self in form. He doesn't regard feeling ... perception ... choices ... consciousness as self, self as having consciousness, consciousness in self, or

self in consciousness.

10 That's why, when asked, he does not declare one of those answers to be true."

11 Then the wanderer Vacchagotta rose from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers.

14 He said, "It's incredible, worthy Moggallāna, it's amazing. How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Gotama and asked him about this matter. And he explained it to me with these words and phrases, just like the worthy Moggallāna.

14.2 It's incredible, worthy Moggallāna, it's amazing! How the meaning and the phrasing of the Teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!"

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44.9 — THE DEBATING HALL

✦

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 "Worthy Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other religions were sitting together in the debating hall, and this discussion came up among them: 'This Pūraṇa Kassapa leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

3 This bamboo-staffed ascetic Gosāla … the Jain ascetic of the Ñātika clan … Sañjaya Belaṭṭhiputta … Pakudha Kaccāyana … Ajita of the hair blanket leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there.

3.2 And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

4 This ascetic Gotama leads an order and a community, and tutors a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there.

5 But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, cast off the fetters, and by rightly comprehending conceit have made an end of suffering.' I had doubt and uncertainty about that: 'How on earth can I understand the ascetic Gotama's teaching?'"

6 "Vaccha, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter.

7 I describe rebirth for someone who grasps fuel, not for someone who does not. It's like a fire which only burns with fuel, not without fuel. In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel."

8 "But when a flame is blown away by the wind, what does the worthy Gotama say is its fuel then?"

9 "At such a time, I say that it's fueled by the wind. For the wind is its fuel then."

10 "But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does the worthy Gotama say is their fuel then?"

11 “When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving. For craving is their fuel then.”

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44.10 — WITH ĀNANDA

✦

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 "Worthy Gotama, does the self survive?" But when he said this, the Buddha kept silent.

3 "Then does the self not survive?" But for a second time the Buddha kept silent. Then the wanderer Vacchagotta rose from his seat and left.

4 And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha:

5 "Sir, why didn't you answer Vacchagotta's question?"

6 "Ānanda, when Vacchagotta asked me whether the self survives, if I had answered that 'the self survives' I would have been siding with the ascetics and brahmins who are eternalists. When Vacchagotta asked me whether the self does not survive, if I had answered that 'the self does not survive' I would have been siding with the ascetics and brahmins who are annihilationists.

7 When Vacchagotta asked me whether the self survives, if I had answered that 'the self survives', would that have facilitated the arising of the knowledge that all things are not-self?"

8 "No, sir."

9 “When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’, Vacchagotta—who is already confused—would have got even more confused, thinking: ‘It seems that the self that I once had no longer survives.’”

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44.11 — WITH SABHIYA KACCĀNA

✦

1 At one time Venerable Sabhiya Kaccāna was staying at Ñātika in the brick house. Then the wanderer Vacchagotta went up to him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna:

2 "Worthy Kaccāna, does a realized one still exist after death?"

3 "Vaccha, this has not been declared by the Buddha."

4 "Well then, does a realized one no longer exist after death?"

5 "This too has not been declared by the Buddha."

6 "Well then, does a realized one both still exist and no longer exist after death?"

7 "This has not been declared by the Buddha."

8 "Well then, does a realized one neither still exist nor no longer exist after death?"

9 "This too has not been declared by the Buddha."

10 "Worthy Kaccāna, when asked these questions, you say that this has not been declared by the Buddha. What's the cause, what's the reason why this has not been declared by the Buddha?"

11 "In order to describe him as 'formed' or 'formless' or 'percipient' or 'non-percipient' or 'neither percipient nor non-percipient', there must be some cause or reason for doing so. But if that cause and reason were to to-

tally and utterly cease without remainder, how could you describe him in any such terms?"

12 "Worthy Kaccāna, how long has it been since you went forth?"

13 "Not long, reverend: three years."

14 "One who has learned this much in this time, reverend, has learned a lot, who can say what lies ahead!"

19 The Linked Discourses on undeclared questions are complete.

The Book of the Six Sense Fields is finished.

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45.1 — IGNORANCE

✦

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, 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.

4 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."

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45.2 — HALF THE SPIRITUAL LIFE

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Townsville. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, good friends, companions, and associates are half the spiritual life."

3 "Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

4 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go. That's how a mendicant with good friends develops and cultivates the noble eightfold path.

5 And here's another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life."

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45.3 — SĀRIPUTTA

✦

1 At Sāvatthī.

2 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, good friends, companions, and associates are the whole of the spiritual life.”

4 “Good, good, Sāriputta! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path?

5 It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

6 And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

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45.4 — REGARDING THE BRAHMIN JĀNUSSOṆI

✦

1 At Sāvatthī.

2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the brahmin Jānussoṇi driving out of Sāvatthī in an all-white chariot drawn by mares. The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

3 When people saw it they exclaimed, "Wow! That's a divine vehicle! It's a vehicle fit for divinity!"

4 Then Ānanda 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, "Sir, can you point out a divine vehicle in this teaching and training?"

5 "I can, Ānanda," said the Buddha.

6 "These are all terms for the noble eightfold path: 'divine vehicle', or else 'vehicle of truth', or else 'supreme victory in battle'.

7 When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion. When right purpose … right speech … right action … right livelihood … right effort … right mindfulness … right

immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

8 This is a way to understand how these are all terms for the noble eightfold path: ‘divine vehicle’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.”

9 That is what the Buddha said.

10 Then the Holy One, the Teacher, went on to say:

11 “Of which the qualities of faith and wisdom
are always yoked to the shaft;
conscience its draft-pole, mind its strap,
mindfulness its careful driver;

12 the chariot equipped with ethics,
its axle absorption, energy its wheel;
equanimity and immersion its draft-pole,
desirelessness its upholstery;

13 of which good will, harmlessness,
and seclusion are its weaponry;
endurance, its shield and armor:
to sanctuary from the yoke it rolls—

14 this, originating in oneself,
is the supreme divine vehicle.
The attentive leave the world in it,
sure of winning the victory.”

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45.5 — WHAT'S THE GOAL?

✦

1 At Sāvatthī.

2 Then several mendicants went up to the Buddha … and said to him:

3 "Sir, sometimes wanderers of other religions ask us: 'Reverends, what's the goal of leading the spiritual life under the ascetic Gotama?' We answer them like this: 'The goal of leading the spiritual life under the Buddha is to completely understand suffering.'

4 Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuttal or criticism."

5 "Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuttal or criticism. For the goal of leading the spiritual life under me is to completely understand suffering.

6 If wanderers of other religions were to ask you: 'Is there a path and a practice for completely understanding that suffering?' You should answer them like this: 'There is.'

7 And what is that path? 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 and the

practice for completely understanding suffering. When questioned by wanderers of other religions, that's how you should answer them."

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45.6 — A MENDICANT (1ST)

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”

3 “Mendicant, the spiritual path 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. The ending of greed, hate, and delusion. This is the culmination of the spiritual path.”

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45.7 — A MENDICANT (2ND)

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and said to him:

3 “Sir, they speak of ‘the removal of greed, hate, and delusion’. What is this a term for?”

4 “Mendicant, the removal of greed, hate, and delusion is a term for an element of extinguishment. It’s used to speak of the ending of defilements.”

5 When he said this, the mendicant said to the Buddha:

6 “Sir, they speak of ‘freedom from death’. What is freedom from death? And what is the path that leads to freedom from death?”

7 “The ending of greed, hate, and delusion. This is called freedom from death. The path that leads to freedom from death 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.”

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45.8 — ANALYSIS

✦

1 At Sāvatthī.

2 “Mendicants, I will teach and analyze for you the noble eightfold path. Listen and apply your mind well, I will speak.”

3 “Yes, sir,” they replied. The Buddha said this:

4 “And what is the noble eightfold path? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

5 And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

6 And what is right purpose? The purpose of renunciation, good will, and harmlessness. This is called right purpose.

7 And what is right speech? Refraining from speech that’s false, backbiting, harsh, or nonsensical. This is called right speech.

8 And what is right action? Refraining from killing living creatures, stealing, and unchastity. This is called right action.

9 And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

10 And what is right effort? 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.

10.2 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. This is called right effort.

11 And what is right mindfulness? 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—keen, aware, and mindful, rid of covetousness and displeasure for the world.

11.2 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

12 And what is right immersion? 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.

12.2 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.

12.3 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.’

12.4 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 right immersion.”

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45.9 — A SPIKE

✦

1 At Sāvatthī.

2 “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.

3 In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the wrong way.

4 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.

5 In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

6 And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right pur-

pose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

6.2 That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment."

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45.10 — WITH NANDIYA

✦

1 At Sāvatthī.

2 Then the wanderer Nandiya 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, how many things, when developed and cultivated, have extinguishment as their target, destination, and culmination?"

4 "These eight things, when developed and cultivated, have extinguishment as their target, destination, and culmination. What eight? They are: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things, when developed and cultivated, have extinguishment as their target, destination, and culmination."

5 When he said this, the wanderer Nandiya 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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45.11 — MEDITATION (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except the one who brings my almsfood.”

3 “Yes, sir,” replied those mendicants. And no-one approached him, except the one who brought the almsfood.

4 Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

5 “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and feeling conditioned by right view. … There’s feeling conditioned by wrong immersion, and feeling conditioned by right immersion.

6 There’s feeling conditioned by desire. There’s feeling conditioned by thought. There’s feeling conditioned by perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that.

7 There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

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45.12 — MEDITATION (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I wish to go on retreat for three months. No-one should approach me, except the one who brings my almsfood.”

3 “Yes, sir,” replied those mendicants. And no-one approached him, except the one who brought the almsfood.

4 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

5 “Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

6 I understand that there’s feeling conditioned by wrong view and by the settling of wrong view, by right view and by the settling of right view. … There’s feeling conditioned by wrong immersion and by the settling of wrong immersion, by right immersion and by the settling of right immersion.

7 There’s feeling conditioned by desire and by the settling of desire. There’s feeling conditioned by thought, and by the settling of thought. There’s feeling conditioned by perception, and by the settling of perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that.

[8] There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that."

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45.13 — A TRAINEE

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of the one called ‘a trainee’. How is a trainee defined?”

3 “Mendicant, it’s someone who has a trainee’s right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a trainee is defined.”

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45.14 — ARISING (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

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45.15 — ARISING (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training. What eight? They are: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

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45.16 — PURIFIED (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

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45.17 — PURIFIED (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training. What eight? They are: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.”

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45.18 — AT THE CHICKEN MONASTERY (1ST)

✦

1 So I have heard. At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went 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, they speak of this thing called 'not the spiritual path'. What is not the spiritual path?"

3 "Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it's a good question. For you asked: 'They speak of this thing called "not the spiritual path". What is not the spiritual path?'"

4 "Yes, reverend."

5 "What is not the spiritual path is simply the wrong eightfold path, that is: wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion."

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45.19 — AT THE CHICKEN MONASTERY (2ND)

✦

1 At Pāṭaliputta.

2 “Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”

3 “Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “the spiritual path”. What is the spiritual path? And what is the culmination of the spiritual path?’”

4 “Yes, reverend.”

5 “The spiritual path 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.

6 The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

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45.20 — AT THE CHICKEN MONASTERY (3RD)

✦

1 At Pāṭaliputta.

2 “Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? Who is someone on the spiritual path? And what is the culmination of the spiritual path?”

3 “Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it’s a good question. …

4 The spiritual path 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.

5 Someone who possesses this noble eightfold path is called someone on the spiritual path.

6 The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

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45.21 — THE WRONG WAY

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the wrong way and the right way. Listen …

3 And what is the wrong way? It is wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong way.

4 And what is the right way? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right way.”

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45.22 — UNSKILLFUL QUALITIES

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you skillful and unskillful qualities. Listen …

3 And what are unskillful qualities? They are wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. These are called unskillful qualities.

4 And what are skillful qualities? They are right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called skillful qualities.”

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45.23 — PRACTICE (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the wrong practice and the right practice. Listen …

3 And what’s the wrong practice? It is wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice.

4 And what’s the right practice? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

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45.24 — PRACTICE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching.

3 And what’s the wrong practice? It is wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. I don’t praise wrong practice for lay people or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching.

4 I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching. And what’s the right practice? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice. I praise right practice for laypeople and renunciates.

5 Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching.”

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45.25 — AN UNTRUE PERSON (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you an untrue person and a true person. Listen …

3 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.

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.”

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45.26 — AN UNTRUE PERSON (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen …

3 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.

4 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. This is called an even more untrue person.

5 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.

6 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. This is called an even truer person.”

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45.27 — POTS

✦

1 At Sāvatthī.

2 “A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

3 And what’s the stand for the mind? 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 stand for the mind.

4 A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.”

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45.28 — IMMERSION

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen …

3 And what is noble right immersion with its vital conditions and its prerequisites? There are right view, right purpose, right speech, right action, right livelihood, right effort, and right mindfulness.

4 Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.”

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45.29 — FEELING

✦

1 At Sāvatthī.

2 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.

3 The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

4 This noble eightfold path should be developed to completely understand these three feelings.”

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45.30 — WITH UTTIYA

✦

1 At Sāvatthī.

2 Then Venerable Uttiya went up to the Buddha … and asked him, “Just now, sir, as I was in private retreat this thought came to mind. ‘The Buddha has spoken of the five kinds of sensual stimulation. What are they?’”

3 “Good, good, Uttiya! I have spoken of 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 that I’ve spoken of.

4 The noble eightfold path should be developed to give up these five kinds of sensual stimulation. What is the noble eightfold path? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”

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45.31 — PRACTICE (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the wrong practice and the right practice. Listen …

3 And what’s the wrong practice? It is wrong view, wrong purpose, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice.

4 And what’s the right practice? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

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45.32 — PRACTICE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen …

3 And who is practicing wrongly? 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 one practicing wrongly.

4 And who is practicing rightly? 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 one practicing rightly.”

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45.33 — MISSED OUT

✦

1 At Sāvatthī.

2 “Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.

3 And what is the noble eightfold path? It is right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

4 Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

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45.34 — GOING TO THE FAR SHORE

✦

1 At Sāvatthī.

2 “Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore. What eight? They are right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

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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45.35 — THE ASCETIC LIFE (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen …

3 And what is the ascetic life? 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 ascetic life.

4 And what are the fruits of the ascetic life? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the ascetic life.”

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45.36 — THE ASCETIC LIFE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen …

3 And what is the ascetic life? 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 ascetic life.

4 And what is the goal of the ascetic life? The ending of greed, hate, and delusion. This is called the goal of the ascetic life.”

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45.37 — THE BRAHMIN LIFE (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen …

3 And what is life as a brahmin? 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 life as a brahmin.

4 And what are the fruits of life as a brahmin? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of life as a brahmin.”

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45.38 — THE BRAHMIN LIFE (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen …

3 And what is life as a brahmin? 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 life as a brahmin.

4 And what is the goal of life as a brahmin? The ending of greed, hate, and delusion. This is called the goal of life as a brahmin.”

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45.39 — THE SPIRITUAL PATH (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the spiritual path and the fruits of the spiritual path. Listen …

3 And what is the spiritual path? 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 spiritual path.

4 And what are the fruits of the spiritual path? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the spiritual path.”

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45.40 — THE SPIRITUAL PATH (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you the spiritual path and the goal of the spiritual path. Listen …

3 And what is the spiritual path? 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 spiritual path.

4 And what is the goal of the spiritual path? The ending of greed, hate, and delusion. This is called the goal of the spiritual path.”

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45.41 — THE FADING AWAY OF GREED

✦

1 At Sāvatthī.

2 "Mendicants, if wanderers who follow another religion were to ask you: 'Reverends, what's the goal of leading the spiritual life under the ascetic Gotama?' You should answer them like this: 'The goal of leading the spiritual life under the Buddha is the fading away of greed.'

3 If wanderers of other religions were to ask you: 'Is there a path and a practice for the fading away of greed?' You should answer them like this: 'There is a path and a practice for the fading away of greed.'

4 And what is that path, what is that practice for the fading away of greed? 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 the fading away of greed.

5 When questioned by wanderers of other religions, that's how you should answer them."

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45.42–47 — SIX DISCOURSES ON GIVING UP FETTERS, ETC.

✦

1 "Mendicants, if wanderers who follow another religion were to ask you: 'Reverends, what's the goal of leading the spiritual life under the ascetic Gotama?' You should answer them like this:

2 'The goal of leading the spiritual life under the Buddha is to give up the fetters.' …

3 '… to uproot the underlying tendencies.' …

4 '… to completely understand the course of time.' …

5 '… to end the defilements.' …

6 '… to realize the fruit of knowledge and freedom.' …

7 '… for knowledge and vision.' …"

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45.48 — EXTINGUISHMENT WITH NO FUEL FOR GRASPING

✦

1 At Sāvatthī.

2 “Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the goal of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The goal of leading the spiritual life under the Buddha is complete extinguishment with no fuel for grasping.’

3 If wanderers of other religions were to ask you: ‘Is there a path and a practice for complete extinguishment with no fuel for grasping?’ You should answer them like this: ‘There is a path and a practice for complete extinguishment with no fuel for grasping.’

4 And what is that path, what is that practice for complete extinguishment with no fuel for grasping? 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 complete extinguishment with no fuel for grasping.

5 When questioned by wanderers of other religions, that’s how you should answer them.”

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45.49 — GOOD FRIENDS (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way good friendship is the forerunner and harbinger of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

3 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

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45.50–54 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC. (1ST)

✦

1 "Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way accomplishment in ethics is the forerunner and harbinger of the arising of the noble eightfold path for a mendicant. A mendicant accomplished in ethics can expect to develop and cultivate the noble eightfold path. …" …

2 "… accomplishment in enthusiasm …"

3 "… accomplishment in self-development …"

4 "… accomplishment in view …"

5 "… accomplishment in diligence …"

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45.55 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND (1ST)

✦

1 "Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way accomplishment in rational application of mind is the forerunner and harbinger of the noble eightfold path for a mendicant. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.56 — GOOD FRIENDS (2ND)

✦

1 "Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way good friendship is the forerunner and harbinger of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

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45.57–61 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC. (2ND)

✦

1 “Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way accomplishment in ethics is the forerunner and harbinger of the noble eightfold path for a mendicant. …”

2 “… accomplishment in enthusiasm …”

3 “… accomplishment in self-development …”

4 “… accomplishment in view …”

5 “… accomplishment in diligence …”

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45.62 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND (2ND)

✦

1 "... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.63 — GOOD FRIENDS (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

3 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

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45.64–68 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC. (1ST)

✦

1 “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. …”

2 “… accomplishment in enthusiasm …”

3 “… accomplishment in self-development …”

4 “… accomplishment in view …”

5 “… accomplishment in diligence …”

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45.69 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND (1ST)

✦

1 "... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.70 — GOOD FRIENDS (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

3 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

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45.71–75 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC. (2ND)

✦

1 At Sāvatthī.

2 “Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. …”

3 “… accomplishment in enthusiasm …”

4 “… accomplishment in self-development …”

5 “… accomplishment in view …”

6 “… accomplishment in diligence …”

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45.76 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND (2ND)

✦

1 "... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.77 — GOOD FRIENDS

✦

1 At Sāvatthī.

2 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

3 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

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45.78–82 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC.

✦

1 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

2 “… accomplishment in enthusiasm …”

3 “… accomplishment in self-development …”

4 “… accomplishment in view …”

5 “… accomplishment in diligence …”

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45.83 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND

✦

1 "... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.84 — GOOD FRIENDS (2ND)

✦

1 "Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it's already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant with good friends develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant with good friends develops and cultivates the noble eightfold path."

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45.85–89 — FIVE DISCOURSES ON ACCOMPLISHMENT IN ETHICS, ETC.

✦

1 “Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

2 “… accomplishment in enthusiasm …”

3 “… accomplishment in self-development …”

4 “… accomplishment in view …”

5 “… accomplishment in diligence …”

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45.90 — ACCOMPLISHMENT IN RATIONAL APPLICATION OF MIND (2ND)

✦

1 "... accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

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45.91 — SLANTING EAST

✦

1 At Sāvatthī.

2 “Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

3 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

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45.92–95 — FOUR DISCOURSES ON SLANTING EAST

✦

1 “Mendicants, the Yamunā River slants, slopes, and inclines to the east. …”

2 “… the Aciravatī River …”

3 “… the Sarabhū River …”

4 “… the Mahī River …”

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45.96 — SIXTH DISCOURSE ON SLANTING EAST

✦

1 "Mendicants, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline toward the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

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45.97 — SLANTING TO THE OCEAN

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. …”

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45.98–102 — FIVE DISCOURSES ON SLANTING TO THE OCEAN

✦

1 “Mendicants, the Yamunā River slants, slopes, and inclines to the ocean. …”

2 “… the Aciravatī River …”

3 “… the Sarabhū River …”

4 “… the Mahī River …”

5 “… all the great rivers …”

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45.103 — SLANTING EAST

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

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45.104–108 — FIVE DISCOURSES ON SLOPING TO THE EAST

✦

104 “Mendicants, the Yamunā River slants, slopes, and inclines to the east. …”

105 “… the Aciravatī River …”

106 “… the Sarabhū River …”

107 “… the Mahī River …”

108 “… all the great rivers …”

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45.109 — SLANTING TO THE OCEAN

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

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45.110–114 — SLANTING TO THE OCEAN

✦

110 “Mendicants, the Yamunā River slants, slopes, and inclines to the ocean. …”

111 “… the Aciravatī River …”

112 “… the Sarabhū River …”

113 “… the Mahī River …”

114 “… all the great rivers …”

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45.115 — SLANTING EAST

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, whose objective, destination, and culmination is freedom from death. That's how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment."

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45.116–120 — SLANTING EAST

✦

116 “Mendicants, the Yamunā River slants, slopes, and inclines to the east. …”

117 “… the Aciravatī River …”

118 “… the Sarabhū River …”

119 “… the Mahī River …”

120 “… all the great rivers …”

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45.121 — SLANTING TO THE OCEAN

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, whose objective, destination, and culmination is freedom from death. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

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45.122–126 — SLOPING TO THE OCEAN

✦

1 “Mendicants, the Yamunā River slants, slopes, and inclines to the ocean. …”

2 “… the Aciravatī River …”

3 “… the Sarabhū River …”

4 “… the Mahī River …”

5 “… all the great rivers …”

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45.127 — SLANTING EAST

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

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45.128–132 — SLANTING EAST

✦

1 “Mendicants, the Yamunā River slants, slopes, and inclines to the east. …”

2 “… the Aciravatī River …”

3 “… the Sarabhū River …”

4 “… the Mahī River …”

5 “… all the great rivers …”

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45.133 — SLANTING TO THE OCEAN

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

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45.134–138 — SLANTING TO THE OCEAN

✦

1 “Mendicants, the Yamunā River slants, slopes, and inclines to the ocean. …”

2 “… the Aciravatī River …”

3 “… the Sarabhū River …”

4 “… the Mahī River …”

5 “… all the great rivers …”

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45.139 — THE REALIZED ONE

✦

1 At Sāvatthī.

2 “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. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

3 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

4 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. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

5 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

6 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. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

7 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, whose objective, destination, and culmination is freedom from death. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

8 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. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

[9] And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

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45.140 — FOOTPRINTS

✦

1 “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. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

2 And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. … That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.”

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45.141–145 — A ROOF PEAK

✦

141 “Mendicants, 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 …”
(Tell in full as in the previous discourse.)

142 “Of all kinds of fragrant root, spikenard is said to be the best. …”

143 “Of all kinds of fragrant heartwood, red sandalwood is said to be the best. …”

144 “Of all kinds of fragrant flower, jasmine is said to be the best. …”

145 “All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. …”

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45.146–148 — THE MOON, ETC.

✦

1 “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. …”

2 “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. …”

3 “Mendicants, cloth from Kāsi is said to be the best kind of woven cloth. …”

> Note
> *(Tell these in full as in the section on the Realized One.)*

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45.149 — HARD WORK

✦

1 At Sāvatthī.

2 “Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics.

3 And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

6 “… which culminate in the removal of greed, hate, and delusion …”

8 “… which have freedom from death as their objective, destination, and culmination …”

10 “… slants, slopes, and inclines to extinguishment …”

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45.150 — SEEDS

✦

1 “All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.

2 And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

2.2 That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

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45.151 — DRAGONS

✦

1 "Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they're strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.

2 And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

2.2 That's how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities."

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45.152 — TREES

✦

1 “Mendicants, suppose a tree slants, slopes, and inclines to the east. If it was cut off at the root, where would it fall?”

2 “Sir, it would fall in the direction that it slants, slopes, and inclines.”

3 “In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

4 And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

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45.153 — POTS

✦

1 “Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn’t go back in. In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.

2 And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.”

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45.154 — A SPIKE

✦

1 “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.

