DN 33 — DN 33 The Discourse for Reciting Together | Saṅgīti Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/DN/DN33.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

The Discourse for Reciting Together

Saṅgīti Sutta (DN 33)

Introduction

The Buddha’s disciples, when listening to the Dhamma, were presented with a challenge: how to best memorize it. The Buddha repeatedly made it clear that memorization was an important part of listening for the sake of their own training. He also made it clear that he wanted to establish the Dhamma and Vinaya for a long time, so his monastic disciples had the added responsibility of memorizing the Dhamma to pass on to others. The Buddha helped by formulating and presenting the Dhamma in a way that made it easy to

memorize, such as arranging talks with numerical lists, providing striking similes, and composing verses whose rhythm and word-play made them memorable. But it was up to the disciples to choose the formats in which they would organize their memories of what the Buddha taught.

They ended up using a wide variety of formats. In some cases, they memorized whole talks. In others, they memorized dialogues, drawing portraits of the Buddha's interlocutors. In others, they provided numerically arranged catechisms of the Buddha's basic concepts. The different formats had different strengths and weaknesses. The dialogues, for instance, provided context, showing which questions and problems a particular Dhamma teaching was designed to answer. Their character sketches and narratives, sometimes quite vivid, provided human interest that mere lists of dhammas would lack. However, the dialogues were unwieldy in that a great deal of effort had to be put into memorizing details of character, location, and narrative sequence. Catechisms avoided this problem by focusing totally on the words of the Dhamma, without the context of a dialog or similes. For this reason, they were a more efficient form than dialogues for passing along material. This, however, was material stripped of context, so that it was harder to see what role individual teachings might play in the larger context of the path or in the personal context of solving particular problems faced in the practice.

It was perhaps because of their complementary strengths and weaknesses that all these formats for shaping the memory of the Buddha's teachings were used and preserved. This seems especially likely in the case of the last two suttas of the Dīgha Nikāya: the present one, DN 33, and the one following it. Most of the other suttas included in the Dīgha are of a literary nature, with some extreme cases consisting almost entirely of descriptive passages with very little Dhamma. Modern scholars have speculated that these suttas were composed with the primary aim of appealing to the populace at large: Their literary style and sophistication made them attractive tools for converting outsiders. In this context, the catechisms in DN 33 and 34 provided compensation: all Dhamma with only a minimum of description. As a result, monastics who memorized the Dīgha would have a large fund of basic Dhamma lists to draw on when giving sermons or seeking guidance for their own practice.

There is the question of when DN 33 was composed. Some people have suggested that all the numerically arranged catechisms—these suttas plus suttas like Khp 4, AN 10:27, and AN 10:28—postdated the Buddha. It's obvious that the idea of arranging teachings in this way would occur to his disciples only when there was a large body of material to memorize. Even though people of his time were capable of prodigious feats of memory, not everyone had developed that ability, and it would have made sense to organize lists of teachings in a more streamlined format for their sake. However, the need for this format could easily have made itself felt during the latter part of the Buddha's lifetime. In fact, these catechisms could have been what other suttas were referring to when they mentioned Abhidhamma (Higher Dhamma) or Mātikā (Lists).

However, DN 33 raises some special questions in this area. Although the majority of its contents can be traced to other parts of the Canon, it also contains lists that appear

nowhere else in the suttas, and some of these lists—such as the threefold classification of form and the three faculties—contain vocabulary found elsewhere in the Canon only in the Abhidhamma Piṭaka. This suggests that, at least in its current incarnation, DN 33 was a later composition. But as to whether it was composed entirely after the Buddha passed away, or if parts were composed earlier, with other parts added later, there's no way of telling. The sutta could have easily grown over the generations because its organization is so open-ended. The lists included in DN 34 are restricted to those whose members perform a set range of functions, whereas to qualify for inclusion in DN 33, a list would need only to contain a number of members ranging from one to ten.

Although the material in this sutta is extremely varied, some specific categories stand out. To begin with, the Wings to Awakening—a list of Dhamma lists attributed to the Buddha himself (DN 16)—are included almost in their entirety: almost, because one of the 37 factors in the Wings, the strength of conviction, was for some reason omitted, meaning that the five strengths here are reduced to four. All the dhammas listed in the shorter catechisms—Khp 4, AN 10:27, and AN 10:28—are also included. In addition, there are lists and explanations of virtues needed for the practice, contrasted in many cases with their opposing vices, along with some rudimentary instructions on how the Vinaya is to be followed for the sake of unity within the Saṅgha. There are also lists related to the virtues of the Buddha and his noble disciples, possible destinations of rebirth, the basic concepts of dependent co-arising, the various maps of concentration attainments, the noble attainments, and practices conducive to reaching the noble attainments.

So even if this sutta is a later composition, it provides an interesting glimpse of what a group of monastics at a particular time in early Buddhist history saw as the most important of the teachings that a monk should know for his own practice, for the purpose of instructing people at large, and for passing on to succeeding generations.

Note

Some of the lists included in this sutta are fleshed out with explanations that, in many cases, quote almost the entirety of the suttas from which they are drawn; others are given only as lists of terms. In the footnotes, I have not identified the suttas that are extensively quoted here, and instead have focused on providing citations that will explain terms that this sutta does not.

* * *

I have heard that on one occasion the Blessed One was wandering among the Mallans with a large Saṅgha of monks—approximately 500 monks in all—and arrived at Pāvā, a city of the Mallans. There he stayed near Pāvā in Cunda the silversmith's mango grove. Now, at that time a new reception hall named Ubbhataka had just been built by the Pāvā Mallans, and it had not yet been dwelled in by any contemplative, brahman, or anyone at all in human form.

The Pāvā Mallans heard, “The Blessed One, they say, wandering among the Mallans with a large Saṅgha of monks—approximately 500 monks in all—has arrived at Pāvā and is staying near Pāvā in Cunda the silversmith’s mango grove.”

So the Pāvā Mallans went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there they said to him, “Lord, a new reception hall named Ubbhataka has just been built by the