2 In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

3 And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

3.2 That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

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45.155 — THE SKY

✦

1 “Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

2 And how are they fully developed? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they’re fully developed.”

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45.156 — STORMS (1ST)

✦

1 “Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large storm out of season disperses and settles it on the spot. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.

2 How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

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45.157 — STORMS (2ND)

✦

1 "Mendicants, when a large storm has blown up, a strong wind disperses and settles it as it proceeds. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.

2 And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed."

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45.158 — A SHIP

✦

1 “Mendicants, 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 develops and cultivates the noble eightfold path their fetters readily collapse and rot away.

2 And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

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45.159 — A GUEST HOUSE

✦

1 “Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, peasants, and menials all stay there. In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge. They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

2 And what are the things that should be completely understood by direct knowledge? It should be said: the five grasping aggregates. What five? That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge?

2.2 Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

[3] And how does a mendicant develop the noble eightfold path in this way? It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the eightfold path in this way."

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45.160 — A RIVER

✦

1 “Mendicants, suppose that, although the Ganges River slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges River slant, slope, and incline to the west!’

2 What do you think, mendicants? Would they succeed?”

3 “No, sir. Why is that? The Ganges River slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

4 “In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their chief ministers, friends or colleagues, relatives or kin should invite them to accept wealth, saying: ‘Please, my man, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ It is quite impossible for a mendicant who develops and cultivates the noble eightfold path to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

5 And how does a mendicant develop the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion,

which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant develops and cultivates the noble eightfold path."

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45.161 — SEARCHES

✦

1 At Sāvatthī.

2 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

3 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

4 This is the noble eightfold path that should be developed to directly know these three searches.”

5 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

6 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

7 This is the noble eightfold path that should be developed to directly know these three searches.”

8 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

9 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, whose objective, destination, and culmination is freedom from death.

10 This is the noble eightfold path that should be developed to directly know these three searches.”

11 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

12 The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

13 This is the noble eightfold path that should be developed to directly know these three searches.”

14 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

15 The noble eightfold path should be developed to completely understand …”

> Note
> *(Tell in full with “completely understand” instead of “directly know”.)*

17 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

18 The noble eightfold path should be developed to finish …”

> Note
> *(Tell in full with “finish” instead of “directly know”.)*

20 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

21 The noble eightfold path should be developed to give up …”

> Note
> *(Tell in full with “give up” instead of “directly know”.)*

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45.162 — DISCRIMINATIONS

✦

1 "Mendicants, there are three kinds of discrimination. What three? One discriminates, thinking that 'I'm better' or 'I'm equal' or 'I'm worse'. These are the three kinds of discrimination.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination. What is the noble eightfold path?

2.2 It's when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

2.3 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination."

> Note
> *(Tell in full as in the section on searches.)*

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45.163 — DEFILEMENTS

✦

1 “Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

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45.164 — STATES OF EXISTENCE

✦

1 “There are these three states of existence. What three? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

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45.165 — FORMS OF SUFFERING

✦

1 “Mendicants, there are these three forms of suffering. What three? The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

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45.166 — KINDS OF BARRENNESS

✦

1 “Mendicants, there are these three kinds of barrenness. What three? Greed, hate, and delusion. These are the three kinds of barrenness.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

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45.167 — STAINS

✦

1 “Mendicants, there are these three stains. What three? Greed, hate, and delusion. These are the three stains.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

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45.168 — TROUBLES

✦

1 “Mendicants, there are these three troubles. What three? Greed, hate, and delusion. These are the three troubles.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

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45.169 — FEELINGS

✦

1 “Mendicants, there are these three feelings: What three? Pleasant, painful, and neutral feeling. These are the three feelings.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

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45.170 — CRAVING

✦

1 “Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving for continued existence, and craving for nonexistence. These are the three cravings.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

3 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

5 Thirst

“Mendicants, there are these three thirsts. What three? Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

6 For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts … … which culminates in the removal of greed, hate, and delusion. … whose objective, destination, and culmination is freedom from death. … which slants, slopes, and inclines to extinguishment.

7 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

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45.171 — FLOODS

✦

1 At Sāvatthī.

2 “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.

3 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

> Note
> *(Tell in full as in the section on searches.)*

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45.172 — YOKES

✦

1 “Mendicants, there are these four yokes. What four? The yokes of sensual pleasures, future lives, views, and ignorance. These are the four yokes.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four yokes.”

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45.173 — GRASPING

✦

1 “Mendicants, there are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

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45.174 — PERSONAL TIES

✦

1 “Mendicants, there are these four ties. What four? The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth. These are the four ties.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

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45.175 — TENDENCIES

✦

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.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

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45.176 — 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 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

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45.177 — HINDRANCES

✦

1 “Mendicants, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.

2 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

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45.178 — 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 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

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45.179 — 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 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lowers fetters.”

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45.180 — 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 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

3 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

4 “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.

5 The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path?

5.2 It’s when a mendicant develops right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion ...”

5.3 "... whose objective, destination, and culmination is freedom from death ..." "... which slant, slope, and incline to extinguishment.

6 This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

15 The Linked Discourses on the Path, the first section.

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46.1 — THE HIMALAYA

✦

1 At Sāvatthī.

2 “Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

3 In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

4 It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

5 They develop the awakening factor of investigation of principles …

6 They develop the awakening factor of energy …

7 They develop the awakening factor of rapture …

8 They develop the awakening factor of tranquility …

9 They develop the awakening factor of immersion …

10 They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

11 That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities."

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46.2 — THE BODY

✦

1 At Sāvatthī.

2 “Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

3 And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

4 And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of aversion. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

5 And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to them fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

6 And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels the arising of restless-

ness and remorse, or, when they have arisen, makes them increase and grow.

7 And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

8 This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

9 This body is sustained by food. It depends on food to continue, and without food it doesn't continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don't continue.

10 And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

11 And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

12 And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

13 And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

14 And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

15 And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the basis of serenity and freedom from distraction. Frequent rational application of mind to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

16 And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent rational application of mind to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

17 This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.”

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46.3 — ETHICS

✦

1 “Mendicants, when a mendicant is accomplished in ethics, immersion, knowledge, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth following them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching.

2 At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it. As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

3 At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and unflagging.

4 At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it. When they’re energetic, rapture not of the flesh arises.

5 At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

6 At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

7 At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

8 At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

9 When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they're extinguished between one life and the next.

9.2 If not, with the ending of the five lower fetters they're extinguished upon landing. If not, with the ending of the five lower fetters they're extinguished without extra effort. If not, with the ending of the five lower fetters they're extinguished with extra effort. If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

9.3 When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect."

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46.4 — CLOTHES

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

2 "Reverend," they replied. Sāriputta said this:

3 "There are these seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.

4 In the morning, I meditate on whichever of these seven awakening factors I want. At midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

4.2 And if it subsides in me I understand the specific reason it subsides. … If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides.

5 Suppose that a ruler or their chief minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted.

6 In the same way, in the morning, at midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides. …

6.2 If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides."

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46.5 — A MONK

✦

1 At Sāvatthī.

2 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

3 “Mendicant, they’re called awakening factors because they lead to awakening.

4 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. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

4.2 When they’re freed, they know they’re freed. 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.’

5 They’re called awakening factors because they lead to awakening.”

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46.6 — KUṆḌALIYA

✦

1 At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then the wanderer Kuṇḍaliya 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 like to hang around the monasteries and visit the assemblies. When I've finished breakfast, it's my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does the worthy Gotama live for?"

3 "The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom."

4 "But what things must be developed and cultivated in order to fulfill knowledge and freedom?"

5 "The seven awakening factors."

6 "But what things must be developed and cultivated in order to fulfill the seven awakening factors?"

7 "The four kinds of mindfulness meditation."

8 "But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?"

9 "The three kinds of good conduct."

10 “But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”

11 “Sense restraint.

12 And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eyes. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they’re undismayed, with mind unirritated, spirit undaunted, and heart unangered. Their mind and body are steady internally, well settled and well freed.

13 Furthermore, a mendicant hears an agreeable sound with their ears … smells an agreeable odor with their nose … tastes an agreeable flavor with their tongue … encounters an agreeable touch with their body … knows an agreeable idea with their mind. They don’t desire it or enjoy it, and they don’t give rise to greed.

13.2 Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable idea they’re undismayed, with mind unirritated, spirit undaunted, and heart unangered. Their mind and body are steady internally, well settled and well freed.

14 When a mendicant’s mind and body are steady internally, they’re well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and ideas. That’s how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

15 And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

16 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

16.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

17 And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? 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. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

18 When he said this, the wanderer Kuṇḍaliya said to the Buddha, "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.

18.2 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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46.7 — A BUNGALOW

✦

1 "Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? 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. That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment."

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46.8 — WITH UPAVĀṆA

✦

1 At one time the venerables Upavāṇa and Sāriputta were staying near Kosambī in Ghosita's monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāṇa and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Upavāṇa:

2 "Reverend Upavāṇa, can a mendicant know that by investigating inside themselves, the seven awakening factors have been properly implemented so that they lead to living at ease?"

3 "They can, Reverend Sāriputta.

4 As a mendicant rouses up the awakening factor of mindfulness, they understand: 'My mind is well freed. I've eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.' ...

5 As they rouse up the awakening factor of equanimity, they understand: 'My mind is well freed. I've eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.'

6 That's how a mendicant can know that by investigating inside themselves, the seven awakening factors are properly implemented so that they lead to living at ease."

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46.9 — ARISEN (1ST)

✦

1 “Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

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46.10 — ARISEN (2ND)

✦

1 “Mendicants, these seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.”

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46.11 — LIVING CREATURES

✦

1 “Mendicants, whatever living creatures engage in the four postures—sometimes walking, sometimes standing, sometimes sitting, sometimes lying down—all do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

2 And how does a mendicant develop the seven awakening factors depending on and grounded on ethics? 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. That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

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46.12 — THE SIMILE OF THE SUN (1ST)

✦

1 “Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way, for a mendicant good friendship is the forerunner and harbinger of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

2 And how does a mendicant with good friends develop and cultivate the seven awakening factors? 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. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

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46.13 — THE SIMILE OF THE SUN (2ND)

✦

1 "Mendicants, the dawn is the forerunner and harbinger of the sunrise. In the same way, for a mendicant rational application of mind is the forerunner and harbinger of the arising of the seven awakening factors. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.

2 And how does a mendicant with rational application of mind develop and cultivate the seven awakening factors? 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. That's how a mendicant with rational application of mind develops and cultivates the seven awakening factors."

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46.14 — SICK (1ST)

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

2 "I hope you're keeping well, Kassapa, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

3 "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."

4 "Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

5 "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

6 That is what the Buddha said. Satisfied, Venerable Mahākassapa approved what the Buddha said. And that's how he recovered from that illness.

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46.15 — SICK (2ND)

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak Mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

2 "I hope you're keeping well, Moggallāna, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

3 "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."

4 "Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

5 "Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

6 That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna approved what the Buddha said. And that's how he recovered from that illness.

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46.16 — SICK (3RD)

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 "Cunda, express your understanding of the awakening factors."

3 "Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

4 "Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!"

5 That is what Cunda said, and the Teacher concurred. And that's how the Buddha recovered from that illness.

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46.17 — GOING TO THE FAR SHORE

✦

1 “Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead to going from the near shore to 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.
Forsaking 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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46.18 — MISSED OUT

✦

1 “Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”

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46.19 — NOBLE

✦

1 “Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. 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 are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

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46.20 — DISILLUSIONMENT

✦

1 “Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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46.21 — TO AWAKENING

✦

1 Then a mendicant went up to the Buddha … and said to him:

2 “Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

3 “Mendicant, they’re called awakening factors because they lead to awakening. 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. They’re called awakening factors because they lead to awakening.”

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46.22 — A TEACHING ON THE AWAKENING FACTORS

✦

1 “Mendicants, I will teach you the seven awakening factors. Listen …

2 And what are the seven awakening factors? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.”

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46.23 — GROUNDS

✦

1 “Mendicants, when you frequently apply the mind to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently apply the mind to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow.

1.2 When you frequently apply the mind to things that are grounds for doubt, doubt arises, and once arisen it increases and grows.

2 When you frequently apply the mind to things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it’s fully developed. … When you frequently apply the mind to things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it’s fully developed.”

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46.24 — IRRATIONAL APPLICATION OF MIND

✦

1 “Mendicants, when you apply the mind irrationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow. And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don’t arise, or if they’ve already arisen, they cease.

2 When you apply the mind rationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt don’t arise, or if they’ve already arisen they’re given up.

3 And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

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46.25 — NON-DECLINE

✦

1 “Mendicants, I will teach you seven principles that prevent decline. Listen …

2 And what are the seven principles that prevent decline? They are the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven principles that prevent decline.”

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46.26 — THE ENDING OF CRAVING

✦

1 “Mendicants, you should develop the path and the practice that leads to the ending of craving. And what is the path and the practice that leads to the ending of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him:

2 “Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”

3 “Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. …

4 A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up.

5 And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

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46.27 — THE CESSATION OF CRAVING

✦

1 “Mendicants, you should develop the path and the practice that leads to the cessation of craving. And what is the path and the practice that leads to the cessation of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?

2 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 how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

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46.28 — HELPING PENETRATION

✦

1 “Mendicants, I will teach you a path that helps penetration. Listen …

2 And what is the path that helps penetration? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him:

3 “Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?”

4 “Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. …

5 A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time.

6 This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.”

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46.29 — ONE THING

✦

1 “Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that tighten the fetters like the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that tighten the fetters?

2 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. That’s how the seven awakening factors are developed and cultivated so as to lead to giving up the things that tighten the fetters.

3 And what are the things that tighten the fetters? The eye is something that tightens the fetters. This is where these fetters, shackles, and attachments arise. The ear … nose … tongue … body … mind is something that tightens the fetters. This is where these fetters, shackles, and attachments arise. These are called the things that tighten the fetters.”

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46.30 — WITH UDĀYĪ

✦

1 At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas named Sedaka. Then Venerable Udāyī went up to the Buddha … and said to him:

2 “It’s incredible, sir, it’s amazing! How helpful my fondness and respect for the Buddha have been, and my sense of conscience and prudence. For when I was still a layman, I wasn’t helped much by the teaching or the Saṅgha. But when I considered my fondness and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness.

2.2 The Buddha taught me the Dhamma: ‘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.’

3 Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ …

3.2 ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. I comprehended the teaching, sir, I acquired the path. This, when developed and cultivated by me meditating in just such a way, will bring me to such a state that I will 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 I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. Each of these, when developed and cultivated by me meditating in just such a way, will bring me to such a state that I will 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.’

4.2 This is the path that I acquired which, when developed and cultivated by me meditating in just such a way, will bring me to such a state that I will 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 “Good, good, Udāyī! For that is indeed the path that you acquired which, when developed and cultivated by you meditating in just such a way, will bring you to such a state that you will 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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46.31 — SKILLFUL (1ST)

✦

1 “Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

2 And how does a diligent mendicant develop and cultivate the seven awakening factors? 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. That’s how a diligent mendicant develops and cultivates the seven awakening factors.”

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46.32 — SKILLFUL (2ND)

✦

1 “Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in rational application of mind and meet at rational application of mind, and rational application of mind is said to be the best of them. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.

2 And how does a mendicant with rational application of mind develop and cultivate the seven awakening factors? 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. That’s how a mendicant with rational application of mind develops and cultivates the seven awakening factors.”

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46.33 — 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 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.

2.2 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.”

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46.34 — NOT CORRUPTIONS

✦

1 “Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

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46.35 — IRRATIONAL APPLICATION OF MIND

✦

1 “Mendicants, when you apply the mind irrationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

3 “Mendicants, when you apply the mind rationally, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

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46.36 — GROWTH

✦

1 “Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress. 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 lead to growth and progress.”

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46.37 — OBSTACLES

✦

1 “Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

2 There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

2.2 These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

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46.38 — WITHOUT OBSTACLES

✦

1 “Mendicants, sometimes a noble disciple pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.

2 What are the five hindrances that are absent? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances that are absent.

3 And what are the seven awakening factors that are fully developed? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are fully developed. Sometimes a noble disciple pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”

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46.39 — TREES

✦

1 “Mendicants, there are large trees with tiny seeds and big bodies, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. And what are those large trees with tiny seeds and big bodies? The peepal, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and white fig. These are the large trees with tiny seeds and big bodies, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

2 In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls.

3 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, and doubt. These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

4 These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquil-

ity, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

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46.40 — HINDRANCES

✦

1 “Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of distress, and they don’t lead to extinguishment. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of distress, and they don’t lead to extinguishment.

2 These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

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46.41 — DISCRIMINATIONS

✦

1 At Sāvatthī.

2 “Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors.

3 What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. All the ascetics and brahmins in the past … future … and present who give up the three discriminations do so by developing and cultivating the seven awakening factors.”

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46.42 — A WHEEL-TURNING MONARCH

✦

1 “Mendicants, when a Wheel-Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the householder, and the commander. When a Wheel-Turning Monarch appears these seven treasures appear.

2 When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear. What seven? The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

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46.43 — ABOUT MĀRA

✦

1 “Mendicants, I will teach you a path for crushing Māra’s army. Listen …

2 And what is that path? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is the path for crushing Māra’s army.”

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46.44 — WITLESS

✦

1 Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of ‘a witless idiot’. How is a witless idiot defined?”

2 “Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.”

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46.45 — WISE

✦

1 “Sir, they speak of a one ‘wise and clever’. How is a person who is wise and clever defined?”

2 “Mendicant, they’re called wise and clever because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called wise and clever because they’ve developed and cultivated these seven awakening factors.”

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46.46 — POOR

✦

1 “Sir, they speak of someone who is ‘poor’. How is a poor person defined?”

2 “Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

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46.47 — PROSPEROUS

✦

1 “Sir, they speak of someone who is ‘prosperous’. How is a prosperous person defined?”

2 “Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

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46.48 — THE SUN

✦

1 "Mendicants, the dawn is the forerunner and harbinger of the sunrise.

2 In the same way, for a mendicant good friendship is the forerunner and harbinger of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

3 And how does a mendicant with good friends develop and cultivate the seven awakening factors? 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. That's how a mendicant with good friends develops and cultivates the seven awakening factors."

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46.49 — INTERIOR

✦

1 “Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like rational application of mind. …”

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46.50 — EXTERIOR

✦

1 “Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. …”

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46.51 — NOURISHING

✦

1 At Sāvatthī.

2 “Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen …

3 And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

4 And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of aversion. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

5 And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to that fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

6 And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

7 And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

8 And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

9 And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

10 And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

11 And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

12 And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

13 And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the basis of serenity and freedom from distraction. Frequent rational application of mind to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

14 And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent rational application of mind to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

15 And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth? There is the feature of ugliness. Frequent rational application of mind to that starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

16 And what starves the arising of ill will, or, when it has arisen, starves its increase and growth? There is the heart's release by love. Frequent rational application of mind to that starves the arising of ill will, or, when it has arisen, starves its increase and growth.

17 And what starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth.

18 And what starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth? There is the settled mind. Frequent rational application of mind to that starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth.

19 And what starves the arising of doubt, or, when it has arisen, starves its increase and growth? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. Frequent rational application of mind to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

20 And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of mindfulness. Not frequently applying the mind to that starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.

21 And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those with a portion of dark or bright. Not fre-

quently applying the mind to that starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.

22 And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development? There are the elements of initiative, persistence, and exertion. Not frequently applying the mind to that starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.

23 And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of rapture. Not frequently applying the mind to that starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.

24 And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development? There is tranquility of the body and of the mind. Not frequently applying the mind to that starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.

25 And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development? There are things that are the basis of serenity and freedom from distraction. Not frequently applying the mind to that starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development.

26 And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of equanimity. Not frequently applying the mind to that starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development."

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46.52 — IS THERE A WAY?

✦

1 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?"

2 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:

3 "Reverends, the ascetic Gotama teaches his disciples like this: 'Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' We too teach our disciples: 'Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

4 Those mendicants neither approved nor rejected that statement of the wanderers of other religions. They rose from their seats, thinking:

5 "We will learn the meaning of this statement from the Buddha himself." 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.

9 "Mendicants, when wanderers of other religions say this, you should say to them: 'But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?' 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.

9.2 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.

10 And what is the way in which the five hindrances become ten? Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance. That's how what is concisely referred to as 'the hindrance of sensual desire' becomes twofold. Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance.

10.2 That's how what is concisely referred to as 'the hindrance of ill will' becomes twofold. Dullness is a hindrance; and drowsiness is also a hindrance. That's how what is concisely referred to as 'the hindrance of dullness and drowsiness' becomes twofold. Restlessness is a hindrance; and remorse is also a hindrance.

10.3 That's how what is concisely referred to as 'the hindrance of restlessness and remorse' becomes twofold. Doubt about internal things is a hindrance; and doubt about external things is also a hindrance. That's how what is concisely referred to as 'the hindrance of doubt' becomes twofold. This is the way in which the five hindrances become ten.

11 And what is the way in which the seven awakening factors become fourteen? Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness. That's how what is concisely referred to as 'the awakening factor of mindfulness' becomes twofold.

12 Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles. That's how what is concisely referred to as 'the awakening factor of investigation of principles' becomes twofold.

13 Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy. That's how what is concisely referred to as 'the awakening factor of energy' becomes twofold.

14 Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture. In this way what is concisely referred to as 'the awakening factor of rapture' becomes twofold.

15 Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility. In this way what is concisely referred to as 'the awakening factor of tranquility' becomes twofold.

16 Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion. In

this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.

17 Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity. In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold. This is the way in which the seven awakening factors become fourteen.”

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46.53 — FIRE

✦

1 Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

> Note
> *(The same as the previous discourse.)*

3 "Mendicants, when wanderers of other religions say this, you should say to them: 'Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time? Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?' 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.

4 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.

5 When the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it's hard to stimulate a sluggish mind with these things.

6 Suppose someone wanted to make a small fire flare up. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they make it flare up?"

7 “No, sir.”

8 “In the same way, when the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s hard to stimulate a sluggish mind with these things.

9 When the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

10 Suppose someone wanted to make a small fire flare up. If they toss dry grass, cow-dung, and timber on it, blow on it, and don’t scatter dirt on it, could they make it flare up?”

11 “Yes, sir.”

12 “In the same way, when the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

13 When the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

14 Suppose someone wanted to extinguish a great mass of fire. If they toss dry grass, cow-dung, and timber on it, blow on it, and don’t scatter dirt on it, could they extinguish it?”

15 “No, sir.”

16 “In the same way, when the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

17 When the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things.

18 Suppose someone wanted to extinguish a great mass of fire. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?”

19 “Yes, sir.”

20 “In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things. But mindfulness is always useful, I say.”

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46.54 — FULL OF LOVE

✦

1 At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana. Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to them, "It's too early to wander for alms in Haliddavasana. Why don't we visit the monastery for the wanderers of other religions?"

2 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:

3 "Reverends, the ascetic Gotama teaches his disciples like this: 'Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and 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, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth.

3.2 In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. 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, spread a

heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate 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.'

4 We too teach our disciples in just the same way. 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:

6 "We will learn the meaning of this statement from the Buddha himself." 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.

12 "Mendicants, when wanderers of other religions say this, you should say to them: 'But reverends, how is the heart's release by love developed? What is its destination, apex, fruit, and culmination? How is the heart's release by compassion developed? What is its destination, apex, fruit, and end? How is the heart's release by rejoicing developed?

12.2 What is its destination, apex, fruit, and end? How is the heart's release by equanimity developed? What is its destination, apex, fruit, and end?' 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.

12.3 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.

13 And how is the heart's release by love developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by love together with 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.

13.2 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.

13.3 If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

13.4 The apex of the heart's release by love is the beautiful, I say, for a wise mendicant here who has not penetrated to a higher freedom.

14 And how is the heart's release by compassion developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by compassion together with 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.

14.2 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

14.3 Or else, 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.

14.4 The apex of the heart's release by compassion is the dimension of infinite space, I say, for a wise mendicant here who has not penetrated to a higher freedom.

15 And how is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by rejoicing together with 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.

15.2 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. ... If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

15.3 Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a wise mendicant here who has not penetrated to a higher freedom.

16 And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by equanimity together with 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.

16.2 If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.

16.3 If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,' that's what they do.

16.4 Or else, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. The apex of the heart's release by equanimity is the dimension of nothingness, I say, for a wise mendicant here who has not penetrated to a higher freedom."

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46.55 — WITH SAṄGĀRAVA

✦

1 At Sāvatthī.

2 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:

3 "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?"

4 "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.

5 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.

6 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.

7 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.

8 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.

9 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.

10 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.

11 Suppose there was a bowl of water enveloped with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

12 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.

13 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.

14 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.

15 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.

16 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.

17 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.

18 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. 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.

19 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.

20 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.

21 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.

22 Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

23 Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it.

24 In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

25 Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

26 Suppose there is a bowl of water that is not enveloped with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it.

27 In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

28 Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

29 Suppose there is a bowl of water that is 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.

30 In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unrehearsed spring to mind, let alone those that are rehearsed.

31 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.

32 Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it.

33 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. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unrehearsed do spring to mind, let alone those that are rehearsed.

34 These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are

not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

35 When he said this, Saṅgārava said to the Buddha, "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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46.56 — WITH PRINCE ABHAYA

✦

1 So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, Pūraṇa Kassapa says this: 'There is no cause or reason for not knowing and not seeing. Not knowing and not seeing have no cause or reason. There is no cause or reason for knowing and seeing. Knowing and seeing have no cause or reason.' What does the Buddha say about this?"

3 "Prince, there are causes and reasons for not knowing and not seeing. Not knowing and not seeing have causes and reasons. There are causes and reasons for knowing and seeing. Knowing and seeing have causes and reasons."

4 "But sir, what is the cause and reason for not knowing and not seeing? How do not knowing and not seeing have causes and reasons?"

5 "There's a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen. This is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons.

6 Furthermore, there's a time when the heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, without truly knowing and seeing the escape from doubt that has arisen. This

is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons."

7 "Sir, what is the name of this exposition of the teaching?"

8 "These are called the 'hindrances', prince."

9 "Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn't truly know or see, let alone all five hindrances.

10 But sir, what is the cause and reason for knowing and seeing? How do knowing and seeing have causes and reasons?"

11 "It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.

12 Furthermore, a mendicant develops the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons."

13 "Sir, what is the name of this exposition of the teaching?"

14 "These are called the 'awakening factors', prince."

15 “Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors. When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”

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46.57 — A SKELETON

✦

1 At Sāvatthī.

2 “Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of a skeleton together with 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. That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”

3 “When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in this very life, or if there’s residue left behind, non-return. How so? …”

4 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so? …”

5 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary from the yoke. How so? …”

6 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so? …”

7 “Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great ease. How so? …”

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46.58 — WORM-INFESTED

✦

1 “Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. …”

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46.59 — LIVID

✦

1 “Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. …”

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46.60 — SPLIT OPEN

✦

1 “Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. …”

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46.61 — BLOATED

✦

1 “Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. …”

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46.62 — LOVE

✦

1 “Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. …”

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46.63 — COMPASSION

✦

1 “Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. …”

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46.64 — REJOICING

✦

1 “Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. …”

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46.65 — EQUANIMITY

✦

1 “Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. …”

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46.66 — BREATHING

✦

1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. …”

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46.67 — UGLINESS

✦

1 “Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. …”

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46.68 — DEATH

✦

1 “Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. …”

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46.69 — REPULSIVENESS OF FOOD

✦

1 “Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. …”

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46.70 — DISSATISFACTION

✦

1 “Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. …”

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46.71 — IMPERMANENCE

✦

1 “Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. …”

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46.72 — SUFFERING IN IMPERMANENCE

✦

1 “Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. …”

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46.73 — NOT-SELF IN SUFFERING

✦

1 “Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. …”

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46.74 — GIVING UP

✦

1 “Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. …”

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46.75 — DISPASSION

✦

1 “Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. …”

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46.76 — CESSATION

✦

1 "Mendicants, when the perception of cessation is developed and cultivated it's very fruitful and beneficial. How so? It's when a mendicant develops the perception of cessation together with 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. That's how, when the perception of cessation is developed and cultivated, it's very fruitful and beneficial.

2 When the perception of cessation is developed and cultivated you can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return. How so?

2.2 It's when a mendicant develops the perception of cessation together with 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.

2.3 When the perception of cessation is developed and cultivated in this way you can expect one of two results: enlightenment in this very life, or if there's residue left behind, non-return."

3 "The perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary from the yoke … great inspiration … great ease. How so? It's when a mendicant develops the perception of cessation together with 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.

3.2 That's how the perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary from the yoke … great inspiration … great ease."

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46.77–88 — THE GANGES RIVER, ETC.

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? 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. That's how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment."

> Note
> *(Tell in full for each of the different rivers as in SN 45.91–102.)*

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46.89–98 — A REALIZED ONE, ETC.

✦

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 …”

> Note
> *(Tell in full as in SN 45.139–148.)*

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46.99–110 — HARD WORK, ETC.

✦

1 "Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …"

> Note
> *(Tell in full as in SN 45.149–160.)*

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46.111–120 — SEARCHES, ETC.

✦

1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

> Note
> *(Tell in full as in SN 45.161–170.)*

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46.121–129 — FLOODS

✦

1 “Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance.”

> Note
> *(Tell in full as in SN 45.171–179.)*

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46.130 — HIGHER FETTERS

✦

1 At Sāvatthī.

2 “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. The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

3 What seven? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. …”

4 “… which have freedom from death as their objective, destination, and culmination …”

5 “… which slant, slope, and incline to extinguishment …

6 The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

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46.131–142 — MORE ON THE GANGES RIVER, ETC.

✦

Note

(Tell in full as in SN 45.103–114, removal of greed version.)

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46.143–152 — Another series on a realized one, etc.

✦

Note

(Tell in full as in SN 45.139–148, removal of greed version.)

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46.153–164 — HARD WORK, ETC.

✦

Note

(Tell in full as in SN 45.149–160, removal of greed version.)

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46.165–174 — ANOTHER SERIES ON SEARCHES, ETC.

✦

Note

(Tell in full as in SN 45.161–170.)

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46.175–184 — ANOTHER SERIES ON FLOODS, ETC.

✦

Note

(Tell in full as in SN 45.171–180.)

(Tell in full as in the chapter on removal of greed, hate, and delusion.)

(The Linked Discourses on Awakening Factors should be told in full just as the Linked Discourses on the Path.)

7 The Linked Discourses on the Awakening Factors, the second section.

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47.1 — IN AMBAPĀLĪ'S MANGO GROVE

✦

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, the four kinds of mindfulness meditation are the path to convergence. 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?

4 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.

5 They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

6 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

7 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

8 The four kinds of mindfulness meditation are the path to convergence. 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.”

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

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47.2 — MINDFUL

✦

1 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, a mendicant should live mindful and aware. This is my instruction to you.

4 And how is a mendicant mindful? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

5 And how is a mendicant aware? It's when a mendicant acts 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. That's how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you."

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47.3 — A MONK

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

2 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."

3 "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."

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 "Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

6 What four?

7 Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid

of covetousness and displeasure for the world. Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

8 Or meditate observing an aspect of feelings internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

9 Or meditate observing an aspect of the mind internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

10 Or meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

11 And then that mendicant 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, before leaving.

12 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.

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 that mendicant became one of the perfected.

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47.4 — AT SĀLĀ

✦

1 At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants:

2 "Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established by you in the four kinds of mindfulness meditation. What four? Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to truly know feelings.

2.2 Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to truly know principles.

3 Those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to fully understand the body.

3.2 They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to fully understand feelings. They meditate observing an aspect of the mind—

keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to fully understand the mind.

3.3 They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, so as to fully understand principles.

4 Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, detached from the body.

4.2 They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, detached from the mind.

4.3 They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed and unified in samādhi, detached from principles.

5 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 four kinds of mindfulness meditation.”

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47.5 — A HEAP OF THE UNSKILLFUL

✦

1 At Sāvatthī.

2 There the Buddha said:

3 “Rightly speaking, mendicants, 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.

4 Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful. 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.

4.2 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. Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

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47.6 — A HAWK

✦

1 "Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail. And as the quail was being carried off he wailed, 'I'm so unlucky, of so little merit, to have roamed out of my territory into the domain of others. If today I'd roamed within my own territory, the domain of my fathers, this hawk wouldn't have stood a chance against me in a fight.'

2 'So, quail, what is your own territory, the domain of your fathers?'

3 'It's a ploughed field covered with clods of earth.'

4 Confident in her own strength, the hawk was not daunted or intimidated. She released the quail, saying, 'Go now, quail. But even there you won't escape me!'

5 Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk: 'Come get me, hawk! Come get me, hawk!'

6 Confident in her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail. When the quail knew that the hawk was nearly there, he slipped under that clod. But the hawk crashed chest-first right there.

7 That's what happens when you roam out of your territory into the domain of others.

8 So, mendicants, don't roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get an opportunity.

9 And what is not a mendicant's own territory but the domain of others? It's the 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. This is not a mendicant's own territory but the domain of others.

10 You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get an opportunity.

11 And what is a mendicant's own territory, the domain of the fathers? It's 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant's own territory, the domain of the fathers."

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47.7 — A MONKEY

✦

1 “Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go, while in others, monkeys can go but not humans. There are also level, pleasant places where both monkeys and humans can go. There hunters set snares of tar on the monkey trails to catch the monkeys.

2 The monkeys who are not foolhardy and reckless see the tar and avoid it from afar. But a foolish and reckless monkey goes up to the tar and grabs it with a hand. He gets stuck there. Thinking to free his hand, he grabs it with his other hand. He gets stuck there. Thinking to free both hands, he grabs it with a foot. He gets stuck there. Thinking to free both hands and foot, he grabs it with his other foot. He gets stuck there. Thinking to free both hands and feet, he grabs it with his snout. He gets stuck there.

3 And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him. The hunter spears him on that very banana tree, pries him off, and goes wherever he wants.

4 That’s what happens when you roam out of your territory into the domain of others.

5 So, mendicants, don’t roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get an opportunity.

6 And what is not a mendicant's own territory but the domain of others? It's the 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. This is not a mendicant's own territory but the domain of others.

7 You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability and get an opportunity.

8 And what is a mendicant's own territory, the domain of the fathers? It's 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant's own territory, the domain of the fathers."

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47.8 — COOKS

✦

1 “Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their chief minister with an excessive variety of curries: chiefly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

2 But that cook didn’t take their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the chiefly sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

3 That foolish, incompetent, unskillful cook doesn’t get presented with clothes, wages, or bonuses. Why is that? Because they don’t take their master’s hint.

4 In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind doesn’t enter immersion, and their corruptions aren’t given up. But they don’t take the hint.

4.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, the mind doesn’t enter immersion, and the corruptions aren’t given up. But they don’t take the hint.

5 That foolish, incompetent, unskillful mendicant doesn't get blissful meditations in this very life, nor do they get mindfulness and situational awareness. Why is that? Because they don't take their mind's hint.

6 Suppose an astute, competent, skillful cook was to serve a ruler or their chief minister with an extravagant variety of curries: chiefly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

7 And that cook took their master's hint: 'Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the chiefly sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.'

8 That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they take their master's hint.

9 In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They take the hint.

9.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They take the hint.

10 That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they take their mind's hint."

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47.9 — SICK

✦

1 So I have heard. At one time the Buddha was staying near Vesālī, at the little village of Beluva. There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.”

2 “Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

3 After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha:

4 “It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?” So that is what he did. Then the Buddha’s illness died down.

5 Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

6 “Sir, it’s fantastic that the Buddha is comfortable, that he’s keeping well, and that he’s getting by. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind. Still, at least I was consoled by the thought that the Buddha won’t be fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

7 “But what could the mendicant Saṅgha expect from me now, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a tutor when it comes to the teachings.

8 If there’s anyone who thinks: ‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he bring something up regarding the Saṅgha?

9 Now I am old, elderly and senior. I’m advanced in years and have reached the final stage of life. I’m currently eighty years old. Just as a decrepit old cart is kept going by a rope, in the same way, the Realized One’s body is kept going as if by a rope.

10 Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable.

11 So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

12 And how does a mendicant do this? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

13 Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine eager to train shall be among the best of the best."

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47.10 — THE NUNS' QUARTERS

✦

1 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out. Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

2 "Honorable Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before."

3 "That's how it is, sisters! That's how it is, sisters! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before."

4 Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he rose from his seat and left. Then Ānanda 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.

6 "That's so true, Ānanda! That's so true! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.

7 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. As they meditate observing an aspect of the body, based on the body there arises sweltering in the body, or mental sluggishness, or the mind is externally scattered.

7.2 That mendicant should direct their mind toward an inspiring subject as a basis for meditation. As they do so, 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.

7.3 Then they reflect: 'I have accomplished the goal for which I directed my mind. Let me now relax.' They relax, and neither place the mind nor keep it connected. They understand: 'I'm neither placing the mind nor keeping it connected. Mindful within myself, I'm happy.'

8 Furthermore, a mendicant meditates by observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, based on principles there arises sweltering in the body, or mental sluggishness, or the mind is externally scattered.

8.2 That mendicant should direct their mind toward an inspiring subject as a basis for meditation. As they do so, 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.

8.3 Then they reflect: ‘I have accomplished the goal for which I directed my mind. Let me now relax.’ They relax, and neither place the mind nor keep it connected. They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’ That’s how there is directed development.

9 And how is there undirected development? Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Before and behind, it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of the body—keen, aware, mindful; I am happy.’

9.2 Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Before and behind, it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.’

9.3 Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Before and behind, it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.’

9.4 Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Before and behind, it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of principles—keen, aware, mindful; I am happy.’ That’s how there is undirected development.

10 So, Ānanda, I've taught you directed development and undirected development. 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, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

11 That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

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47.11 — A GREAT MAN

✦

1 At Sāvatthī.

2 Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, they speak of 'a great man'. How is a great man defined?"

4 "Sāriputta, someone whose mind is free is a great man, I say. If their mind is not free, I say they're not a great man.

5 And how does someone have a free mind? 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. As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping.

5.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping. That's how someone has a free mind.

6 Someone whose mind is free is a great man, I say. If their mind is not free, I say they're not a great man."

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47.12 — AT NĀḶANDĀ

✦

1 At one time the Buddha was staying near Nāḷandā in Pāvārika's Mango Grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

3 "That's a grand and bold statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

4 What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

5 "No, sir."

6 "And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

7 "No, sir."

8 "And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

9 "No, sir."

10 "In that case, Sāriputta, given that you don't encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion's roar?"

11 "Sir, though I don't encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. 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. He keeps strangers out and lets known people in.

11.2 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 thinks, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

12 In the same way, I understand this by inference from the teaching: 'Those who are perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they awaken to the supreme perfect awakening.'"

13 “Good, good, Sāriputta! So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some futile people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

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47.13 — WITH CUNDA

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill. And the novice Cunda was his carer.

2 Then Venerable Sāriputta was fully extinguished from that sickness. Then Cunda took Sāriputta's bowl and robes and set out for Sāvatthī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:

3 "Sir, Venerable Sāriputta has become fully quenched. This is his bowl and robe."

4 "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this."

5 "Yes, sir," replied Cunda.

6 Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:

7 "Sir, this novice Cunda says that Venerable Sāriputta has become fully quenched. This is his bowl and robe. Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings don't spring to mind."

8 "Well, Ānanda, when Sāriputta was fully quenched, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?"

9 “No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta.”

10 “Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

11 Suppose there was a large tree standing with heartwood, and the largest branch broke off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully quenched.

12 How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

13 So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

14 And how does a mendicant do this? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

15 That’s how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

16 Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine eager to train shall be among the best of the best.”

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47.14 — AT UKKACELĀ

✦

1 At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges River, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully quenched. Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of mendicants.

2 Then the Buddha looked around the Saṅgha of mendicants, who were silent. He addressed them:

3 "Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully quenched. My assembly never used to be empty; I had no concern for any region where Sāriputta and Moggallāna stayed. The Buddhas of the past or the future have pairs of chief disciples who at best were like Sāriputta and Moggallāna were to me.

4 It's an incredible and amazing quality of such disciples that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.

5 And it's an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully quenched he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

6 Suppose there was a large tree standing with heartwood, and the largest branches broke off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully quenched.

7 How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

8 So mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

9 And how does a mendicant do this? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

10 That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

11 Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine eager to train shall be among the best of the best."

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47.15 — WITH BĀHIYA

✦

1 At Sāvatthī.

2 Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

3 "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

4 "Well then, Bāhiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

5 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

6 And then Venerable Bāhiya 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, before leaving. Then Bāhiya, 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 Venerable Bāhiya became one of the perfected.

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47.16 — WITH UTTIYA

✦

1 At Sāvatthī.

2 Then Venerable Uttiya went up to the Buddha … and asked 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."

3 "Well then, Uttiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

4 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you'll cross beyond Death's dominion."

5 And then Venerable Uttiya 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, before leaving. Then Uttiya, 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.

[6] 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 Uttiya became one of the perfected.

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47.17 — NOBLE

✦

1 “Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four?

2 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 … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

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47.18 — DIVINITY

✦

1 At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Then as he was in private retreat this thought came to his mind, "The four kinds of mindfulness meditation are the path to convergence. 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.

3 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they'd meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence.

3.2 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."

4 Then the divinity Sahampati knew the Buddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

5 “That’s so true, Blessed One! That’s so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. 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.

6 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence.

6.2 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.”

7 That is what the divinity Sahampati said. Then he went on to say:

8 “The compassionate one, <j>who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross, and are crossing.”

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47.19 — AT SEDAKA

✦

1 At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas named Sedaka. There the Buddha addressed the mendicants:

2 “Once upon a time, mendicants, a pole acrobat of the corpse-workers set up the bamboo pole of his tribe and said to his apprentice Medakathālikā, ‘Come now, dear Medakathālikā, climb up the bamboo pole and stand above my shoulders.’

3 ‘Yes, tutor,’ she replied. She climbed up the bamboo pole and stood above her tutor’s shoulders.

4 Then the pole acrobat of the corpse-workers said to Medakathālikā, ‘You look after me, dear Medakathālikā, and I shall look after you. That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

5 When he said this, Medakathālikā said to her teacher, ‘That’s not how it will be, tutor! You look after yourself, and I shall look after myself. That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

6 That’s the way,” said the Buddha. “It’s just as Medakathālikā said to her tutor. Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mind-

fulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.

7 And how do you look after others by looking after yourself? By development, cultivation, and practice of meditation. And how do you look after yourself by looking after others? By acceptance, harmlessness, love, and sympathy.

8 Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.”

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47.20 — THE FINEST LADY IN THE LAND

✦

1 So I have heard. At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas named Sedaka. There the Buddha addressed the mendicants, “Mendicants!”

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

3 “Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather. And the finest lady in the land would dance and sing in a most thrilling way. On hearing, ‘The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!’ an even larger crowd would gather.

4 Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. They’d say to him, ‘My man, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land. And a man with a drawn sword will follow right behind you. Wherever you spill even a drop, he’ll chop off your head right there.’

5 What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?”

6 “No, sir.”

7 “I’ve made up this simile to make a point. And this is what it means. ‘A bowl of oil filled to the brim’ is a term for mindfulness of the body.

[8] So you should train like this: ‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

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47.21 — ETHICS

✦

1 So I have heard. At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went 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, the Buddha has spoken of skillful ethics. What's their purpose?"

3 "Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it's a good question. For you asked: 'The Buddha has spoken of skillful ethics. What's their purpose?'"

4 "Yes, reverend."

5 "The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

6 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation."

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47.22 — LONG LASTING

✦

1 The same setting. Venerable Bhadda said to Venerable Ānanda:

2 "What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final quenching of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

3 "Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it's a good question. For you asked: 'What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final quenching of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?'"

4 "Yes, reverend."

5 "It's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't last long after the final quenching of the Realized One. It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final quenching of the Realized One.

6 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 … mind …

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

6.2 It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final quenching of the Realized One. It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final quenching of the Realized One."

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47.23 — DECLINE

✦

1 At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went 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 "What's the cause, Reverend Ānanda, what's the reason why the true teaching declines? And what's the cause, what's the reason why the true teaching doesn't decline?"

3 "Good, good, Reverend Bhadda! Your approach and eloquence are excellent, and it's a good question. For you asked: 'What's the cause, what's the reason why the true teaching declines? And what's the cause, what's the reason why the true teaching doesn't decline?'"

4 "Yes, reverend."

5 "It's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines. It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't decline.

6 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 ... mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

6.2 It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines. And it's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't decline."

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47.24 — PLAIN VERSION

✦

1 At Sāvatthī.

2 “Mendicants, there are these 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 These are the four kinds of mindfulness meditation.”

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47.25 — A CERTAIN BRAHMIN

✦

1 So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. 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 the true teaching does not last long after the final quenching of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final quenching of the Realized One?"

3 "Brahmin, it's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't last long after the final quenching of the Realized One. It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final quenching of the Realized One.

4 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

4.2 It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final quenching of the Realized One. It's because of developing and culti-

vating these four kinds of mindfulness meditation that the true teaching does last long after the final quenching of the Realized One."

5 When he said this, the brahmin 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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47.26 — PARTLY

✦

1 At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

2 "Reverend, they speak of the one called 'a trainee'. How is a trainee defined?"

3 "Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

4 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation."

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47.27 — COMPLETELY

✦

1 The same setting.

2 “Reverend, they speak of the one called ‘an adept’. How is an adept defined?”

3 “Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.

4 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation.”

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47.28 — THE WORLD

✦

1 The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”

2 “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

3 What four? It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

4 And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the thousandfold galaxy.”

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47.29 — WITH SIRIVAḌḌHA

✦

1 At one time Venerable Ānanda was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill. Then he addressed a man:

2 "Please, my man, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of sympathy.'"

3 "Yes, sir," that man replied. He did as Sirivaḍḍha asked. Ānanda consented with silence.

4 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him:

5 "I hope you're keeping well, householder, 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 "So 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. I'll meditate on an aspect of feelings … mind … principles—

keen, aware, and mindful, rid of covetousness and displeasure for the world.' That's how you should train."

8 "These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I exhibit them. For I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up."

9 "You're fortunate, householder, so very fortunate! You have declared the fruit of non-return."

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47.30 — WITH MĀNADINNA

✦

1 The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man:

2 "Please, my man, go to Venerable Ānanda …" …

3 "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. When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3.2 I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up."

4 "You're fortunate, householder, so very fortunate! You have declared the fruit of non-return."

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47.31 — NOT LEARNED FROM ANYONE ELSE

✦

1 At Sāvatthī.

2 "'This is the observation of an aspect of the body.' Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This observation of an aspect of the body should be developed.' … 'This observation of an aspect of the body has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

3 'This is the observation of an aspect of feelings.' … 'This observation of an aspect of feelings should be developed.' … 'This observation of an aspect of feelings has been developed.' …

4 'This is the observation of an aspect of the mind.' … 'This observation of an aspect of the mind should be developed.' … 'This observation of an aspect of the mind has been developed.' …

5 'This is the observation of an aspect of principles.' … 'This observation of an aspect of principles should be developed.' … 'This observation of an aspect of principles has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another."

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47.32 — FADING AWAY

✦

1 “Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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47.33 — MISSED OUT

✦

1 “Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

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47.34 — DEVELOPED

✦

1 “Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”

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47.35 — MINDFUL

✦

1 At Sāvatthī.

2 “Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

3 And how is a mendicant mindful? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

4 And how is a mendicant aware? It’s when a mendicant knows feelings 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. They know perceptions as they arise, as they remain, and as they go away. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

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47.36 — ENLIGHTENMENT

✦

1 “Mendicants, there are these 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation.

2 Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in this very life, or if there’s residue left behind, non-return.”

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47.37 — DESIRE

✦

1 “Mendicants, there are these 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. As they do so they give up desire for the body. When desire is given up they realize freedom from death.

2 They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for feelings. When desire is given up they realize freedom from death.

3 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for the mind. When desire is given up they realize freedom from death.

4 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for principles. When desire is given up they realize freedom from death.”

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47.38 — COMPLETE UNDERSTANDING

✦

1 “Mendicants, there are these 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. As they do so they completely understand the body. When the body is completely understood they realize freedom from death.

2 They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand feelings. When feelings are completely understood they realize freedom from death.

3 They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand the mind. When the mind is completely understood they realize freedom from death.

4 They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand principles. When principles are completely understood they realize freedom from death.”

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47.39 — DEVELOPMENT

✦

1 “Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen …

2 And what is the development of the four kinds of mindfulness meditation? 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 … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 This is the development of the four kinds of mindfulness meditation.”

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47.40 — ANALYSIS

✦

1 “Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen …

2 And what is mindfulness meditation? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called mindfulness meditation.

3 And what is the development of mindfulness meditation? It’s when a mendicant, with respect to the body, meditates observing the liability to originate, to vanish, and to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3.2 With respect to feelings … mind … principles, they meditate observing the liability to originate, to vanish, and to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the development of mindfulness meditation.

[4] And what is the practice that leads to the development of mindfulness meditation? 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 practice that leads to the development of mindfulness meditation."

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47.41 — FREEDOM FROM DEATH

✦

1 At Sāvatthī.

2 “Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death be lost on you. 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.

2.2 They meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death be lost on you.”

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47.42 — ORIGIN

✦

1 “Mendicants, I will teach you the origin and disappearance of the four kinds of mindfulness meditation. Listen …

2 What is the origin of the body? The body originates from fuel. When fuel ceases, the body disappears.

3 Feelings originate from contact. When contact ceases, feelings disappear.

4 The mind originates from name and form. When name and form cease, the mind disappears.

5 Principles originate from application of mind. When application of mind disappears, principles disappear.”

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47.43 — THE PATH

✦

1 At Sāvatthī.

2 There the Buddha addressed the mendicants: “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: ‘The four kinds of mindfulness meditation are the path to convergence. 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.

3 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence.

3.2 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.’

4 And then the divinity Sahampati, knowing my train of thought, as easily as a strong person would extend or contract their arm, vanished from the realm of divinity and reappeared in front of me. He arranged his robe over one shoulder, raised his joined palms toward me, and said: ‘That’s so true, Blessed One! That’s so true, Holy One!

4.2 Sir, the four kinds of mindfulness meditation are the path to convergence. 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.

5 What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they'd meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence.

5.2 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.'

6 That is what the divinity Sahampati said. Then he went on to say:

7 'The compassionate one, <j>who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross over, and are crossing over.'"

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47.44 — MINDFUL

✦

1 “Mendicants, a mendicant should live mindfully. This is my instruction to you.

2 And how is a mendicant mindful? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful. A mendicant should live mindfully. This is my instruction to you.”

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47.45 — A HEAP OF THE SKILLFUL

✦

1 “Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

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47.46 — RESTRAINT IN THE MONASTIC CODE

✦

1 Then a mendicant 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 then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Live restrained in the monastic code, conducting yourself 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, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

4 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

5 When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

6 And then that mendicant 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, before leaving.

7 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.

8 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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47.47 — BAD CONDUCT

✦

1 Then a mendicant went up to the Buddha … and said:

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 then, mendicant, you should purify the starting point of skillful qualities. What is the beginning of skillful qualities? Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind. When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

4 What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” …

5 And that mendicant became one of the perfected.

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47.48 — FRIENDS

✦

1 “Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established by you in the development of the four kinds of mindfulness meditation.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 Those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established by you in the development of the four kinds of mindfulness meditation.”

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47.49 — FEELINGS

✦

1 “Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

2 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

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47.50 — DEFILEMENTS

✦

1 “Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.

2 The four kinds of mindfulness meditation should be developed to give up these three defilements.

3 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

4 These four kinds of mindfulness meditation should be developed to give up these three defilements.”

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47.51–62 — TWELVE DISCOURSES ON THE GANGES RIVER, ETC.

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment? 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

3 That's how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment."

6 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

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47.63–72 — THE REALIZED ONE

✦

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 …"

> Note
> *(Tell in full as in SN 45.139–148.)*

5 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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47.73–84 — HARD WORK, ETC.

✦

1 "Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …"

> Note
> *(Tell in full as in SN 45.149–160.)*

5 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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47.85–94 — SEARCHES, ETC.

✦

1 "Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …"

> Note
> *(Tell in full as in SN 45.161–170.)*

5 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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47.95–104 — HIGHER FETTERS, ETC.

✦

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 The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

3 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

4 These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

> Note
>
> *(The Linked Discourses on Mindfulness Meditation should be told in full as in the Linked Discourses on the Path. These ten discourses correspond to SN 45.171–179, with the above as the final discourse.)*

9 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,

aggregates, and fetters high and low.

10 The Linked Discourses on Mindfulness Meditation, the third section.

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48.1 — PLAIN VERSION

✦

1 At Sāvatthī.

2 There the Buddha said:

3 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

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48.2 — A STREAM-ENTERER (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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48.3 — A STREAM-ENTERER (2ND)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ origin, disappearance, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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48.4 — A PERFECTED ONE (1ST)

✦

1 "Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to be freed by not grasping after truly understanding these five faculties' gratification, drawback, and escape.

1.2 Such a mendicant is called a perfected one, 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."

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48.5 — A PERFECTED ONE (2ND)

✦

1 "Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A mendicant comes to be freed by not grasping after truly understanding these five faculties' origin, disappearance, gratification, drawback, and escape.

1.2 Such a mendicant is called a perfected one, 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."

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48.6 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

2 There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties. 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.

3 There are ascetics and brahmins who do truly understand the origin, disappearance, gratification, drawback, and escape when it comes to these five faculties. 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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48.7 — ASCETICS AND BRAHMINS (2ND)

✦

1 “Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. 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 understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They do understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. 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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48.8 — SHOULD BE SEEN

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

2 And where should the faculty of faith be seen? In the four factors of stream-entry.

3 And where should the faculty of energy be seen? In the four right efforts.

4 And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation.

5 And where should the faculty of immersion be seen? In the four absorptions.

6 And where should the faculty of wisdom be seen? In the four noble truths.

7 These are the five faculties.”

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48.9 — ANALYSIS (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

2 And what is the faculty 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 faculty of faith.

3 And what is the faculty 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 faculty of energy.

4 And what is the faculty 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 faculty of mindfulness.

5 And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

6 And what is the faculty 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

faculty of wisdom.

[7] These are the five faculties.”

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48.10 — ANALYSIS (2ND)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

2 And what is the faculty 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 faculty of faith.

3 And what is the faculty 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.

3.2 They generate enthusiasm, try, make an effort, exert the mind, and strive 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.

3.3 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. This is called the faculty of energy.

4 And what is the faculty 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. They meditate 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. This is called the faculty of mindfulness.

5 And what is the faculty of immersion? It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind. 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.

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 faculty of immersion.

6 And what is the faculty 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. They truly under-

stand: ‘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 faculty of wisdom.

[7] These are the five faculties.”

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48.11 — GAIN

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

2 And what is the faculty 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 faculty of faith.

3 And what is the faculty of energy? The energy that’s gained owing to the four right efforts. This is called the faculty of energy.

4 And what is the faculty of mindfulness? The mindfulness that’s gained owing to the four kinds of mindfulness meditation. This is called the faculty of mindfulness.

5 And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

6 And what is the faculty 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 faculty of wisdom.

7 These are the five faculties.”

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48.12 — IN BRIEF (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of teachings. If they’re weaker still, they’re a follower by faith.”

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48.13 — IN BRIEF (2ND)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

3 So from a disparity of faculties there’s a disparity of fruits. And from a disparity of fruits there’s a disparity of individuals.”

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48.14 — IN BRIEF (3RD)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

3 So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. But in any case, these five faculties are not barren, I say.”

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48.15 — IN DETAIL (1ST)

✦

1 "Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they're one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith."

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48.16 — IN DETAIL (2ND)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

3 So from a disparity of faculties there’s a disparity of fruits. And from a disparity of fruits there’s a disparity of individuals.”

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48.17 — IN DETAIL (3RD)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

3 So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. But in any case, these five faculties are not barren, I say.”

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48.18 — PRACTICING

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection … a non-returner … practicing to realize the fruit of non-return … a once-returner … practicing to realize the fruit of once-return … a stream-enterer … practicing to realize the fruit of stream-entry. Someone who totally and utterly lacks these five faculties stands outside in the faction of ordinary persons, I say.”

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48.19 — ENDOWED

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of someone who is ‘accomplished in the faculties’. How is someone accomplished in the faculties defined?”

3 “Mendicant, it’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening. This is how someone who is accomplished in the faculties is defined.”

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48.20 — THE ENDING OF DEFILEMENTS

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 It’s because of developing and cultivating these five faculties that 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.”

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48.21 — FUTURE LIVES

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. As long as I didn’t truly understand these five faculties’ origin, disappearance, gratification, drawback, and escape, 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.

2 But when I did truly understand these five faculties’ origin, disappearance, gratification, drawback, and escape, 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.

3 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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48.22 — THE LIFE FACULTY

✦

1 “Mendicants, there are these three faculties. What three? The faculties of femininity, masculinity, and life. These are the three faculties.”

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48.23 — THE FACULTY OF ENLIGHTENMENT

✦

1 “Mendicants, there are these three faculties. What three? The faculty of understanding that enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

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48.24 — A ONE-SEEDER

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a one-seeder … one who goes from family to family … one who has seven rebirths at most … a follower of teachings … a follower by faith.”

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48.25 — PLAIN VERSION

✦

1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. These are the six faculties.”

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48.26 — A STREAM-ENTERER

✦

1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A noble disciple comes to truly understand these six faculties’ origin, disappearance, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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48.27 — A PERFECTED ONE

✦

1 "Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A mendicant comes to be freed by not grasping after truly understanding these six faculties' origin, disappearance, gratification, drawback, and escape.

2 Such a mendicant is called a perfected one, 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."

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48.28 — AWAKENED

✦

1 “Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.

2 As long as I didn’t truly understand these six faculties’ origin, disappearance, gratification, drawback, and escape, 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 these six faculties’ origin, disappearance, gratification, drawback, and escape, 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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48.29 — ASCETICS AND BRAHMINS (1ST)

✦

1 "Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.

2 There are ascetics and brahmins who don't truly understand the origin, disappearance, gratification, drawback, and escape when it comes to these six faculties. 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.

3 There are ascetics and brahmins who do truly understand the origin, disappearance, gratification, drawback, and escape when it comes to these six faculties. 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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48.30 — ASCETICS AND BRAHMINS (2ND)

✦

1 "Mendicants, there are ascetics and brahmins who don't understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They don't understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. I don't deem them as true ascetics and brahmins.

1.2 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 understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. 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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48.31 — PLAIN VERSION

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. These are the five faculties.”

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48.32 — A STREAM-ENTERER

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A noble disciple comes to truly understand these five faculties’ origin, disappearance, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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48.33 — A PERFECTED ONE

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, disappearance, gratification, drawback, and escape.

2 Such a mendicant is called a perfected one, 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.”

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48.34 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 There are ascetics and brahmins who don’t truly understand the origin, disappearance, gratification, drawback, and escape when it comes to these five faculties. 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.

3 There are ascetics and brahmins who do truly understand the origin, disappearance, gratification, drawback, and escape when it comes to these five faculties. 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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48.35 — ASCETICS AND BRAHMINS (2ND)

✦

1 "Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 Mendicants, there are ascetics and brahmins who don't understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who don't understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation.

2.2 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.

3 There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who do understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation. 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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48.36 — ANALYSIS (1ST)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

3 And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

4 And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

5 And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

6 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

7 These are the five faculties.”

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48.37 — ANALYSIS (2ND)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

3 And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

4 And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

5 And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

6 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

7 In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

[8] These are the five faculties.”

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48.38 — ANALYSIS (3RD)

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

3 And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

4 And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

5 And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

6 And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

7 In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

[8] That's how these five faculties, depending on how they're explained, having been five become three, and having been three become five."

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48.39 — THE SIMILE OF THE FIRE STICKS

✦

1 “Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

2 The faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure that had arisen ceases and stops.

3 The faculty of pain arises dependent on a contact to be experienced as painful. When in a state of pain, you understand: ‘I’m in a state of pain.’ With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain that had arisen ceases and stops.

4 The faculty of happiness arises dependent on a contact to be experienced as happiness. When in a state of happiness, you understand: ‘I’m in a state of happiness.’ With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness that had arisen ceases and stops.

5 The faculty of sadness arises dependent on a contact to be experienced as sadness. When in a state of sadness, you understand: ‘I’m in a state of sadness.’ With the cessation of that contact to be experienced as sadness, you

understand that the corresponding faculty of sadness that had arisen ceases and stops.

6 The faculty of equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: 'I'm in a state of equanimity.' With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity that had arisen ceases and stops.

7 When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

8 In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: 'I'm in a state of pleasure.' With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure that arises ceases and stops.

9 The faculty of pain … happiness … sadness … equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: 'I'm in a state of equanimity.' With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity that arises ceases and stops."

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48.40 — IRREGULAR ORDER

✦

1 "Mendicants, there are these five faculties. What five? The faculties of pain, sadness, pleasure, happiness, and equanimity.

2 While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises. They understand: 'The faculty of pain has arisen in me. And that has a basis, a source, a condition, and a reason. It's not possible that the faculty of pain will arise without a basis, a source, a condition, or a reason.'

2.2 They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that's arisen ceases without remainder. And where does that faculty of pain that's arisen cease without remainder?

2.3 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. That's where the faculty of pain that's arisen ceases without remainder.

2.4 They're called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

3 While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises. They understand: 'The faculty of sadness has arisen in me. And that has a basis, a source, a condition, and a reason. It's not possible that the faculty of sadness will arise without a basis, a source, a condition, or a reason.'

3.2 They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that's arisen ceases without remainder. And where does that faculty of sadness that's arisen cease without remainder?

3.3 It's when, 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. That's where the faculty of sadness that's arisen ceases without remainder.

3.4 They're called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

4 While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises. They understand: 'The faculty of pleasure has arisen in me. And that has a basis, a source, a condition, and a reason. It's not possible that the faculty of pleasure will arise without a basis, a source, a condition, or a reason.'

4.2 They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that's arisen ceases without remainder. And where does that faculty of pleasure that's arisen cease without remainder?

4.3 It's when, with the fading away of rapture, a mendicant 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.' That's where the faculty of pleasure that's arisen ceases without remainder.

4.4 They're called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

5 While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises. They understand: 'The faculty of happiness has arisen in me. And that has a basis, a source, a condition, and a reason. It's not possible that the faculty of happiness will arise without a basis, a source, a condition, or a reason.'

5.2 They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that's arisen ceases without remainder. And where does that faculty of happiness that's arisen cease without remainder?

5.3 It's when, giving up pleasure and pain, and disappearance former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where the faculty of happiness that's arisen ceases without remainder.

5.4 They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

6 While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises. They understand: 'The faculty of equanimity has arisen in me. And that has a basis, a source, a condition, and a reason. It's not possible that the faculty of equanimity will arise without a basis, a source, a condition, or a reason.'

6.2 They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that's arisen ceases without remainder. And where does that faculty of equanimity that's arisen cease without remainder?

6.3 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. That's where the faculty of equanimity that's arisen ceases without remainder. They're called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end."

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48.41 — OLD AGE

✦

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. Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

2 Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said:

3 "It's incredible, sir, it's amazing, how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties of eye, ear, nose, tongue, and body."

4 "That's how it is, Ānanda. When young you're liable to grow old; when healthy you're liable to get sick; and when alive you're liable to die. The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it's apparent that there has been a deterioration in the faculties of eye, ear, nose, tongue, and body."

5 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

6 "Curse this wretched old age,
which makes you so ugly.
That's how much this delightful puppet
is ground down by old age.

7 Even if you live for a hundred years,
you'll still end up dying.
Death spares no one,
but crushes all underfoot."

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48.42 — THE BRAHMIN UṆṆĀBHA

✦

1 At Sāvatthī.

2 Then Uṇṇābha 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:

3 "Worthy Gotama, these five faculties have different domains and different ranges, and don't experience each other's domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different domains and ranges, have recourse to? What experiences their domains and ranges?"

4 "Brahmin, these five faculties have different domains and different ranges, and don't experience each other's domain and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different domains and ranges, have recourse to the mind. And the mind experiences their domains and ranges."

5 "But worthy Gotama, what does the mind have recourse to?"

6 "The mind has recourse to mindfulness."

7 "But what does mindfulness have recourse to?"

8 "Mindfulness has recourse to freedom."

9 "But what does freedom have recourse to?"

10 "Freedom has recourse to extinguishment."

11 “But what does extinguishment have recourse to?”

12 “This question goes too far, brahmin! You weren’t able to grasp the limit of questioning. For extinguishment is the objective, destination, and culmination of the spiritual life.”

13 And then the brahmin Uṇṇābha 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, before leaving.

14 Then, not long after he had left, the Buddha addressed the mendicants: “Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

15 “On the western wall, sir.”

16 “In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or divinity or by anyone in the world. If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

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48.43 — AT SĀKETA

✦

1 So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. There the Buddha addressed the mendicants: “Mendicants, is there a method in which the five faculties become the five powers, and the five powers become the five faculties?”

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 “Mendicants, there is a method in which the five faculties become the five powers, and the five powers become the five faculties.

4 And what is that method? The faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

4.2 The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

5 Suppose there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There’s a method in which that river can be reckoned to have just one stream. But there’s also a method in which that river can be reckoned to have two streams.

6 And what's the method in which that river can be reckoned to have just one stream? By taking into account the water to the east and the west of the island, that river can be reckoned to have just one stream.

7 And what's the method in which that river can be reckoned to have two streams? By taking into account the water to the north and the south of the island, that river can be reckoned to have two streams.

8 By the same method, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

8.2 The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

9 It's because of developing and cultivating the five faculties that 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."

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48.44 — AT THE EASTERN GATE

✦

1 So I have heard. At one time the Buddha was staying in Sāvatthī at the eastern gate. Then the Buddha said to Venerable Sāriputta:

2 "Sāriputta, do you have faith that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, have freedom from death as their objective, destination, and culmination?"

3 "Sir, in this case I don't rely on faith in the Buddha's claim that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, have freedom from death as their objective, destination, and culmination. There are those who have not known or seen or understood or realized or experienced this with wisdom.

3.2 They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter. I have known, seen, understood, realized, and experienced this with wisdom.

3.3 I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, have freedom from death as their objective, destination, and culmination."

4 "Good, good, Sāriputta! There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or

uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, have freedom from death as their objective, destination, and culmination."

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48.45 — AT THE EASTERN MONASTERY (1ST)

✦

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. There the Buddha addressed the mendicants: "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare 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"'?"

2 "Our teachings are rooted in the Buddha. ..."

3 "A mendicant must develop and cultivate one faculty so that they can declare enlightenment. What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized. This is the one faculty that a mendicant must develop and cultivate so that they can declare 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."'"

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48.46 — AT THE EASTERN MONASTERY (2ND)

✦

1 The same setting.

2 “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare 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”’?”

3 “Our teachings are rooted in the Buddha. …”

4 “A mendicant must develop and cultivate two faculties so that they can declare enlightenment. What two? Noble wisdom and noble freedom. For their noble wisdom is the faculty of wisdom. And their noble freedom is the faculty of immersion.

5 These are the two faculties that a mendicant must develop and cultivate so that they can declare 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.”’”

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48.47 — AT THE EASTERN MONASTERY (3RD)

✦

1 The same setting.

2 "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare 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"'?"

3 "Our teachings are rooted in the Buddha. …"

4 "A mendicant must develop and cultivate four faculties so that they can declare enlightenment. What four? The faculties of energy, mindfulness, immersion, and wisdom.

5 These are the four faculties that a mendicant must develop and cultivate so that they can declare 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."'"

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48.48 — AT THE EASTERN MONASTERY (4TH)

✦

1 The same setting.

2 “Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare 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”’?”

3 “Our teachings are rooted in the Buddha. …”

4 “A mendicant must develop and cultivate five faculties so that they can declare enlightenment. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

5 These are the five faculties that a mendicant must develop and cultivate so that they can declare 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.”’”

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48.49 — ABOUT BHĀRADVĀJA THE ALMS-GATHERER

✦

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

2 Now at that time Venerable Bhāradvāja the Alms-Gatherer had declared 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.'"

3 Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said, "What reason does Bhāradvāja the Alms-Gatherer see for doing this?"

4 "It's because Bhāradvāja the Alms-Gatherer has developed and cultivated three faculties that he 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."'

5 What three? The faculties of mindfulness, immersion, and wisdom.

6 It's because Bhāradvāja the Alms-Gatherer has developed and cultivated these three faculties that he declares enlightenment.

7 What's the culmination of these three faculties? They culminate in ending. In the ending of what? Of rebirth, old age, and death.

[8] It's because he sees that they culminate in the ending of rebirth, old age, and death that Bhāradvāja the Alms-Gatherer 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."'"

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48.50 — AT ĀPAṆA

✦

1 So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Āpaṇa. Then the Buddha said to Venerable Sāriputta:

2 "Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?"

3 "Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions.

4 You can expect that a faithful noble disciple will 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. For their energy is the faculty of energy.

5 You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.

6 You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their immersion is the faculty of immersion.

7 You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: ‘Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with no residue left behind, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ For their noble wisdom is the faculty of wisdom.

8 When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: ‘I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.’ For their faith is the faculty of faith.”

9 “Good, good, Sāriputta!

10 Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. …”

11 The Buddha then repeated Sāriputta’s answer word for word.

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48.51 — AT SĀLĀ

✦

1 So I have heard. At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants: “Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.

2 And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to becoming awakened. The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.”

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48.52 — IN THE LAND OF THE MALLAS

✦

1 So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa. There the Buddha addressed the mendicants:

2 “Mendicants, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

3 It’s just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed. But when the roof peak is lifted into place, the rafters become stable and fixed.

4 In the same way, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

5 What four? The faculties of faith, energy, mindfulness, and immersion. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

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48.53 — A TRAINEE

✦

1 So I have heard. At one time the Buddha was staying near Kosambī in Ghosita's monastery. There the Buddha addressed the mendicants: "Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?"

2 "Our teachings are rooted in the Buddha. ..."

3 "There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

4 And what is a way that a mendicant who is a trainee can understand that they are a trainee? It's when a mendicant who is a trainee 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 a way that a mendicant who is a trainee can understand that they are a trainee.

5 Furthermore, a mendicant who is a trainee reflects: 'Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?' They understand: 'There is no other ascetic or brah-

min elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.' This too is a way that a mendicant who is a trainee can understand that they are a trainee.

6 Furthermore, a mendicant who is a trainee understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. And although they don't have direct meditative experience of their destination, apex, fruit, and culmination, they do see them with penetrating wisdom. This too is a way that a mendicant who is a trainee can understand that they are a trainee.

7 And what is the way that a mendicant who is an adept can understand that they are an adept? It's when a mendicant who is an adept understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. They have direct meditative experience of their destination, apex, fruit, and culmination, and they see them with penetrating wisdom. This is a way that a mendicant who is an adept can understand that they are an adept.

8 Furthermore, a mendicant who is an adept understands the six faculties: eye, ear, nose, tongue, body, and mind. They understand: 'These six faculties will totally and utterly cease without remainder. And no other six faculties will arise anywhere anyhow.' This too is a way that a mendicant who is an adept can understand that they are an adept."

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48.54 — FOOTPRINTS

✦

1 “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, the faculty of wisdom is said to be the best of the steps that lead to awakening; that is, for becoming awakened.

2 And what are the steps that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are steps that lead to awakening, in that they lead to becoming awakened.

3 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, the faculty of wisdom is said to be the best of the steps that lead to awakening; that is, for becoming awakened. ”

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48.55 — HEARTWOOD

✦

1 “Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.

2 And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to becoming awakened.

3 Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.”

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48.56 — GROUNDED

✦

1 "Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed. What one thing? Diligence. And what is diligence? It's when a mendicant looks after their mind when it comes to defilements and things accompanied by defilements. As they do so the faculties of faith, energy, mindfulness, immersion, and wisdom are fully developed. That's how when a mendicant is grounded in one thing the five faculties become developed, well developed."

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48.57 — WITH THE DIVINITY SAHAMPATI

✦

1 At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

2 Then as he was in private retreat this thought came to his mind, "When these five faculties are developed and cultivated they have freedom from death as their objective, destination, and culmination. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they have freedom from death as their objective, destination, and culmination."

3 Then the divinity Sahampati knew the Buddha's train of thought. As easily as a strong person would extend or contract their arm, he vanished from the realm of divinity and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his cupped palms toward the Buddha, and said:

4 "That's so true, Blessed One! That's so true, Holy One! When these five faculties are developed and cultivated they have freedom from death as their objective, destination, and culmination. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they have freedom from death as their objective, destination, and culmination.

5 Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa. There they knew me as the mendicant Sahaka. Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the realm of divinity. There they know me as the divinity Sahampati.

6 That's so true, Blessed One! That's so true, Holy One! I know and see how when these five faculties are developed and cultivated they have freedom from death as their objective, destination, and culmination."

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48.58 — THE BOAR'S CAVE

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave. Then the Buddha said to Venerable Sāriputta:

2 "Sāriputta, considering what benefit does a mendicant with defilements ended, in rolling forth, roll forth with utmost deference for the Realized One or his instructions?"

3 "Sir, it is considering the supreme sanctuary from the yoke that a mendicant with defilements ended, in rolling forth, rolls forth with utmost deference for the Realized One or his instructions."

4 "Good, good, Sāriputta! For it is considering the supreme sanctuary from the yoke that a mendicant whose defilements are ended, in rolling forth, rolls forth with utmost deference for the Realized One or his instructions.

5 And what is that supreme sanctuary from the yoke?"

6 "It's when a mendicant with defilements ended develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. It is considering this supreme sanctuary from the yoke that a mendicant with defilements ended, in rolling forth, rolls forth with utmost deference for the Realized One or his instructions."

7 "Good, good, Sāriputta! For this is that supreme sanctuary from the yoke.

8 And what is that utmost deference that a mendicant with defilements ended, in rolling forth, shows toward the Realized One or his instructions?"

9 "It's when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. This is that utmost deference."

10 "Good, good, Sāriputta! For this is that utmost deference that a mendicant with defilements ended, in rolling forth, shows toward the Realized One or his instructions."

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48.59 — ARISING (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, these five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

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48.60 — ARISING (2ND)

✦

1 “Mendicants, these five faculties don’t arise to be developed and cultivated apart from the Holy One’s training. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

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48.61 — FETTERS

✦

1 At Sāvatthī.

2 “Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters.”

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48.62 — TENDENCIES

✦

1 “Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

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48.63 — COMPLETE UNDERSTANDING

✦

1 “Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

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48.64 — ENDING OF DEFILEMENTS

✦

1 “Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the ending of defilements.”

2 “Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

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48.65 — TWO FRUITS

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Because of developing and cultivating these five faculties, one of two results can be expected: enlightenment in this very life, or if there’s residue left behind, non-return.”

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48.66 — SEVEN BENEFITS

✦

1 “Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

2 Because of developing and cultivating these five faculties, seven fruits and benefits can be expected. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished between one life and the next … they’re extinguished upon landing … they’re extinguished without extra effort … they’re extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm.

3 Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

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48.67 — A TREE (1ST)

✦

1 “Mendicants, of all the trees in the Black Plum Tree Land, the black plum is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened. And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to becoming awakened. Of all the trees in the Black Plum Tree Land, the black plum is said to be the best.

1.2 In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.”

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48.68 — A TREE (2ND)

✦

1 “Mendicants, of all the trees belonging to the gods of the thirty-three, the Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.

2 And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to awakening.

3 Of all the trees belonging to the gods of the thirty-three, the Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.”

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48.69 — A TREE (3RD)

✦

1 “Mendicants, of all the trees belonging to the titans, the Vivid Patala is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened. And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to awakening. Of all the trees belonging to the titans, the Vivid Patala is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened”

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48.70 — A TREE (4TH)

✦

1 “Mendicants, of all the trees belonging to the phoenixes, the Red Silk-Cotton Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened. And what are the qualities on the side of awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities on the side of awakening, in that they lead to awakening. Of all the trees belonging to the phoenixes, the Red Silk-Cotton Tree is said to be the best.

1.2 In the same way, the faculty of wisdom is said to be the best of the qualities on the side of awakening; that is, for becoming awakened.”

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48.71–82 — SLANTING EAST, ETC.

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

2 How so? It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment."

6 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

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48.83–92 — THE CHAPTER ON DILIGENCE

✦

Note

(Tell in full as in the chapter on diligence at SN 45.139–148.)

3 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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48.93–104 — THE CHAPTER ON HARD WORK

✦

> Note
> *(Tell in full as in the chapter on hard work at SN 45.149–160.)*

3 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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48.105–114 — THE CHAPTER ON SEARCHES

✦

> Note
> *(Tell in full as in the chapter on searches at SN 45.161–170.)*

3 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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48.115–124 — FLOODS, ETC.

✦

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 The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

3 These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

> Note
> *(Tell in full as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)*

8 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

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48.125–136 — ANOTHER ON SLOPING EAST, ETC.

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

2 How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

6 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

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48.137–146 — ANOTHER CHAPTER ON DILIGENCE

✦

Note

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

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48.147–158 — ANOTHER CHAPTER ON HARD WORK

✦

Note

(This text consists of the title only. Tell in full as in SN 45.149–160, removal of greed version.)

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48.159–168 — ANOTHER CHAPTER ON SEARCHES

✦

Note

(Tell in full as in SN 45.161–170, removal of greed version.)

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48.169–178 — ANOTHER SERIES ON FLOODS, ETC.

✦

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 The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

3 These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

6 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

7 The Linked Discourses on the Faculties, the fourth section.

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49.1–12 — SLOPING EAST, ETC.

✦

1 At Sāvatthī.

2 There the Buddha said:

3 “Mendicants, there are these four right efforts. What four?

4 It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

5 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

6 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

7 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. These are the four right efforts.

8 The Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.

9 And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?

10 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

11 They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

12 They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

13 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.

14 That's how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment."

> Note
> *(Tell in full as in SN 45.92–102.)*

19 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

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49.13–22 — DILIGENCE

✦

> Note
> *(Tell in full as in SN 45.139–148.)*

3 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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49.23–34 — HARD WORK, ETC.

✦

1 "Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.

2 How so? 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 skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

3 That's how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics."

> Note
> *(Tell in full as in SN 45.149–160.)*

8 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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49.35–44 — TEN DISCOURSES ON SEARCHES, ETC.

✦

1 “Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

2 The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches. 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 skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

3 These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.”

> Note
> *(Tell in full as in SN 45.161–170.)*

8 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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49.45–54 — FLOODS, ETC.

✦

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 The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It's when a mendicant generates enthusiasm … so that bad, unskillful qualities don't arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

3 These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

> Note
> *(Tell in full as in SN 45.171–179, with the above as the final discourse.)*

8 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

9 The Linked Discourses on the Right Efforts, the fifth section.

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50.1–12 — SLOPING EAST, ETC.

✦

1 “Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. The Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

6 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

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50.13–22 — DILIGENCE

✦

> Note
> *(Tell in full as in the chapter on diligence at SN 45.139–148.)*

3 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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50.23–34 — HARD WORK

✦

Note

(Tell in full as in the chapter on hard work at SN 45.149–160.)

3 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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50.35–44 — SEARCHES

✦

> Note
> *(Tell in full as in the chapter on searches at SN 45.161–170.)*

3 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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50.45–54 — FLOODS, ETC.

✦

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 The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

3 These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

> Note
> *(Tell in full as in SN 45.171–179, with the above as the final discourse.)*

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50.55–66 — SLOPING EAST, ETC.

✦

1 "Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

3 That's how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment."

> Note
> *(Tell in full for each of the different rivers as in SN 45.91–102, removal of greed version.)*

8 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

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50.67–76 — ANOTHER CHAPTER ON DILIGENCE

✦

Note

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

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50.77–88 — ANOTHER CHAPTER ON HARD WORK

✦

Note

(Tell in full as in SN 45.149–160, removal of greed version.)

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50.89–98 — ANOTHER SERIES ON SEARCHES, ETC.

✦

> Note
> *(Tell in full as in SN 45.161–170, removal of greed version.)*

[4] Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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50.99–108 — ANOTHER SERIES ON FLOODS, ETC.

✦

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 The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

3 These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

7 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

8 The Linked Discourses on the Powers, the sixth section.

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51.1 — FROM THE NEAR SHORE

✦

1 "Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore. 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.

1.2 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. When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore."

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51.2 — MISSED OUT

✦

1 "Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort.

1.2 Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering."

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51.3 — A NOBLE ONE

✦

1 "Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort.

1.2 When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering."

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51.4 — DISILLUSIONMENT

✦

1 “Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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51.5 — PARTLY

✦

1 "Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

2 What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

2.2 All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power."

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51.6 — COMPLETELY

✦

1 “Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

2 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

2.2 All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

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51.7 — A MENDICANT

✦

1 "Mendicants, all the mendicants in the past … future … present who realize 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, do so by developing and cultivating the four bases of psychic power.

2 What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the mendicants in the past … future … present who realize 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, do so by developing and cultivating these four bases of psychic power."

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51.8 — AWAKENED

✦

1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

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51.9 — KNOWLEDGE

✦

1 “Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

2 ‘This is the basis of psychic power that has immersion due to energy, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

3 ‘This is the basis of psychic power that has immersion due to mental development, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

[4] ‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

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51.10 — AT THE CĀPĀLA SHRINE

✦

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 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."

2 "Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

3 Then the Buddha went up to the Cāpāla Shrine, and sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him:

4 "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.

4.2 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."

5 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.

6 For a second time ... For a third time, the Buddha said to Ānanda:

7 "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.

7.2 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."

8 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.

9 Then the Buddha said to him, "Go now, Ānanda, at your convenience."

10 "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.

11 And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha and said to him:

12 "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. 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 properly, living in line with the teaching. Not until they've learned their own denomination, and explain, teach, assert, establish, disclose, analyze, and make it clear.

12.2 Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

13 Today you do have such monk disciples. 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.

14 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 ...' ...

15 Today you do have such nun disciples. 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.

16 Sir, you once made this statement: 'Wicked One, I shall not be fully extinguished until I have layman disciples … and laywoman disciples who are competent, educated, self-assured, learned …' …

17 Today you do have such layman and laywoman disciples. 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.

18 Sir, you once made this statement: '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. 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."

19 When this was said, the Buddha said to Māra, "Relax, Wicked One. The full extinguishment of the Realized One will be soon. Three months from now the Realized One will be fully extinguished."

20 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:

21 “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.”

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51.11 — BEFORE

✦

1 At Sāvatthī.

2 "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the cause, what's the reason for the development of the bases of psychic power?' Then it occurred to me: 'It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

2.2 They think: "My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally." And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

3 They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: "My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally." And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.'

4 When the four bases of psychic power have been developed and cultivated in this way, 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; controlling the body as far as the realm of divinity.

5 When the four bases of psychic power have been developed and cultivated in this way, with clairaudience that is purified and superhuman they hear both kinds of sounds, human and heavenly, whether near or far.

6 When the four bases of psychic power have been developed and cultivated in this way, 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'.

6.2 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'.

7 When the four bases of psychic power have been developed and cultivated in this way, 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.

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.’ And so they recollect their many kinds of past lives, with features and details.

8 When the four bases of psychic power have been developed and cultivated in this way, 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.

8.2 ‘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.’

8.3 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.

9 When the four bases of psychic power have been developed and cultivated in this way, 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."

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51.12 — VERY FRUITFUL

✦

1 "Mendicants, when the four bases of psychic power are developed and cultivated they're very fruitful and beneficial. How so? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

1.2 And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

2 They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

2.2 And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

2.3 When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

3 When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body

as far as the realm of divinity. …

[4] When the four bases of psychic power have been developed and cultivated in this way, 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.”

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51.13 — IMMERSION DUE TO ENTHUSIASM

✦

1 "Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise.

1.2 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.

1.3 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. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts.

1.4 This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

2 If a mendicant depends on energy in order to gain immersion, gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

2.2 These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

3 If a mendicant depends on mental development in order to gain immersion, gain unification of mind, this is called immersion due to mental development. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

3.2 These are called active efforts. And so there is this mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

4 If a mendicant depends on inquiry in order to gain immersion, gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don't arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fully developed.

4.2 These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort."

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51.14 — WITH MOGGALLĀNA

✦

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. Now at that time several mendicants were staying beneath the longhouse. They were haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

2 Then the Buddha addressed Venerable Mahāmoggallāna, "These spiritual companions of yours staying beneath the longhouse are haughty, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!"

3 "Yes, sir," replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his big toe. Then those mendicants stood to one side, shocked and awestruck.

4 "Oh lord, how incredible, how amazing! There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and quivers!"

5 Then the Buddha went up to those mendicants and said:

6 "Why do you, mendicants, stand to one side, shocked and awestruck?"

7 “It’s incredible, sir, it’s amazing! There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and quivers!”

8 “Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and quiver with his big toe.

9 What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

10 “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.”

11 “Well then, mendicants, listen. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power. What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

11.2 And he meditates perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

11.3 The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

12 And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power … controlling the body as far as the realm of divinity. …

13 And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes 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.”

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51.15 — THE BRAHMIN UṆṆĀBHA

✦

1 So I have heard. At one time Venerable Ānanda was staying near Kosambī in Ghosita's monastery. Then Uṇṇābha the brahmin 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 him, "Worthy Ānanda, what's the goal of leading the spiritual life under the ascetic Gotama?"

2 "The goal of leading the spiritual life under the Buddha, brahmin, is to give up desire."

3 "But is there a path and a practice for giving up that desire?"

4 "There is."

5 "What is that path?"

6 "It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is the path and the practice for giving up that desire."

7 "This being the case, worthy Ānanda, the path is endless, not finite. For it's not possible to give up desire by means of desire."

8 "Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Have you ever had a desire to walk to the park, but when you arrived at the park, the corresponding desire faded away?"

9 "Yes, sir."

10 "Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?"

11 "Yes, sir."

12 "Have you ever had the idea to walk to the park, but when you arrived at the park, the corresponding idea faded away?"

13 "Yes, sir."

14 "Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?"

15 "Yes, sir."

16 "In the same way, take 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.

16.2 They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away. They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away. They formerly had the idea to attain perfection, but when they attained perfection the corresponding idea faded away.

16.3 They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away. What do you think, brahmin? This being the case, is the path endless or finite?"

17 “Clearly, worthy Ānanda, this being the case, the path is finite, not endless. Excellent, worthy Ānanda! 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 Ānanda has made the teaching clear in many ways.

17.2 I go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the worthy Ānanda remember me as a lay follower who has gone for refuge for life.”

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51.16 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, all the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

2 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

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51.17 — ASCETICS AND BRAHMINS (2ND)

✦

1 "Mendicants, all the ascetics and brahmins in the past, future, or present who wield the various 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; controlling the body as far as the realm of divinity— do so by developing and cultivating the four bases of psychic power.

2 What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. Mendicants, all the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power—multiplying themselves and becoming one again … controlling the body as far as the realm of divinity— do so by developing and cultivating these four bases of psychic power."

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51.18 — A MENDICANT

✦

1 “Mendicants, by developing and cultivating the four bases of psychic power, 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.

2 What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. By developing and cultivating these four bases of psychic power, 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.”

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51.19 — A TEACHING ON PSYCHIC POWER, ETC.

✦

1 "Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power. Listen …

2 And what is psychic power? It's when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. This is called psychic power.

3 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

4 And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

5 And what is the practice that leads to the development of the bases of psychic power? 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 practice that leads to the development of the bases of psychic power."

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51.20 — ANALYSIS

✦

1 “Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

2 How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

2.2 And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

3 They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

4 And what is enthusiasm that’s too lax? It’s when enthusiasm is coupled with laziness. This is called lax enthusiasm.

5 And what is enthusiasm that’s too tense? It’s when enthusiasm is coupled with restlessness. This is called tense enthusiasm.

6 And what is enthusiasm that's constricted internally? It's when enthusiasm is coupled with dullness and drowsiness. This is called enthusiasm constricted internally.

7 And what is enthusiasm that's scattered externally? It's when enthusiasm is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called enthusiasm scattered externally.

8 And how does a mendicant meditate perceiving before and behind: as before, so behind; as behind, so before? It's when the perception of before and behind is properly grasped, focused on, borne in mind, and penetrated with wisdom by a mendicant. That's how a mendicant meditates perceiving before and behind: as before, so behind; as behind, so before.

9 And how does a mendicant meditate as below, so above; as above, so below? 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.

9.2 '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.' That's how a mendicant meditates as below, so above; as above, so below.

10 And how does a mendicant meditate as by day, so by night; as by night, so by day? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same fea-

tures, attributes, and signs by day as by night. And they develop it with the same features, attributes, and signs by night as by day. That's how a mendicant meditates as by day, so by night; as by night, so by day.

11 And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance? It's when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day. That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

12 And what is energy that's too lax? …

17 And what is mental development that's too lax? …

21 And what is inquiry that's too lax? It's when inquiry is coupled with laziness. This is called lax inquiry.

22 And what is inquiry that's too tense? It's when inquiry is coupled with restlessness. This is called tense inquiry.

23 And what is inquiry that's constricted internally? It's when inquiry is coupled with dullness and drowsiness. This is called inquiry constricted internally.

24 And what is inquiry that's scattered externally? It's when inquiry is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry scattered externally. … That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

25 When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. … When the four bases of psychic power have been developed and cultivated in this way, 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."

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51.21 — THE PATH

✦

1 At Sāvatthī.

2 "Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'What's the path and practice for developing the bases of psychic power?' Then it occurred to me: 'It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: "My enthusiasm won't be too lax or too tense.

2.2 And it'll be neither constricted internally nor scattered externally." And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.

3 They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: "My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally." And they meditate perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; 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.'

[4] When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity.

[5] When the four bases of psychic power have been developed and cultivated in this way, 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."

> Note
> *(The six direct knowledges should be told in full.)*

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51.22 — THE IRON BALL

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, do you have personal experience of having gone to the realm of divinity by psychic power with a mind-made body?”

4 “I do, Ānanda.”

5 “But do you have personal experience of having gone to the realm of divinity by psychic power with this body made up of the four principal states?”

6 “I do, Ānanda.”

7 “It’s incredible and amazing that the Buddha is at least able to go to the realm of divinity by psychic power with a mind-made body! And that he has personal experience of going to the realm of divinity by psychic power with this body made up of the four principal states!”

8 “Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

9 Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

10 Suppose there was an iron ball that had been heated all day. It'd become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

11 Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the realm of divinity.

12 Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

12.2 At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the realm of divinity."

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51.23 — A MENDICANT

✦

1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. By developing and cultivating these four bases of psychic power, 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.”

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51.24 — PLAIN VERSION

✦

1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power.”

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51.25 — FRUITS (1ST)

✦

1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, one of two results can be expected: enlightenment in this very life, or if there’s residue left behind, non-return.”

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51.26 — FRUITS (2ND)

✦

1 “Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

2 What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished between one life and the next … they’re extinguished upon landing … they’re extinguished without extra effort … they’re extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected.”

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51.27 — WITH ĀNANDA (1ST)

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

4 “Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. This is called psychic power.

5 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

6 And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

7 And what is the practice that leads to the development of the bases of psychic power? 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 practice that leads to the development of the bases of psychic power."

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51.28 — WITH ĀNANDA (2ND)

✦

1 The Buddha said to Venerable Ānanda: "Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?"

2 "Our teachings are rooted in the Buddha. He is our guide and our refuge. …"

3 "Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. This is called psychic power.

4 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

5 And what is the development of the bases of psychic power? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

6 And what is the practice that leads to the development of the bases of psychic power? 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 practice that leads to the development of the bases of psychic power."

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51.29 — SEVERAL MENDICANTS (1ST)

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

3 “Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. This is called psychic power.

4 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

5 And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

6 And what is the practice that leads to the development of the bases of psychic power? 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 practice that leads to the development of the bases of psychic power.”

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51.30 — SEVERAL MENDICANTS (2ND)

✦

1 Then several mendicants went up to the Buddha … The Buddha said to them:

2 “Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

3 “Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

4 “And what is psychic power? It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the realm of divinity. This is called psychic power.

5 And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

6 And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

7 And what is the practice that leads to the development of the bases of psychic power? 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 practice that leads to the development of the bases of psychic power."

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51.31 — ABOUT MOGGALLĀNA

✦

1 There the Buddha addressed the mendicants: "What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?"

2 "Our teachings are rooted in the Buddha. He is our guide and our refuge. ..."

3 "The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

4 What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.' And he meditates perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

5 He develops the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.' ... And so, with an open and unenveloped heart, he develops a mind that's full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

6 And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the realm of divinity.

7 And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes 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."

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51.32 — THE REALIZED ONE

✦

1 There the Buddha addressed the mendicants: "What do you think, mendicants? What things has the Realized One developed and cultivated so as to have such power and might?"

2 "Our teachings are rooted in the Buddha. ..."

3 "The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

4 What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: 'My enthusiasm won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

4.2 And he meditates perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

5 He develops the basis of psychic power that has immersion due to energy ... mental development ... inquiry, and active effort. He thinks: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.' And he meditates perceiving before and behind: as before, so behind; as behind, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

6 The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

7 And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the realm of divinity.

8 And by developing and cultivating these four bases of psychic power, the Realized One realizes 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."

> Note
> *(The six direct knowledges should be told in full.)*

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51.33–44 — THE GANGES RIVER, ETC.

✦

1 “Mendicants, the Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.

2 And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort.

3 That’s how a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

7 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

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51.45–54 — DILIGENCE

✦

Note

(Tell in full as in the chapter on diligence at SN 45.139–148.)

3 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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51.55–66 — HARD WORK

✦

> Note
> *(Tell in full as in the chapter on hard work at SN 45.149–160.)*

3 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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51.67–76 — SEARCHES

✦

> Note
> *(Tell in full as in the chapter on searches at SN 45.161–170.)*

3 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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51.77–86 — FLOODS, ETC.

✦

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 The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

> Note
> *(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)*

6 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

7 The Linked Discourses on the Bases of Psychic Power, the seventh section.

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52.1 — IN PRIVATE (1ST)

✦

1 So I have heard. At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then as Anuruddha was in private retreat this thought came to his mind:

2 "Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

3 Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha, and said to him:

4 "Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?"

5 "Reverend, it's when a mendicant, with respect to the body internally, meditates observing the liability to originate, to vanish, and to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world.

5.2 With respect to the body externally, they meditate observing the liability to originate, to vanish, and to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world.

5.3 With respect to the body internally and externally, they meditate observing the liability to originate, to vanish, and to originate and vanish —keen, aware, and mindful, rid of covetousness and displeasure for the

world.

6 If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

6.2 If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive,’ that’s what they do.

7 With respect to feelings internally … externally … internally and externally, they meditate observing the liability to originate, to vanish, and to originate and vanish …

9 With respect to the mind internally … externally … internally and externally, they meditate observing the liability to originate, to vanish, and to originate and vanish …

11 With respect to principles internally … externally … internally and externally, they meditate observing the liability to originate, to vanish, and to originate and vanish …

12 If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. … If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,’ that’s what they do.

13 That's how to define the undertaking of the four kinds of mindfulness meditation by a mendicant."

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52.2 — IN PRIVATE (2ND)

✦

1 At Sāvatthī.

2 Then as Anuruddha was in private retreat this thought came to his mind:

3 "Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

4 Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him:

5 "Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?"

6 "Reverend, it's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the body externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

7 They meditate observing an aspect of feelings internally … externally … internally and externally …

8 They meditate observing an aspect of the mind internally … externally … internally and externally …

[9] They meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how to define the undertaking of the four kinds of mindfulness meditation by a mendicant."

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52.3 — ON THE BANK OF THE SUTANU

✦

1 At one time Venerable Anuruddha was staying near Sāvatthī on the bank of the Sutanu. Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to him:

2 "What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?"

3 "Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

4 And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower principle as lower, the middle principle as middle, and the higher principle as higher."

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52.4 — AT THORNY WOOD (1ST)

✦

1 At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

2 "Reverend Anuruddha, what things should a trainee mendicant enter and remain in?"

3 "Reverend Sāriputta, a trainee mendicant should enter and remain in 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation."

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52.5 — AT THORNY WOOD (2ND)

✦

1 At Sāketa. Sāriputta said to Anuruddha:

2 “Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”

3 “Reverend Sāriputta, a mendicant who is an adept should enter and remain in 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 … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

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52.6 — AT THORNY WOOD (3RD)

✦

1 At Sāketa. Sāriputta said to Anuruddha:

2 “What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

3 “Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

4 And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the thousandfold galaxy.”

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52.7 — THE ENDING OF CRAVING

✦

1 At Sāvatthī.

2 There Venerable Anuruddha addressed the mendicants: “Reverends, mendicants!”

3 “Reverend,” they replied. Anuruddha said this:

4 “Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving. What four? It’s when 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. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.”

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52.8 — THE SALAḶA TREE HUT

✦

1 At one time Venerable Anuruddha was staying near Sāvatthī in the salaḷa tree hut. There Venerable Anuruddha addressed the mendicants: “Reverends, suppose that, although the Ganges River slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges River slant, slope, and incline to the west!’ What do you think, reverends? Would they succeed?”

2 “No, reverend. Why is that? The Ganges River slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

3 “In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their chief ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, my man, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

4 It is quite impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

5 And how does a mendicant develop and cultivate the four kinds of mindfulness meditation? It's when 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. That's how a mendicant develops and cultivates the four kinds of mindfulness meditation."

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52.9 — IN AMBAPĀLĪ'S MANGO GROVE

✦

1 At one time the venerables Anuruddha and Sāriputta were staying near Vesālī in Ambapālī's Mango Grove. Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

2 "Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?"

3 "These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation.

3.2 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—usually meditates with their mind firmly established in these four kinds of mindfulness meditation."

4 “We’re so fortunate, reverend, so very fortunate, to have heard such a dramatic statement in the presence of Venerable Anuruddha.”

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52.10 — GRAVELY ILL

✦

1 At one time Venerable Anuruddha was staying near Sāvatthī in the Dark Forest. And he was sick, suffering, gravely ill. Then several mendicants went up to Venerable Anuruddha, and said to him:

2 "What meditation does Venerable Anuruddha practice so that physical pain doesn't occupy his mind?"

3 "Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn't occupy my mind. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn't occupy my mind."

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52.11 — A THOUSAND EONS

✦

1 At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him … and said:

2 "What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?"

3 "Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

4 And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons."

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52.12 — PSYCHIC POWERS

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again ... controlling the body as far as the realm of divinity."

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52.13 — CLAIRAUDIENCE

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and heavenly, whether near or far."

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52.14 — ENCOMPASSING THE MIND

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having encompassed them with my mind. I understand mind with greed as 'mind with greed' ... I understand unfreed mind as 'unfreed mind'."

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52.15 — POSSIBLE

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible."

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52.16 — THE RESULTS OF DEEDS UNDERTAKEN

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of grounds and causes."

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52.17 — WHERE ALL PATHS OF PRACTICE LEAD

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead."

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52.18 — DIVERSE ELEMENTS

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements."

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52.19 — DIVERSE BELIEFS

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse convictions of sentient beings."

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52.20 — COMPREHENDING THE FACULTIES OF OTHERS

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after encompassing them with my mind."

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52.21 — ABSORPTIONS, ETC.

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments."

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52.22 — PAST LIVES

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details."

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52.23 — CLAIRVOYANCE

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings pass on according to their deeds."

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52.24 — THE ENDING OF DEFILEMENTS

✦

1 "... And it's because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom. And I live having realized it with my own insight in this very life due to the ending of defilements."

6 The Linked Discourses with Anuruddha, the eighth section.

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53.1–12 — ABSORPTIONS, ETC.

✦

1 At Sāvatthī.

3 “Mendicants, there are these four absorptions. What four?

4 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.

5 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.

6 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.’

7 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.

8 These are the four absorptions.

9 The Ganges River slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.

10 And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?

11 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.

12 As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption.

13 That's how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment."

17 Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that's how this chapter is recited.

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53.13–22 — DILIGENCE

✦

> Note
> *(Tell in full as in the chapter on diligence at SN 45.139–148.)*

3 The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

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53.23–34 — HARD WORK

✦

Note

(Tell in full as in the chapter on hard work at SN 45.149–160.)

3 Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the atmosphere, and two on clouds,
a ship, a guest house, and a river.

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53.35–44 — SEARCHES

✦

> Note
> *(Tell in full as in the chapter on searches at SN 45.161–170.)*

3 Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

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53.45–54 — FLOODS, ETC.

✦

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 The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It's when a mendicant enters and remains in the first absorption … second absorption … third absorption … fourth absorption. These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

> Note
> *(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)*

6 Floods, yokes, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

7 The Linked Discourses on Absorption, the ninth section.

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54.1 — ONE THING

✦

1 At Sāvatthī.

3 "Mendicants, when one thing is developed and cultivated it's very fruitful and beneficial. What one thing? Mindfulness of breathing.

4 And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

5 It's when a mendicant—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.

6 Just mindful, they breathe in. Mindful, they breathe out.

7 Breathing in heavily they know: 'I'm breathing in heavily.' 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.'

7.2 They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

8 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.' They practice like this: 'I'll

breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental process.'

8.2 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.'

9 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.'

9.2 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.'

10 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.' They practice like this: 'I'll breathe out observing letting go.'

11 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial."

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54.2 — AWAKENING FACTORS

✦

1 "Mendicants, when mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

1.2 It's when a mendicant develops mindfulness of breathing together with 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. Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial."

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54.3 — PLAIN VERSION

✦

1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

2 It’s when a mendicant—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.

3 Just mindful, they breathe in. Mindful, they breathe out. …

4 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

5 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

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54.4 — FRUITS (1ST)

✦

1 “Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

2 It’s when a mendicant—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.

3 Just mindful, they breathe in. Mindful, they breathe out. …

4 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

5 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way 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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54.5 — FRUITS (2ND)

✦

1 "Mendicants, when mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

2 It's when a mendicant—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.

3 Just mindful, they breathe in. Mindful, they breathe out. …

4 They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

5 Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

6 When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits. What seven? You attain enlightenment early on in this very life. If not, you attain enlightenment at the time of death.

6.2 If not, with the ending of the five lower fetters you're extinguished in between one life and the next … you're extinguished upon landing … you're extinguished without extra effort … you're extinguished with extra effort … you head upstream, going to the Akaniṭṭha realm …

6.3 When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

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54.6 — WITH ARIṬṬHA

✦

1 At Sāvatthī.

2 There the Buddha ... said:

3 “Mendicants, do you develop mindfulness of breathing?” When he said this, Venerable Ariṭṭha said to him:

4 “Sir, I develop mindfulness of breathing.”

5 “But mendicant, how do you develop it?”

6 “Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of aversion regarding phenomena internally and externally. Just mindful, I will breathe in. Mindful, I will breathe out. That’s how I develop mindfulness of breathing.”

7 “That is mindfulness of breathing, Ariṭṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and apply your mind well, I will speak.”

8 “Yes, sir,” Ariṭṭha replied. The Buddha said this:

9 “And how is mindfulness of breathing fulfilled in detail? It’s when a mendicant—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.’

9.2 Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is how mindfulness of breathing is fulfilled in detail.”

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54.7 — ABOUT MAHĀKAPPINA

✦

1 At Sāvatthī.

2 Now at that time Venerable Mahākappina was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness brought to the present. The Buddha saw him, and addressed the mendicants:

3 "Mendicants, do you see any perturbation or trembling in that mendicant's body?"

4 "Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any perturbation or trembling in his body."

5 "Mendicants, when an immersion has been developed and cultivated there's no perturbation or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty. And what is that immersion?

6 When immersion due to mindfulness of breathing has been developed and cultivated there's no perturbation or trembling of the body or mind. And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

7 It's when a mendicant—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. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

8 That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no perturbation or trembling of the body or mind.”

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54.8 — THE SIMILE OF THE LAMP

✦

1 "Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. How so?

2 It's when a mendicant—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.' Breathing out heavily they know: 'I'm breathing out heavily.' ...

2.2 They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' That's how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

3 Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation. And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued. And my mind was freed from defilements by not grasping.

4 Now, a mendicant might wish: 'May neither my body nor my eyes became fatigued. And may my mind be freed from the defilements by not grasping.' So let them closely focus on this immersion due to mindfulness of breathing.

5 Now, a mendicant might wish: ‘May I give up memories and thoughts tied to domestic life.’ So let them closely focus on this immersion due to mindfulness of breathing.

6 Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

7 Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

8 Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

9 Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

10 Now, a mendicant might wish: ‘May I meditate staying equanimous, mindful and aware, shunning both the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

11 Now, a mendicant might wish: ‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may 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.’ So let them closely focus on this immersion due to mindfulness of breathing.

12 Now, a mendicant might wish: 'As the placing of the mind and keeping it connected are stilled, may 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.' So let them closely focus on this immersion due to mindfulness of breathing.

13 Now, a mendicant might wish: 'With the fading away of rapture, may I 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."' So let them closely focus on this immersion due to mindfulness of breathing.

14 Now, a mendicant might wish: 'With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.' So let them closely focus on this immersion due to mindfulness of breathing.

15 Now, a mendicant might wish: 'Going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", may I enter and remain in the dimension of infinite space.' So let them closely focus on this immersion due to mindfulness of breathing.

16 Now, a mendicant might wish: 'Going totally beyond the dimension of infinite space, aware that "consciousness is infinite", may I enter and remain in the dimension of infinite consciousness.' So let them closely focus on this immersion due to mindfulness of breathing.

17 Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’ So let them closely focus on this immersion due to mindfulness of breathing.

18 Now, a mendicant might wish: ‘Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.’ So let them closely focus on this immersion due to mindfulness of breathing.

19 Now, a mendicant might wish: ‘Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.’ So let them closely focus on this immersion due to mindfulness of breathing.

20 When immersion due to mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

20.2 If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

21 If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. 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.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

22 Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to not being fed. In the same way, 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.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

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54.9 — AT VESĀLĪ

✦

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. Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

2 Then the Buddha said to the mendicants, "Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except the one who brings my almsfood."

3 "Yes, sir," replied those mendicants. And no-one approached him, except the one who brought the almsfood.

4 Then those mendicants thought, "The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development." They committed themselves to developing the many different facets of the meditation on ugliness. Becoming horrified, repelled, and disgusted with this body, they looked for a suicide weapon. Each day ten, twenty, or thirty mendicants committed suicide.

5 Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda, "Ānanda, why does the mendicant Saṅgha seem so diminished?"

6 Ānanda told the Buddha all that had happened, and said, "Sir, please explain another way the mendicant Saṅgha might be settled in enlightenment."

7 “Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

8 “Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said, “Sir, the mendicant Saṅgha has assembled. Please, sir, come at your convenience.”

9 Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

10 “Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a delectable and blissful meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

11 In the last month of summer, when the dust and dirt is stirred up, a large storm out of season disperses and settles it on the spot.

12 In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a delectable and blissful meditation. And it disperses and settles unskillful qualities on the spot whenever they arise. And how is it so developed and cultivated?

13 It’s when a mendicant—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.

14 Just mindful, they breathe in. Mindful, they breathe out. …

15 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

16 That's how this immersion due to mindfulness of breathing is developed and cultivated so that it's peaceful and sublime, a delectable and blissful meditation. And it disperses and settles unskillful qualities on the spot whenever they arise."

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54.10 — WITH KIMBILA

✦

1 So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then the Buddha said to Venerable Kimbila, “Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

2 When he said this, Kimbila kept silent.

3 For a second time …

4 And for a third time, the Buddha said to him, “How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?” And a second time and a third time Kimbila kept silent.

5 When he said this, Venerable Ānanda said to the Buddha, “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak on immersion due to mindfulness of breathing. The mendicants will listen and remember it.”

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

7 “Yes, sir,” Ānanda replied. The Buddha said this:

8 “Ānanda, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial? It’s when a mendicant—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.

9 Just mindful, they breathe in. Mindful, they breathe out. ...

10 They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' That's how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

11 There's a time when a mendicant is breathing in heavily, and they know: 'I'm breathing in heavily.' 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.'

11.2 They practice like this: 'I'll breathe out experiencing the whole body.' They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' At such a time a mendicant is meditating by observing an aspect of the body —keen, aware, and mindful, rid of covetousness and displeasure for the world.

11.3 Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

12 There's a time when a mendicant practices 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.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the the mental process.'

12.2 They practice like this: ‘I’ll breathe out experiencing the 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.’ At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

12.3 Why is that? Because careful application of mind to the in-breaths and out-breaths is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

13 There’s a time when a mendicant practices 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.’

13.2 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.’ At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that?

13.3 Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

14 There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' 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.'

14.2 They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

14.3 Having seen with wisdom the giving up of covetousness and displeasure, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

15 Suppose there was a large heap of sand at the crossroads. And a cart or chariot were to come by from the east, west, north, or south and destroy that heap of sand.

16 In the same way, when a mendicant is meditating by observing an aspect of the body, feelings, mind, or principles, they destroy bad, unskillful qualities."

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54.11 — ICCHĀNAṄGALA

✦

1 At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, “Mendicants, I wish to go on retreat for three months. No-one should approach me, except the one who brings my almsfood.”

2 “Yes, sir,” replied those mendicants. And no-one approached him, except the one who brought the almsfood.

3 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

4 “Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?’ You should answer them like this. ‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’

5 In this regard: mindful, I breathe in. Mindful, I breathe out.

6 Breathing in heavily I know: ‘I’m breathing in heavily.’ Breathing out heavily I know: ‘I’m breathing out heavily.’ Breathing in lightly I know: ‘I’m breathing in lightly.’ Breathing out lightly I know: ‘I’m breathing out lightly.’ I know: ‘I’ll breathe in experiencing the whole body.’ …

7 I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’

[8] For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.

[9] For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

[10] For those mendicants who are perfected—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—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in this life, and to mindfulness and awareness.

[11] For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.”

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54.12 — IN DOUBT

✦

1 At one time Venerable Lomasakaṅgiya was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasakaṅgiya, bowed, sat down to one side, and said to him, "Sir, is the meditation of a trainee just the same as the meditation of a realized one? Or is the meditation of a trainee different from the meditation of a realized one?"

2 "Reverend Mahānāma, the meditation of a trainee and a realized one are not the same; they are different. Those mendicants who are trainees haven't achieved their heart's desire, but live aspiring for the supreme sanctuary from the yoke. They meditate after giving up the five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

3 Those who are trainee mendicants ... meditate after giving up the five hindrances.

4 Those mendicants who are perfected—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—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

5 Those mendicants who are perfected—who have ended the defilements … for them, the five hindrances are cut off at the root … and unable to arise in the future. And here's another way to understand how the meditation of a trainee and a realized one are different.

6 At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, 'Mendicants, I wish to go on retreat for three months. No-one should approach me, except the one who brings my almsfood.'

7 'Yes, sir,' replied those mendicants. And no-one approached him, except the one who brought the almsfood.

8 Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

9 'Mendicants, if wanderers who follow another religion were to ask you: "Reverends, what was the ascetic Gotama's usual meditation during the rainy season residence?" You should answer them like this: "Reverends, the ascetic Gotama's usual meditation during the rainy season residence was immersion due to mindfulness of breathing."

10 In this regard: mindful, I breathe in. Mindful, I breathe out.

11 Breathing in heavily I know: "I'm breathing in heavily." Breathing out heavily I know: "I'm breathing out heavily." …

12 I know: "I'll breathe in observing letting go." I know: "I'll breathe out observing letting go."

13 For if anything should be rightly called “noble meditation”, or else “divine meditation”, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.

14 For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

15 For those mendicants who are perfected—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—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in this very life, and to mindfulness and awareness.

16 For if anything should be rightly called “noble meditation”, or else “divine meditation”, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.’

17 This is another way to understand how the meditation of a trainee and a realized one are different.”

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54.13 — WITH ĀNANDA (1ST)

✦

1 At Sāvatthī.

2 Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

3 “Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

4 “There is, Ānanda.”

5 “Sir, what is that one thing?”

6 “Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

7 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It’s when a mendicant—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.

7.2 Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

8 There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

8.2 At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because the breath is a certain aspect of the body, I say.

8.3 Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

9 There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture … bliss … mind …’ … They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling the mental process.’

9.2 At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because careful application of mind to the in-breaths and out-breaths is a certain aspect of feelings, I say.

9.3 Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

10 There's a time when a mendicant practices 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 … immersing the mind in samādhi … freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.'

10.2 At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

10.3 Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

11 There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence … fading away … cessation … letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

11.2 Having seen with wisdom the giving up of covetousness and displeasure, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

12 That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

13 And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? Whenever a mendicant meditates by observing an aspect of the body, their mindfulness is established and lucid. At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

14 As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

15 As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

16 When you're energetic, rapture not of the flesh arises. At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

17 When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

18 When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

19 They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

20 Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. …

> Note
> *(Tell in full as for the first kind of mindfulness meditation.)*

22 They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

23 And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? 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. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

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54.14 — WITH ĀNANDA (2ND)

✦

1 Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"

2 "Our teachings are rooted in the Buddha. ..."

3 "There is, Ānanda.

4 And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

5 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? ...

6 That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

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54.15 — SEVERAL MENDICANTS (1ST)

✦

1 Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

3 “There is, mendicants.”

4 “Sir, what is that one thing?”

5 “Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

6 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? …

7 That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

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54.16 — SEVERAL MENDICANTS (2ND)

✦

1 Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

2 "Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"

3 "Our teachings are rooted in the Buddha. …"

4 "There is, mendicants.

5 And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

6 And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It's when a mendicant—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. …

21 That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

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54.17 — GIVING UP THE FETTERS

✦

1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters …”

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54.18 — UPROOTING THE TENDENCIES

✦

1 "Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies …"

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54.19 — COMPLETELY UNDERSTANDING THE COURSE OF TIME

✦

1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time …”

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54.20 — THE ENDING OF DEFILEMENTS

✦

1 “Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements.” … “And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements?

2 It’s when a mendicant—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 establishes mindfulness in front of them. …

3 They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

4 That’s how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

9 The Linked Discourses on Mindfulness of Breathing, the tenth section.

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55.1 — A WHEEL-TURNING MONARCH

✦

1 At Sāvatthī.

2 There the Buddha … said:

3 “Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the thirty-three.

3.2 There he amuses himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

4 Now suppose a noble disciple wears rags and feeds on scraps of almsfood. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

5 What four? 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.’

6 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.’

7 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.’

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.

9 These are the four qualities that they possess.

10 And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

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55.2 — THE OBJECTIVE OF THE SPIRITUAL LIFE

✦

1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

2 What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

4 “Those who have faith and ethics,
confidence, and vision of the truth,
in time arrive at happiness,
the objective of the spiritual life.”

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55.3 — WITH DĪGHĀVU

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

2 Now at that time the lay follower Dīghāvu was sick, suffering, gravely ill. Then he addressed his father, the householder Jotika, "Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the lay follower Dīghāvu is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of sympathy.'"

3 "Yes, dear," replied Jotika. He did as Dīghāvu asked. The Buddha consented with silence.

4 Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him, "I hope you're keeping well, Dīghāvu, I hope you're all right. I hope your pain is fading, not growing; that its fading is evident, not its growing."

5 "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."

6 "So, Dīghāvu, you should train like this: 'I will have experiential confidence in the Buddha … the teaching … the Saṅgha … And I will have the ethical conduct loved by the noble ones … leading to immersion.' That's how you should train."

7 “Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And I have the ethical conduct loved by the noble ones … leading to immersion.”

8 “In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization. You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. That’s how you should train.”

9 “These six things that play a part in realization that were taught by the Buddha are found in me, and I exhibit them. For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

10 But still, sir, I think, ‘I hope Jotika doesn’t suffer distress when I’ve gone.’” Jotika said, “Dear Dīghāvu, don’t focus on that. Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

11 When the Buddha had given this advice he rose from his seat and left. Not long after the Buddha left, Dīghāvu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

12 “Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

13 “Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teaching, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

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55.4 — WITH SĀRIPUTTA (1ST)

✦

1 At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat … and said to Sāriputta:

2 "Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening?"

3 "Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

4 What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. People have to possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

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55.5 — WITH SĀRIPUTTA (2ND)

✦

1 Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Sāriputta, they speak of a ‘factor for stream-entry’. What is a factor for stream-entry?”

3 “Sir, the factors for stream-entry are associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.”

4 “Good, good, Sāriputta! For the factors for stream-entry are associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.

5 Sāriputta, they speak of ‘the stream’. What is the stream?”

6 “Sir, the stream 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.”

7 “Good, good, Sāriputta! For the stream 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.

8 Sāriputta, they speak of ‘a stream-enterer’. What is a stream-enterer?”

9 “Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such name and such clan.”

10 “Good, good, Sāriputta! For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such name and such clan.”

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55.6 — THE CHAMBERLAINS

✦

1 At Sāvatthī. 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. Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business. They heard about this.

2 So they posted someone on the road, saying:

3 "My man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha." And that person stood there for two or three days before they saw the Buddha coming off in the distance. When they saw him, they went to the chamberlains and said:

4 "Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please come at your convenience."

5 Then the chamberlains went up to the Buddha, bowed, and followed behind him. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out. The chamberlains Isidatta and Purāṇa bowed, sat down to one side, and said to the Buddha:

6 "Sir, when we hear that you will be setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you are far from us.

7 And when we hear that you will be setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you are far from us.

8 And when we hear that you will be setting out from the Mallian lands to wander in the Vajjian lands …

9 you will be setting out from the Vajjian lands to wander in the Kāsian lands …

10 you will be setting out from the Kāsian lands to wander in the Magadhan lands …

11 you are setting out from the Kāsian lands to wander in the Magadhan lands, we're sad and upset, thinking that you are far from us.

12 But when we hear that you will be setting out from the Magadhan lands to wander in the Kāsian lands, we're happy and joyful, thinking that you will be near to us. And when we hear that you are setting out from the Magadhan lands to wander in the Kāsian lands …

13 you will be setting out from the Kāsian lands to wander in the Vajjian lands …

14 you will be setting out from the Vajjian lands to wander in the Mallian lands …

15 you will be setting out from the Mallian lands to wander in the Kosalan lands …

16 you will be setting out in the Kosalan lands to wander to Sāvatthī, we're happy and joyful, thinking that you will be near to us.

17 And when we hear that you are staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."

18 "Well then, chamberlains, life at home is cramped and dirty, life gone forth is wide open. Just this much is enough for diligence."

19 "Sir, for us there is something that's even more cramped than that, and is considered as such."

20 "What is that?"

21 "Sir, it's when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind. Those sisters smell like a freshly opened perfume box; that's how the royal ladies smell with makeup on.

21.2 The touch of those sisters is like a tuft of cotton-wool or kapok; that's how pampered the royal ladies are. Now at that time we must look after the elephants, the sisters, and ourselves. But we don't recall having a bad thought regarding those sisters. This is that thing that's even more cramped than that, and is considered as such."

22 "Well then, chamberlains, life at home is cramped and dirty, life gone forth is wide open. Just this much is enough for diligence. A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

23 What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … 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. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

24 And you have experiential confidence in the Buddha … the teaching … the Saṅgha … And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character.

25 What do you think, chamberlains? How many people among the Kosalans are your equal when it comes to giving and sharing?"

26 "We're fortunate, sir, so very fortunate, in that the Buddha understands us like this."

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55.7 — THE PEOPLE OF BAMBOO GATE

✦

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 Bamboo Gate. The brahmins and householders of Bamboo Gate heard:

2 "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. 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 the brahmins and householders of Bamboo Gate 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 they said to the Buddha:

4 "Worthy Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, fragrance, and makeup; and to accept gold and currency. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them."

5 "Householders, I will teach you an explanation of the Dhamma that is relevant for oneself. Listen and apply your mind well, I will speak."

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

7 "And what is the explanation of the Dhamma that applies to oneself?

8 It's when a noble disciple reflects: 'I want to live and don't want to die; I want to be happy and recoil from pain. Since this is so, if someone were to take my life, I wouldn't like that. But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn't like that either.

8.2 The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?' Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.

9 Furthermore, a noble disciple reflects: 'If someone were to steal from me, I wouldn't like that. But if I were to steal from someone else, they wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?'

Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

10 Furthermore, a noble disciple reflects: 'If someone were to have relations with my wives, I wouldn't like it. But if I were to have relations with someone else's wives, he wouldn't like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?'

10.2 Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

11 Furthermore, a noble disciple reflects: 'If someone were to distort my meaning by lying, I wouldn't like it. But if I were to distort someone else's meaning by lying, they wouldn't like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?' Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

12 Furthermore, a noble disciple reflects: 'If someone were to break me up from my friends by backbiting, I wouldn't like it. But if I were to break someone else from their friends by backbiting, they wouldn't like it either. …' So their verbal behavior is purified in three points.

13 Furthermore, a noble disciple reflects: ‘If someone were to attack me with harsh speech, I wouldn’t like it. But if I were to attack someone else with harsh speech, they wouldn’t like it either. …’ So their verbal behavior is purified in three points.

14 Furthermore, a noble disciple reflects: ‘If someone were to annoy me by talking silliness and nonsense, I wouldn’t like it. But if I were to annoy someone else by talking silliness and nonsense, they wouldn’t like it either.’ The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?’

14.2 Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense. So their verbal behavior is purified in three points.

15 And they have experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When a noble disciple possesses these seven good qualities and these four desirable states they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm.

15.2 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.’”

16 When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha, “Excellent, worthy Gotama! … 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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55.8 — IN THE BRICK HALL (1ST)

✦

1 So I have heard. At one time the Buddha was staying at Ñātika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, the monk named Sāḷha has passed away. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away. Where have they been reborn in the next life?"

3 "Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom, having realized it with his own insight in this very life due to the ending of defilements.

4 The nun Nandā passed away having ended the five lower fetters. She's been reborn spontaneously, and will be extinguished there, not liable to return from that world.

5 The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

6 The laywoman Sujātā passed away having ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

7 It's no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone dies that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma named 'the mirror of the teaching'.

7.2 A noble disciple who has this may 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.'

8 And what is that mirror of the teaching?

9 It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may 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.'"

> Note
> *(The following two discourses have the same setting.)*

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55.9 — AT THE BRICK HALL (2ND)

✦

1 Ānanda said to the Buddha:

2 “Sir, the monk named Asoka has passed away. Where has he been reborn in his next life? The nun named Asokā, the layman named Asoka, and the laywoman named Asokā have passed away. Where have they been reborn in the next life?”

3 “Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom … in this very life …

> Note
> *(And all is explained as in SN 55.8.)*

5 This is that mirror of the teaching. A noble disciple who has this may 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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55.10 — AT THE BRICK HALL (3RD)

✦

1 Ānanda said to the Buddha:

2 "Sir, the layman named Kakkaṭa has passed away in Ñātika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?"

3 "Ānanda, the laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

5 Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

6 More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

7 More than five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

8 It's no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma named 'the mirror of the teaching'.

8.2 A noble disciple who has this may 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.'

9 And what is that mirror of the teaching?

10 It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm.

10.2 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.'"

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55.11 — A SAṄGHA OF A THOUSAND NUNS

✦

1 At one time the Buddha was staying near Sāvatthī in the Royal Monastery. Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

2 “Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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55.12 — THE BRAHMINS

✦

1 At Sāvatthī. “Mendicants, the brahmins advocate a practice called ‘get up and go’. They encourage their disciple: ‘Please, my man, rising early you should face east and walk. Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer. You should await death in the place that you fall. And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

2 But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment. But in the training of the Noble One I advocate a ‘get up and go’ practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

3 And what is that ‘get up and go’ practice? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that ‘get up and go’ practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

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55.13 — WITH THE SENIOR MONK ĀNANDA

✦

1 At one time the venerables Ānanda and Sāriputta were staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went 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 him:

2 "Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening?"

3 "Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

4 What four? They don't have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

4.2 And they do have the experiential confidence in the Buddha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

4.3 '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 They don't have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the teaching that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

5.2 '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.'

6 They don't have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Saṅgha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

6.2 '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 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.'

7 They don't have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the ethi-

cal conduct loved by the noble ones that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

7.2 Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

7.3 People have to give up these four things and possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

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55.14 — FEAR OF THE BAD PLACE

✦

1 “Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

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55.15 — FEAR OF THE BAD PLACE, THE UNDERWORLD

✦

1 “Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

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55.16 — FRIENDS AND COLLEAGUES (1ST)

✦

1 “Mendicants, 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 the four factors of stream-entry. What four? Experiential confidence in the Buddha … the teaching … the Saṅgha … And the ethical conduct loved by the noble ones … leading to immersion. 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 four factors of stream-entry.”

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55.17 — FRIENDS AND COLLEAGUES (2ND)

✦

1 "Mendicants, 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 the four factors of stream-entry. What four? Experiential confidence in the Buddha …

2 There might be change in the four principal states—the elements of earth, water, fire, and air—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.

3 Experiential confidence in the teaching …

4 Experiential confidence in the Saṅgha …

5 The ethical conduct loved by the noble ones … leading to immersion. There might be change in the four principal states—the elements of earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones 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.

[6] 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 four factors of stream-entry."

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55.18 — A VISIT TO THE GODS (1ST)

✦

1 At Sāvatthī. And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the thirty-three. Then several deities of the company of the thirty-three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

2 "Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

3 "My good fellow Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

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55.19 — A VISIT TO THE GODS (2ND)

✦

1 At Sāvatthī.

2 And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the thirty-three. Then several deities of the company of the thirty-three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

3 "Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

4 "My good Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading

to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

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55.20 — A VISIT TO THE GODS (3RD)

✦

1 Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the thirty-three. Then several deities of the company of the thirty-three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

2 "Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening."

3 "Good fellow, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening."

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55.21 — WITH MAHĀNĀMA (1ST)

✦

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. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, this Kapilavatthu is successful and prosperous, populous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: 'If I were to die at this time, where would I be reborn in my next life?'"

3 "Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body is formed, 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. Right here the crows, vultures, hawks, hounds, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

[4] Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place.

[5] In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body is formed, 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. Right here the crows, vultures, hawks, hounds, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

[6] Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one."

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55.22 — WITH MAHĀNĀMA (2ND)

✦

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. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, this Kapilavatthu is successful and prosperous, populous and full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: 'If I were to die at this time, where would I be reborn in my next life?'"

3 "Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. A noble disciple who has four things slants, slopes, and inclines toward extinguishment. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion.

4 Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?"

5 "Sir, it would fall in the direction that it slants, slopes, and inclines."

6 “In the same way, a noble disciple who has four things slants, slopes, and inclines toward extinguishment.”

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55.23 — WITH GODHĀ THE SAKYAN

✦

1 At Kapilavatthu. Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to her, “Godhā, how many things must an individual have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening?”

2 “Mahānāma, an individual must have three things for me to recognize them as a stream-enterer. What three? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … and the Saṅgha … When an individual has these three things I recognize them as a stream-enterer.

3 But Mahānāma, how many things must an individual have for you to recognize them as a stream-enterer?”

4 “Godhā, an individual must have four things for me to recognize them as a stream-enterer. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When an individual has these four things I recognize them as a stream-enterer.”

5 “Hold on, Mahānāma, hold on! Only the Buddha would know whether or not they have these things.”

6 “Come, Godhā, let’s go to the Buddha and inform him about this.”

7 Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

11 "Sir, some instigation of a legal proceeding might come up. The Buddha might take one side, and the Saṅgha of monks the other. I'd side with the Buddha. May the Buddha remember me as having such confidence. Some instigation of a legal proceeding might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. …

11.2 The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. …

11.3 The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, gods and humans—the other. I'd side with the Buddha. May the Buddha remember me as having such confidence."

12 "Godhā, what do you have to say to Mahānāma when he speaks like this?"

13 "Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome."

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55.24 — ABOUT SARAKĀNI (1ST)

✦

1 At Kapilavatthu.

2 Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

3 At that, several Sakyans came together complaining, grumbling, and objecting, "Oh lord, how incredible, how amazing! Who can't become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni was too weak for the training; he used to drink liquor."

4 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

5 "Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it's Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha. How could he go to the underworld?

6 Take a certain individual who has experiential confidence in the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. They've realized the undefiled free-

dom 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 individual is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

7 Take another individual who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, but are not endowed with freedom. 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 individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

8 Take another individual who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. 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 individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

9 Take another individual who has experiential confidence in the Buddha ... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. This individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

10 Take another individual who doesn't have experiential confidence in the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom.

10.2 And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. This individual, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

11 Take another individual who doesn't have experiential confidence in the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and fondness for the Buddha. This individual, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

12 If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."

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55.25 — ABOUT SARAKĀNI THE SAKYAN (2ND)

✦

1 At Kapilavatthu.

2 Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

3 At that, several Sakyans came together complaining, grumbling, and objecting, "Oh lord, how incredible, how amazing! Who can't become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni didn't fulfill the training."

4 Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

6 "Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it's Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

7 Take a certain individual who is sure and devoted to the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. 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. This individual is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

8 Take another individual who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... They have laughing wisdom and swift wisdom, but are not endowed with freedom.

8.2 With the ending of the five lower fetters, they're extinguished between one life and the next ... they're extinguished upon landing ... they're extinguished without extra effort ... they're extinguished with extra effort ... they head upstream, going to the Akaniṭṭha realm. This individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

9 Take another individual who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. 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 individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

10 Take another individual who is sure and devoted to the Buddha ... the teaching ... the Saṅgha ... But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld,

assured, destined for awakening. This individual, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

11 Take another individual who isn't sure or devoted to the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom.

11.2 And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. This individual, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

12 Take another individual who isn't sure or devoted to the Buddha ... the teaching ... the Saṅgha ... They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This individual, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

13 Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain. Would those seeds grow, increase, and mature?"

14 "No, sir."

15 “In the same way, take a teaching that’s badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. This is what I call a barren field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a bad seed.

16 Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there’s plenty of rainfall. Would those seeds grow, increase, and mature?”

17 “Yes, sir.”

18 “In the same way, take a teaching that’s well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. This is what I call a fertile field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a good seed. Why can’t this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death.”

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55.26 — WITH ANĀTHAPIṆḌIKA (1ST)

✦

1 At Sāvatthī.

2 Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, my man, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of sympathy.’”

3 “Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented with silence.

4 Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out and said to Anāthapiṇḍika, “I hope you’re keeping well, householder; I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”

5 “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.”

6 “Householder, you don’t have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

6.2 And you have 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.’ Seeing in yourself that experiential confidence in the Buddha, that pain may die down on the spot.

7 You don’t have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

7.2 And you 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.’ Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

8 You don’t have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper.

8.2 It consists of the four pairs, the eight individual persons. 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.’

8.3 Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

[9] You don't have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

[10] You don't have the wrong view that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. You have right view. Seeing in yourself that right view, that pain may die down on the spot.

[11] You don't have the wrong purpose …

[12] wrong speech …

[13] wrong action …

[14] wrong livelihood …

[15] wrong effort …

[16] wrong mindfulness …

[17] wrong immersion …

[18] wrong knowledge …

[19] wrong freedom … You have right freedom. Seeing in yourself that right freedom, that pain may die down on the spot."

20 And then Anāthapiṇḍika's pain died down on the spot. Then he served Sāriputta and Ānanda from his own dish. When Sāriputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side. Venerable Sāriputta expressed his appreciation to him with these verses.

21 "Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

22 who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

23 So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas."

24 After expressing his appreciation to Anāthapiṇḍika with these verses, Sāriputta rose from his seat and left.

25 Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "So, Ānanda, where are you coming from in the middle of the day?"

26 "Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that."

27 “Sāriputta is astute, Ānanda. He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

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55.27 — WITH ANĀTHAPIṆḌIKA (2ND)

✦

1 At Sāvatthī.

2 Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, my man, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of sympathy.’”

3 “Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Ānanda consented with silence.

4 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika, “I hope you’re keeping well, householder, I hope you’re all right. I hope your pain is fading, not growing; that its fading is evident, not its growing.”

5 “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.”

6 “Householder, when an unlearned ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an unlearned ordinary person distrusts the Buddha.

Seeing in themselves that distrust of the Buddha, they're frightened and terrified, and fear what awaits them after death.

7 Furthermore, an unlearned ordinary person distrusts the teaching …

8 Furthermore, an unlearned ordinary person distrusts the Saṅgha …

9 Furthermore, an unlearned ordinary person has unethical conduct. Seeing in themselves that unethical conduct, they're frightened and terrified, and fear what awaits them after death. When an unlearned ordinary person has these four things, they're frightened and terrified, and fear what awaits them after death.

10 When a learned noble disciple has four things, they're not frightened or terrified, and don't fear what awaits them after death. What four? Firstly, a noble disciple has experiential confidence in the Buddha … Seeing in themselves that experiential confidence in the Buddha, they're not frightened or terrified, and don't fear what awaits them after death.

11 Furthermore, a noble disciple has experiential confidence in the teaching …

12 Furthermore, a noble disciple has experiential confidence in the Saṅgha …

13 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. Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death.

14 When a learned noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death."

15 "Honorable Ānanda, I am not afraid. What have I to fear? For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And of the training rules appropriate for laypeople taught by the Buddha, I don't see any that I have broken."

16 "You're fortunate, householder, so very fortunate! You have declared the fruit of stream-entry."

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55.28 — FEARS AND ENMITIES (1ST)

✦

1 At Sāvatthī.

2 Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

3 "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.'

4 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. So that fear and enmity is quelled for anyone who refrains from killing living creatures. Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies …

4.2 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. 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 … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … 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? A noble disciple rationally applies the mind to dependent origination itself: 'So, when this exists, this comes to be; due to the arising of this, this arises. So, when this doesn't exist, this doesn't come to be; due to the cessation of this, this ceases.

6.2 That is: 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. Craving is a requirement for grasping.

6.3 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. When ignorance fades away and ceases no residue left behind, choices cease.

6.4 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. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases.

6.5 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 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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55.29 — FEARS AND ENMITIES (2ND)

✦

[1] At Sāvatthī. … “Mendicants, 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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55.30 — WITH NANDAKA THE LICCHAVI

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi chief minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

2 “Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

3 A noble disciple who has these four things is endowed with long life, both human and heavenly … beauty … happiness … glory … and sovereignty, both human and heavenly. 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.”

4 When he had spoken, a certain person said to Nandaka:

5 “Sir, it is time to bathe.”

6 “Enough now, lad, with that exterior bath. This interior bathing will do for me, that is, confidence in the Buddha.”

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55.31 — OVERFLOWING MERIT (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

3 Furthermore, a noble disciple has experiential confidence in the teaching … This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

4 Furthermore, a noble disciple has experiential confidence in the Saṅgha … This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

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, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

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55.32 — OVERFLOWING MERIT (2ND)

✦

1 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2 Furthermore, 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 the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

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55.33 — OVERFLOWING MERIT (3RD)

✦

1 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2 Furthermore, 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 the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

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55.34 — FOOTPRINTS OF THE GODS (1ST)

✦

1 At Sāvatthī.

2 “Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

3 What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

4 Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

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 footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

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55.35 — FOOTPRINTS OF THE GODS (2ND)

✦

1 "Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

2 What four? Firstly, 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.' Then they reflect: 'What now is the footprint of the gods?'

2.2 They understand: 'I hear that these days the gods consider non-harming to be supreme. But I don't hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.' This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

3 Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

4 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. Then they reflect: 'What now is the footprint of the gods?' They understand: 'I hear that these days the gods consider non-harming to be supreme. But I don't hurt any creature firm or frail.

4.2 I definitely live in possession of a footprint of the gods.' This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings."

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55.36 — IN COMMON WITH THE GODS

✦

1 “Mendicants, when someone possesses four things the gods are pleased and speak of what they have in common. What four? Firstly, a noble disciple possesses experiential confidence in the Buddha … There are deities who possess experiential confidence in the Buddha who passed away from here and were reborn there. They think: ‘Possessing such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple possesses the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

2 Furthermore, a noble disciple possesses experiential confidence in the teaching … the Saṅgha … And they possess the ethical conduct loved by the noble ones … leading to immersion. There are deities who possess the ethical conduct loved by the noble ones who passed away from here and were reborn there.

2.2 They think: ‘Possessing such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple possesses the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’ When someone possesses four things the gods are pleased and speak of what they have in common.”

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55.37 — 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 is a faithful lay follower defined?"

7 "It's when a lay follower 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.' Then they're considered to be a faithful lay follower."

8 "But how is a generous lay follower defined?"

9 "It's when a lay follower 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. Then they're considered to be a gener-

ous lay follower."

10 "But how is a wise lay follower defined?"

11 "It's when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Then they're considered to be a wise lay follower."

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55.38 — RAIN

✦

1 “Mendicants, suppose 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. In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones. These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

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55.39 — WITH KĀḶIGODHĀ

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyan lady, where he sat down on the seat spread out. Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

2 "Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening. What four? It's when a female noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2.2 And 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. A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

3 "Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And I share without reservation all the gifts available to give in our family with those who are ethical and of good character."

4 “You’re fortunate, Godhā, so very fortunate, You have declared the fruit of stream-entry.”

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55.40 — NANDIYA THE SAKYAN

✦

1 At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

2 "Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?"

3 "Nandiya, someone who totally and utterly lacks these four factors of stream-entry stands outside in the faction of ordinary persons, I say. Nevertheless, Nandiya, as to how a noble disciple lives negligently and how they live diligently, listen and apply your mind well, I will speak."

4 "Yes, sir," Nandiya replied. The Buddha said this:

5 "And how does a noble disciple live negligently? Firstly, a noble disciple has experiential confidence in the Buddha … They're content with that confidence, and don't make a further effort for solitude by day or retreat by night. When they live negligently, there's no joy. When there's no joy, there's no rapture. When there's no rapture, there's no tranquility.

5.2 When there's no tranquility, there's suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they're reckoned to live negligently.

6 Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. They're content with that ethical conduct loved by the noble ones, and don't make a further effort for solitude by day or retreat by night. When they live negligently, there's no joy.

6.2 When there's no joy, there's no rapture. When there's no rapture, there's no tranquility. When there's no tranquility, there's suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they're reckoned to live negligently. That's how a noble disciple lives negligently.

7 And how does a noble disciple live diligently? Firstly, a noble disciple has experiential confidence in the Buddha … But they're not content with that confidence, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil.

7.2 When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently.

8 Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up.

8.2 Being 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 blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently. That's how a noble disciple lives diligently."

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55.41 — OVERFLOWING MERIT (1ST)

✦

1 “Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2 Furthermore, they have the ethical conduct loved by the noble ones … leading to immersion. … These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

3 When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to count how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

4 It’s like trying to count 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.

5 In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to count how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.”

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

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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55.42 — OVERFLOWING MERIT (2ND)

✦

1 "Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2 Furthermore, 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 the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

3 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to count how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

4 There are places where the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—join together and converge. It's not easy to count how much water is in such places by saying 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.

5 In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to count how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit."

6 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

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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55.43 — OVERFLOWING MERIT (3RD)

✦

1 "Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

2 Furthermore, 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 the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

3 When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to count how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit."

4 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

5 “One who desires merit, grounded in the skillful,
develops the path to realize freedom from death.
Once they’ve reached the heart of the teaching, <j>delighting in ending,
they don’t tremble at the approach <j>of the King of Death.”

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55.44 — RICH (1ST)

✦

1 “Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

2 What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, and wealthy.”

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55.45 — RICH (2ND)

✦

1 “Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

2 What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

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55.46 — PLAIN VERSION

✦

1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

2 What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

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55.47 — WITH NANDIYA

✦

1 At Kapilavatthu. Seated to one side, the Buddha said to Nandiya the Sakyan:

2 "Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

3 What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening."

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55.48 — WITH BHADDIYA

✦

1 At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya the Sakyan:

2 “Bhaddiya, a noble disciple who has four things is a stream-enterer …”

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55.49 — WITH MAHĀNĀMA

✦

1 At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma the Sakyan:

2 “Mahānāma, a noble disciple who has four things is a stream-enterer …”

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55.50 — FACTORS

✦

1 “Mendicants, there are these four factors for stream-entry. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These are the four factors for stream-entry.”

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55.51 — WITH VERSES

✦

1 “Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

2 What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

4 “Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;

5 who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,
their life is not in vain.

6 So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

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55.52 — ONE WHO COMPLETED THE RAINS

✦

1 At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain mendicant who had completed the rainy season residence in Sāvatthī arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard about this.

2 They went to that mendicant, bowed, sat down to one side, and said to him, "Sir, we hope that the Buddha is healthy and strong."

3 "He is, respectable sirs."

4 "And we hope that Sāriputta and Moggallāna are healthy and strong."

5 "They are."

6 "And we hope that the mendicant Saṅgha is healthy and strong."

7 "It is."

8 "But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?"

9 "Respectable sirs, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who 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. There are

more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.'

10 In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world. There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.'

11 In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering. There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.'"

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55.53 — WITH DHAMMADINNA

✦

1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana. Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:

2 "May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness."

3 "So, Dhammadinna, you should all train like this: 'From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.' That's how you should train yourselves."

4 "Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and currency. It's not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness. Since we are established in the five training rules, please teach us further."

5 "So, Dhammadinna, you should all train like this: 'We will have experiential confidence in the Buddha … the teaching … the Saṅgha … And we will have the ethical conduct loved by the noble ones … leading to immersion.' That's how you should train yourselves."

6 “Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them. For we have experiential confidence in the Buddha … the teaching … the Saṅgha … And we have the ethical conduct loved by the noble ones … leading to immersion.”

7 “You’re all fortunate, Dhammadinna, so very fortunate! You’ve all declared the fruit of stream-entry.”

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55.54 — SICK

✦

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. Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added, "Sir, I haven't heard and learned it in the presence of the Buddha how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill."

4 "Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations. 'Be at ease, sir. You have experiential confidence in the Buddha … the teaching … the Saṅgha … And you have the ethical conduct loved by the noble ones … leading to immersion.'

5 When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say: 'Are you concerned for your mother and father?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your mother and father, you will die anyway. It would be good to give up concern for your mother and father.'

6 If they reply, ‘I have given up concern for my mother and father,’ they should say: ‘But are you concerned for your partners and children?’ If they reply, ‘I am,’ they should say: ‘But sir, it’s your nature to die. Whether or not you are concerned for your partners and children, you will die anyway. It would be good to give up concern for your partners and children.’

7 If they reply, ‘I have given up concern for my partners and children,’ they should say: ‘But are you concerned for the five kinds of human sensual stimulation?’ If they reply, ‘I am,’ they should say: ‘Respectable sir, heavenly sensual pleasures are better than human sensual pleasures. It would be good to turn your mind away from human sensual pleasures and focus it on the gods of the four great kings.’

8 If they reply, ‘I have done so,’ they should say: ‘Respectable sir, the gods of the thirty-three are better than the gods of the four great kings …

9 Respectable sir, 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 realm of divinity are better than the gods who control what is created by others. It would be good to turn your mind away from the gods who control what is created by others and focus it on the gods of the realm of divinity.’

9.2 If they reply, ‘I have done so,’ they should say: ‘Respectable sir, the realm of divinity is impermanent, not lasting, and included within substantial reality. It would be good to turn your mind away from the realm of divinity and apply it to the cessation of substantial reality.’

10 If they reply, ‘I have done so,’ then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is, between the freedom of one and the other.”

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55.55 — THE FRUIT OF STREAM-ENTRY

✦

1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

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55.56 — THE FRUIT OF ONCE-RETURN

✦

1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. …”

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55.57 — THE FRUIT OF NON-RETURN

✦

1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. …”

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55.58 — THE FRUIT OF PERFECTION

✦

1 “Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. …”

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55.59 — THE GETTING OF WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. …”

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55.60 — THE GROWTH OF WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. …”

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55.61 — THE INCREASE OF WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. …”

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55.62 — GREAT WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to great wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to great wisdom.”

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55.63 — WIDESPREAD WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to widespread wisdom …”

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55.64 — ABUNDANT WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to abundant wisdom …”

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55.65 — DEEP WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to deep wisdom …”

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55.66 — EXTRAORDINARY WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to unrivaled wisdom …”

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55.67 — VAST WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to vast wisdom …”

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55.68 — MUCH WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to much wisdom …”

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55.69 — FAST WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to fast wisdom …”

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55.70 — LIGHT WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to light wisdom …”

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55.71 — LAUGHING WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to laughing wisdom …”

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55.72 — SWIFT WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to swift wisdom …”

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55.73 — SHARP WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to sharp wisdom …”

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55.74 — PENETRATING WISDOM

✦

1 “Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to penetrating wisdom.”

6 The Linked Discourses on Stream-Entry, the eleventh section.

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56.1 — IMMERSION

✦

1 At Sāvatthī.

3 “Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? 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’. Develop immersion. A mendicant who has immersion truly understands.

4 That’s why you should practice meditation to 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’.”

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56.2 — RETREAT

✦

1 “Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? 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’. Meditate in retreat. A mendicant in retreat truly understands.

2 That’s why you should practice meditation to 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’.”

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56.3 — A GENTLEMAN (1ST)

✦

1 “Mendicants, whatever gentlemen—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever gentlemen—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

3 That’s why you should practice meditation to 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’.”

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56.4 — A GENTLEMAN (2ND)

✦

1 “Mendicants, whatever gentlemen—past, future, or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

3 That’s why you should practice meditation …”

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56.5 — ASCETICS AND BRAHMINS (1ST)

✦

1 “Mendicants, whatever ascetics and brahmins truly awaken—in the past, future, or present—all of them truly awaken to the four noble truths.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

3 That’s why you should practice meditation …”

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56.6 — ASCETICS AND BRAHMINS (2ND)

✦

1 “Mendicants, whatever ascetics and brahmins—past, future, or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

3 That’s why you should practice meditation …”

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56.7 — THOUGHTS

✦

1 "Mendicants, don't think bad, unskillful thoughts, such as sensual, malicious, and cruel thoughts. Why is that? Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 When you think, you should think: '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'. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

3 That's why you should practice meditation …"

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56.8 — THOUGHT

✦

1 "Mendicants, don't think up a bad, unskillful idea. 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.

1.2 Why is that? Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 When you think something up, you should think: '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'. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

3 That's why you should practice meditation …"

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56.9 — ARGUMENTS

✦

1 "Mendicants, don't get into arguments, such as: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last.

1.2 What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 When you discuss, you should discuss: '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'. …

3 That's why you should practice meditation …"

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56.10 — LOW TALK

✦

1 "Mendicants, don't engage 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.

1.2 Why is that? Because those discussions aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

2 When you discuss, you should discuss: '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'. ...

3 That's why you should practice meditation ..."

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56.11 — Rolling Forth the Wheel of Dhamma

✦

1 At one time the Buddha was staying near Varanasi in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

2 “Mendicants, these two extremes should not be cultivated by one gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

3 And what is that middle way of practice? 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 that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

4 Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is 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.

5 Now this is the noble truth of the origin of suffering. It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

6 Now this is the noble truth of the cessation of suffering. It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

7 Now this 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.

8 'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' Such was the vision that arose in me … 'This noble truth of suffering has been completely understood.' Such was the vision that arose in me …

9 'This is the noble truth of the origin of suffering.' Such was the vision that arose in me … 'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me … 'This noble truth of the origin of suffering has been given up.' Such was the vision that arose in me …

10 'This is the noble truth of the cessation of suffering.' Such was the vision that arose in me … 'This noble truth of the cessation of suffering should be realized.' Such was the vision that arose in me … 'This noble

truth of the cessation of suffering has been realized.' Such was the vision that arose in me ...

11 'This is the noble truth of the practice that leads to the cessation of suffering.' Such was the vision that arose in me ... 'This noble truth of the practice that leads to the cessation of suffering should be developed.' Such was the vision that arose in me ... 'This noble truth of the practice that leads to the cessation of suffering has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

12 As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects, 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.

13 But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, 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.

14 Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

15 That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said.

16 And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that is liable to arise is liable to cease.”

17 And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled 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.”

18 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 raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled 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.”

19 And so at that moment, that second, that hour, the cry soared up to the realm of divinity. And this ten-thousandfold galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

20 Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña has really understood! Koṇḍañña has really understood!”

21 And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

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56.12 — THE REALIZED ONES

✦

1 "'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another. 'This noble truth of suffering should be completely understood.' ... 'This noble truth of suffering has been completely understood.' ...

2 'This is the noble truth of the origin of suffering.' ... 'This noble truth of the origin of suffering should be given up.' ... 'This noble truth of the origin of suffering has been given up.' ...

3 'This is the noble truth of the cessation of suffering.' ... 'This noble truth of the cessation of suffering should be realized.' ... 'This noble truth of the cessation of suffering has been realized.' ...

4 'This is the noble truth of the practice that leads to the cessation of suffering.' ... 'This noble truth of the practice that leads to the cessation of suffering should be developed.' ... 'This noble truth of the practice that leads to the cessation of suffering has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another."

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56.13 — AGGREGATES

✦

1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

2 And what is the noble truth of suffering? You should say: ‘The five grasping aggregates’. That is: form, feeling, perception, choices, and consciousness. This is called the noble truth of suffering.

3 And what is the noble truth of the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is, craving for sensual pleasures, craving for existence, and craving for nonexistence. This is called the noble truth of the origin of suffering.

4 And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

5 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. These are the four noble truths.

6 That's why you should practice meditation to 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'."

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56.14 — INTERIOR SENSE FIELDS

✦

1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

2 And what is the noble truth of suffering? You should say: ‘The six interior sense fields’. What six? The sense fields of the eye, ear, nose, tongue, body, and mind. This is called the noble truth of suffering.

3 And what is the noble truth of the origin of suffering? …

4 the cessation of suffering? …

5 the practice that leads to the cessation of suffering? It is simply this noble eightfold path …

6 That’s why you should practice meditation …”

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56.15 — REMEMBERING (1ST)

✦

1 “Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha:

2 “I do, sir.”

3 “How so, mendicant?”

4 “Sir, I remember that suffering is the first noble truth you’ve taught; the origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how I remember the four noble truths as you’ve taught them.”

5 “Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. The origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how you should remember the four noble truths as I’ve taught them.

6 That’s why you should practice meditation …”

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56.16 — REMEMBERING (2ND)

✦

1 "Mendicants, do you remember the four noble truths that I taught?" When he said this, one of the mendicants said to the Buddha:

2 "I do, sir."

3 "How so, mendicant?"

4 "Sir, I remember that suffering is the first noble truth you've taught. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the first noble truth of suffering. I'll deny this first noble truth of suffering and describe another first noble truth of suffering.' That is not possible. The origin of suffering … The cessation of suffering …

4.2 The practice that leads to the cessation of suffering is the fourth noble truth you've taught. For if any ascetic or brahmin should say this: 'What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I'll deny this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.' That is not possible. That's how I remember the four noble truths as you've taught them."

5 "Good, good, mendicant! It's good that you remember the four noble truths as I've taught them. Suffering is the first noble truth I've taught, and that's how you should remember it. For if any ascetic or brahmin

should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll deny this first noble truth of suffering and describe another first noble truth of suffering.’

5.2 That is not possible. The origin of suffering … The cessation of suffering … The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll deny this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how you should remember the four noble truths as I’ve taught them.

6 That’s why you should practice meditation …”

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56.17 — IGNORANCE

✦

1 Seated to one side, that mendicant said to the Buddha:

2 “Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignoramus defined?”

3 “Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. And this is how an ignoramus is defined.

4 That’s why you should practice meditation …”

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56.18 — KNOWLEDGE

✦

1 Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

2 “Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowing one defined?”

3 “Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called knowledge. And this is how a knowing one is defined.

4 That’s why you should practice meditation …”

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56.19 — EXPRESSIONS

✦

1 "Mendicants, I've declared: 'This is the noble truth of suffering.' For that there are limitless arrangements, phrasings, and illustrations: 'This is another way of saying that this is the noble truth of suffering.' I've declared: 'This is the noble truth of the origin of suffering.' … I've declared: 'This is the noble truth of the cessation of suffering.' …

1.2 I've declared: 'This is the noble truth of the practice that leads to the cessation of suffering.' For that there are limitless arrangements, phrasings, and illustrations: 'This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.'

2 That's why you should practice meditation …"

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56.20 — REAL

✦

1 “Mendicants, these four things are real, not unreal, not otherwise. What four? ‘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’ … These four things are real, not unreal, not otherwise.

2 That’s why you should practice meditation …”

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56.21 — AT THE VILLAGE OF KOṬI (1ST)

✦

1 At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi. There the Buddha addressed the mendicants: “Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path 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.”

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

4 “Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

5 But now that these truths have been seen,
the leash to existence is eradicated.
The root of suffering is cut off,
now there'll be no more future lives."

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56.22 — AT THE VILLAGE OF KOṬI (2ND)

✦

1 "Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. 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 about suffering, its origin, its cessation, and the path. 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."

3 That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

4 "There are those who don't understand suffering
and suffering's cause,
and where all suffering
ceases no residue left behind.

5 And they do not know the path
that leads to the stilling of suffering.
They lack the heart's release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and grow old.

6 But there are those who understand suffering
and suffering's cause,
and where all suffering
ceases no residue left behind.

7 And they understand the path
that leads to the stilling of suffering.
They're endowed with the heart's release,
as well as the release by wisdom.
Able to make an end,
they don't continue to be reborn and grow old."

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56.23 — THE FULLY AWAKENED BUDDHA

✦

1 At Sāvatthī.

2 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. It is because he has truly understood these four noble truths that the Realized One is called ‘the perfected one, the fully awakened Buddha’.

3 That’s why you should practice meditation …”

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56.24 — THE PERFECTED ONES

✦

1 At Sāvatthī.

2 “Mendicants, whatever perfected ones, fully awakened Buddhas truly awaken—in the past, future, or present—all of them truly awaken to the four noble truths.

3 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever perfected ones, fully awakened Buddhas truly awaken—in the past, future, or present—all of them truly awaken to the four noble truths.

4 That’s why you should practice meditation …”

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56.25 — THE ENDING OF DEFILEMENTS

✦

1 “Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.

2 That’s why you should practice meditation …”

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56.26 — FRIENDS

✦

1 "Mendicants, 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 the true comprehension of the four noble truths.

2 What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. 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 the true comprehension of these four noble truths.

3 That's why you should practice meditation ..."

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56.27 — REAL

✦

1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These four noble truths are real, not unreal, not otherwise. That’s why they’re called ‘noble truths’.

2 That’s why you should practice meditation …”

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56.28 — THE WORLD

✦

1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. In this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One. That’s why they’re called ‘noble truths’.

2 That’s why you should practice meditation …”

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56.29 — SHOULD BE COMPLETELY UNDERSTOOD

✦

1 “Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

2 And which noble truth should be completely understood? The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

3 That’s why you should practice meditation …”

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56.30 — WITH GAVAMPATI

✦

1 At one time several mendicants were staying in the land of the Cetīs at Sahajāti. 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:

2 "Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?"

3 When they said this, Venerable Gavampati said to those senior mendicants:

4 "Reverends, I have heard and learned this in the presence of the Buddha: 'Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering.

4.2 Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.'"

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56.31 — IN A ROSEWOOD FOREST

✦

1 At one time the Buddha was staying near Kosambī in a rosewood grove. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the grove above?”

2 “Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the grove above.”

3 “In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it.

4 And what have I explained? I have explained: ‘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’.

5 And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I’ve explained it.

6 That’s why you should practice meditation …”

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56.32 — ACACIA LEAVES

✦

1 “Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

2 It’s as if someone were to say: ‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or ripe palmyra fruit.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

3 But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

4 It’s as if someone were to say: ‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or ripe palmyra fruit.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

5 That’s why you should practice meditation …”

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56.33 — A STICK

✦

1 “Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom and sometimes the top. It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

2 That’s why you should practice meditation …”

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56.34 — CLOTHES

✦

1 “Mendicants, if your clothes or head were on fire, what would you do about it?”

2 “Sir, if our clothes or head were on fire, we’d apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

3 “Mendicants, so long as you have not encompassed the four noble truths, regard your burning head or clothes with equanimity, ignore them, and apply extraordinary enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

4 That’s why you should practice meditation …”

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56.35 — A HUNDRED SPEARS

✦

1 “Mendicants, suppose there was a man with a lifespan of a hundred years. And someone might say to him: ‘Come now, my man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon. And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’

2 For an earnest gentleman this is sufficient reason to submit.

3 Why is that? This transmigration has no known beginning. No first point is found of blows by spears, swords, arrows, and axes. Now this may be so. But the comprehension of the four noble truths doesn’t come with pain or sadness, I say. Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say. What four? The noble truths of suffering, its origin, its cessation, and the path.

4 That’s why you should practice meditation …”

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56.36 — LIVING CREATURES

✦

1 "Suppose a person was to strip all the grass, sticks, branches, and leaves in the Black Plum Tree Land, gather them together into one pile, and make them into stakes. Then they'd impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes.

1.2 They wouldn't run out of sizable creatures in the ocean before using up all the grass, sticks, branches, and leaves in the Black Plum Tree Land. There are far more small creatures in the ocean than this, so it wouldn't be feasible to impale them on stakes. Why is that? Because of the small size of those life-forms. That's how big the plane of loss is.

2 An individual accomplished in view, exempt from that vast plane of loss, 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'.

3 That's why you should practice meditation …"

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56.37 — THE SIMILE OF THE SUN (1ST)

✦

1 “Mendicants, the dawn is the forerunner and harbinger of the sunrise.

2 In the same way, for a mendicant right view is the forerunner and harbinger of truly comprehending the four noble truths. That mendicant can expect 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’.

3 That’s why you should practice meditation …”

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56.38 — THE SIMILE OF THE SUN (2ND)

✦

1 “Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. Day and night aren’t found, nor months and fortnights, nor seasons and years.

2 But when the moon and the sun arise in the world, a great light, a great radiance appears. Darkness no longer prevails. Day and night are found, and months and fortnights, and seasons and years.

3 In the same way, as long as the Realized One doesn’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. There’s no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

4 But when the Realized One arises in the world, a great light, a great radiance appears. Darkness no longer prevails. Then there’s the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them. What four? The noble truths of suffering, its origin, its cessation, and the path.

5 That’s why you should practice meditation …”

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56.39 — INDRA'S PILLAR

✦

1 "Mendicants, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.'

2 Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. Why is that? It's because the tuft of cotton-wool is so light.

3 In the same way, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.' Why is that? It's because they haven't seen the four noble truths.

4 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.'

5 Suppose there was an iron pillar or an Indra's pillar with deep foundations, firmly embedded, imperturbable and unshakable. 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. Why is that? It's because that Indra's pillar is firmly embedded, with deep foundations.

6 In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't gaze up at the face of another ascetic or brahmin, thinking: 'Surely this worthy one knows and sees.' Why is that? It's because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

7 That's why you should practice meditation ..."

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56.40 — LOOKING FOR A DEBATE

✦

1 "Mendicants, take any mendicant who 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'. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!' It's simply impossible for them to legitimately make that mendicant shake or rock or tremble.

2 Suppose there was a stone post, sixteen feet long. Eight feet were buried underground, and eight above ground. 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. Why is that? It's because that stone post is firmly embedded, with deep foundations.

3 In the same way, take any mendicant who 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'. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!'

3.2 It's simply impossible for them to legitimately make that mendicant shake or rock or tremble. Why is that? It's because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

[4] That's why you should practice meditation ..."

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56.41 — SPECULATION ABOUT THE WORLD

✦

1 At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants:

2 "Once upon a time, mendicants, a certain person left Rājagaha, thinking 'I'll speculate about the world.' They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then that person saw an army of four divisions enter a lotus stalk. When he saw this he thought, 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

3 Then that person entered the city and informed a large crowd, 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

4 'But how is it that you're mad? How have you lost your mind? And what have you seen that doesn't exist in the world?'

5 'Sirs, I left Rājagaha, thinking "I'll speculate about the world." I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then I saw an army of four divisions enter a lotus stalk. That's why I'm mad, that's why I've lost my mind. And that's what I've seen that doesn't exist in the world.'

6 ‘Well, my man, you’re definitely mad, you’ve definitely lost your mind. And you’re seeing things that don’t exist in the world.’

7 But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. The defeated and terrified titans entered the citadel of the titans through the lotus stalk only to confuse the gods.

8 So mendicants, don’t speculate about the world. 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. Why is that?

8.2 Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

9 When you think something up, you should think: ‘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’. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

10 That’s why you should practice meditation …”

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56.42 — A CLIFF

✦

1 At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

2 Then the Buddha said to the mendicants, "Come, mendicants, let's go to Inspiration Peak for the day's meditation."

3 "Yes, sir," they replied. Then the Buddha together with several mendicants went to Inspiration Peak.

4 A certain mendicant saw the big cliff there and said to the Buddha, "Sir, that big cliff is really big and scary. Is there any other cliff bigger and scarier than this one?"

5 "There is, mendicant."

6 "But sir, what is it?"

7 "Mendicant, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they take pleasure in such choices, they continue to make them.

7.2 Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and dis-

tress. 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 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they don't take pleasure in such choices, they stop making them.

8.2 Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

9 That's why you should practice meditation ..."

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56.43 — THE GREAT SCORCHING

✦

1 “Mendicants, there is a hell called ‘The Great Scorching’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear … Whatever odor you smell … Whatever flavor you taste … Whatever touch you feel … Whatever idea you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”

2 When he said this, one of the mendicants said to the Buddha, “Sir, that scorching really is mighty, so very mighty. Is there any other scorching more mighty and terrifying than this one?”

3 “There is, mendicant.”

4 “But sir, what is it?”

5 “Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they burn with the scorching of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. 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 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don't burn with the scorching of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

7 That's why you should practice meditation …"

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56.44 — A BUNGALOW

✦

1 "Mendicants, suppose someone were to say: 'Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is not possible.

2 It's as if someone were to say: 'Before the lower story of a bungalow is built, I will hoist up the upper story.' That is not possible. In the same way, suppose someone were to say: 'Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is not possible.

3 But suppose someone were to say: 'After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is possible.

4 It's as if someone were to say: 'After the lower story of a bungalow is built, I will hoist up the upper story.' That is possible. In the same way, suppose someone were to say: 'After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.' That is possible.

5 That's why you should practice meditation ..."

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56.45 — SPLITTING HAIRS

✦

1 At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

2 Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He saw several Licchavi youths practicing archery near the town hall. They were shooting arrows from a distance through a small keyhole, shaft after shaft without missing.

3 When he saw this he thought, "These Licchavi youths really are trained, so well trained, in that they shoot arrows from a distance through a small keyhole, shaft after shaft without missing."

4 Then Ānanda wandered for alms in Vesālī. 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.

5 "What do you think, Ānanda? Which is harder and more challenging: to shoot arrows from a distance through a small keyhole, shaft after shaft without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?"

6 "It's more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip."

7 "Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

8 That's why you should practice meditation ..."

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56.46 — DARKNESS

✦

1 “Mendicants, the boundless gloom of interstellar space is so utterly dark that even the luminosity of the moon and the sun, so mighty and powerful, makes no impression.”

2 When he said this, one of the mendicants said to the Buddha, “Sir, that darkness really is mighty, so very mighty. Is there any other darkness more mighty and terrifying than this one?”

3 “There is, mendicant.”

4 “But sir, what is it?”

5 “There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. 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 There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don’t fall into the darkness of rebirth, old age,

and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

7 That's why you should practice meditation ..."

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56.47 — A YOKE WITH A HOLE (1ST)

✦

1 “Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years.

2 What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

3 “Only after a very long time, sir, if ever.”

4 “That one-eyed turtle might poke its neck through the hole in that yoke, but in any case it’d be sooner than a fool fallen to the underworld is reborn as a human being, I say.

5 Why is that? Because in that place there’s no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

6 That’s why you should practice meditation …”

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56.48 — A YOKE WITH A HOLE (2ND)

✦

1 “Mendicants, suppose the earth was entirely covered with water. And a person threw a yoke with a single hole into it. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

2 What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

3 “It would be an anomaly, sir.”

4 “That’s how anomalous it is to get reborn as a human being. And that’s how anomalous it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha. And that’s how anomalous it is for the teaching and training proclaimed by a Realized One to shine in the world. And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

5 That’s why you should practice meditation …”

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56.49 — SINERU, KING OF MOUNTAINS (1ST)

✦

1 “Mendicants, suppose a person was to place on Sineru, the king of mountains, seven pebbles the size of mung beans.

2 What do you think, mendicants? Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?”

3 “Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for an individual with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such an individual truly understands about suffering, its origin, its cessation, and the path.

5 That’s why you should practice meditation …”

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56.50 — SINERU, KING OF MOUNTAINS (2ND)

✦

1 “Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except seven pebbles the size of mustard seeds.

2 What do you think, mendicants? Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?”

3 “Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for an individual with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such an individual truly understands about suffering, its origin, its cessation, and the path.

5 That’s why you should practice meditation …”

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56.51 — A FINGERNAIL

✦

1 Then the Buddha, picking up a little bit of dirt on his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt on my fingernail, or this great earth?”

2 “Sir, the great earth is certainly more. The little bit of dirt on your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

3 “In the same way, for an individual with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such an individual truly understands about suffering, its origin, its cessation, and the path.

4 That’s why you should practice meditation …”

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56.52 — A LOTUS POND

✦

1 “Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass.

2 What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

3 “Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.53 — WHERE THE WATERS JOIN TOGETHER (1ST)

✦

1 “Mendicants, there are places where the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—join together and converge. Suppose a person was to draw two or three drops of water from such a place.

2 What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

3 “Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.54 — WHERE THE WATERS JOIN TOGETHER (2ND)

✦

1 “Mendicants, there are places where the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—join together and converge. Suppose that water dried up and evaporated except two or three drops.

2 What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

3 “Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.55 — THE EARTH (1ST)

✦

1 “Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

2 What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

3 “Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.56 — THE EARTH (2ND)

✦

1 “Mendicants, suppose the great earth was worn away and eroded except seven clay balls the size of jujube seeds.

2 What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

3 “Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.57 — THE OCEAN (1ST)

✦

1 "Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

2 What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?"

3 "Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it doesn't count, there's no comparison, it's not worth a fraction."

4 "In the same way, for a noble disciple …

5 That's why you should practice meditation …"

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56.58 — THE OCEAN (2ND)

✦

1 "Mendicants, suppose the water in the ocean dried up and evaporated except two or three drops.

2 What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?"

3 "Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it doesn't count, there's no comparison, it's not worth a fraction."

4 "In the same way, for a noble disciple …

5 That's why you should practice meditation …"

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56.59 — A MOUNTAIN (1ST)

✦

1 “Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

2 What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

3 “Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for a noble disciple …

5 That’s why you should practice meditation …”

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56.60 — A MOUNTAIN (2ND)

✦

1 “Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except seven pebbles the size of mustard seeds.

2 What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

3 “Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

4 “In the same way, for an individual with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such an individual truly understands about suffering, its origin, its cessation, and the path.

5 That’s why you should practice meditation …”

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56.61 — NOT HUMAN

✦

1 Then the Buddha, picking up a little bit of dirt on his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt on my fingernail, or this great earth?”

2 “Sir, the great earth is certainly more. The little bit of dirt on your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

3 “In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

4 That’s why you should practice meditation …”

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56.62 — IN THE BORDERLANDS

✦

1 Then the Buddha, picking up a little bit of dirt on his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt on my fingernail, or this great earth?”

2 “Sir, the great earth is certainly more. The little bit of dirt on your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

3 “In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among uneducated foreigners, are many. …”

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56.63 — WISDOM

✦

1 "... the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. ..."

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56.64 — BEER AND WINE

✦

1 "... the sentient beings who refrain from intoxicants of beer, wine, and liquor, are few, while those who don't refrain are many. ..."

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56.65 — BORN IN WATER

✦

1 "... the sentient beings born on land are few, while those born in water are many. ..."

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56.66 — RESPECT MOTHER

✦

1 "... the sentient beings who respect their mothers are few, while those who don't are many. ..."

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56.67 — RESPECT FATHER

✦

1 "… the sentient beings who respect their fathers are few, while those who don't are many. …"

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56.68 — RESPECT ASCETICS

✦

1 "... the sentient beings who respect ascetics are few, while those who don't are many. ..."

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56.69 — RESPECT BRAHMINS

✦

1 "... the sentient beings who respect brahmins are few, while those who don't are many. ..."

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56.70 — HONOR THE ELDERS

✦

1 "… the sentient beings who honor the elders in the family are few, while those who don't are many. …"

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56.71 — KILLING LIVING CREATURES

✦

1 "... the sentient beings who refrain from killing living creatures are few, while those who don't refrain are many. ..."

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56.72 — STEALING

✦

1 "... the sentient beings who refrain from stealing are few, while those who don't refrain are many. ..."

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56.73 — SEXUAL MISCONDUCT

✦

1 "... the sentient beings who refrain from sexual misconduct are few, while those who don't refrain are many. ..."

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56.74 — LYING

✦

1 "... the sentient beings who refrain from lying are few, while those who don't refrain are many. ..."

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56.75 — BACKBITING

✦

1 "... the sentient beings who refrain from backbiting are few, while those who don't refrain are many. ..."

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56.76 — HARSH SPEECH

✦

1 "... the sentient beings who refrain from harsh speech are few, while those who don't refrain are many. ..."

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56.77 — NONSENSE

✦

1 "... the sentient beings who refrain from talking nonsense are few, while those who don't refrain are many. ..."

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56.78 — PLANTS

✦

1 "... the sentient beings who refrain from injuring plants and seeds are few, while those who don't refrain are many. ..."

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56.79 — FOOD AT THE WRONG TIME

✦

1 "… the sentient beings who refrain from food at the wrong time are few, while those who don't refrain are many. …"

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56.80 — FRAGRANCE AND MAKEUP

✦

1 "... the sentient beings who refrain from attiring and adorning themselves with garlands, fragrance, and makeup are few, while those who don't refrain are many ..."

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56.81 — DANCING AND SINGING

✦

[1] … "… the sentient beings who refrain from seeing shows of dancing, singing, and music are few, while those who don't refrain are many …"

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56.82 — HIGH BEDS

✦

1 "… the sentient beings who refrain from high and luxurious beds are few, while those who don't refrain are many. …"

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56.83 — GOLD AND CURRENCY

✦

1 "... the sentient beings who refrain from receiving gold and currency are few, while those who don't refrain are many. ..."

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56.84 — RAW GRAIN

✦

1 "... the sentient beings who refrain from receiving raw grain are few, while those who don't refrain are many. ..."

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56.85 — RAW MEAT

✦

1 "... the sentient beings who refrain from receiving raw meat are few, while those who don't refrain are many. ..."

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56.86 — WOMEN AND GIRLS

✦

1 "... the sentient beings who refrain from receiving women and girls are few, while those who don't refrain are many. ..."

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56.87 — BONDSERVANTS

✦

1 "... the sentient beings who refrain from receiving male and female bondservants are few, while those who don't refrain are many. ..."

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56.88 — GOATS AND SHEEP

✦

1 "... the sentient beings who refrain from receiving goats and sheep are few, while those who don't refrain are many. ..."

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56.89 — CHICKENS AND PIGS

✦

1 "... the sentient beings who refrain from receiving chickens and pigs are few, while those who don't refrain are many. ..."

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56.90 — ELEPHANTS AND COWS

✦

1 "... the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don't refrain are many. ..."

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56.91 — FIELDS AND LAND

✦

1 "… the sentient beings who refrain from receiving fields and land are few, while those who don't refrain are many. …"

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56.92 — BUYING AND SELLING

✦

1 "... the sentient beings who refrain from buying and selling are few, while those who don't refrain are many. ..."

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56.93 — ERRANDS

✦

1 "... the sentient beings who refrain from running errands and messages are few, while those who don't refrain are many. ..."

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56.94 — FALSE WEIGHTS

✦

1 "... the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don't refrain are many. ..."

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56.95 — BRIBERY

✦

1 "... the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don't refrain are many. ..."

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56.96–101 — MUTILATION, ETC.

✦

1 "... the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don't refrain are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

2 That's why you should practice meditation ..."

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56.102 — PASSING AWAY AS HUMANS AND REBORN IN HELL

✦

2 "... the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many ..."

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56.103 — PASSING AWAY AS HUMANS AND REBORN AS ANIMALS

✦

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

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56.104 — PASSING AWAY AS HUMANS AND REBORN AS GHOSTS

✦

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

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56.105–107 — PASSING AWAY AS HUMANS AND REBORN AS GODS

✦

1 "… 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."

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56.108–110 — PASSING AWAY AS GODS AND REBORN AS GODS

✦

1 "... 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."

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56.111–113 — DYING AS GODS AND REBORN AS HUMANS

✦

1 "… 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."

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56.114–116 — DYING IN HELL AND REBORN AS HUMANS

✦

1 "... 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."

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56.117–119 — DYING IN HELL AND REBORN AS GODS

✦

1 "... 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."

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56.120–122 — DYING AS ANIMALS AND REBORN AS HUMANS

✦

1 "... 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."

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56.123–125 — DYING AS ANIMALS AND REBORN AS GODS

✦

1 "... 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."

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56.126–128 — DYING AS GHOSTS AND REBORN AS HUMANS

✦

1 "... 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."

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56.129–130 — DYING AS GHOSTS AND REBORN AS GODS

✦

1 "... 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 are many."

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

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56.131 — DYING AS GHOSTS AND REBORN AS GHOSTS

✦

1 "... the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

2 That's why you should practice meditation to 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'."

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

8 The Linked Discourses on the Truths, the twelfth section.

The Great Book is finished.

13 The Linked Discourses are complete.

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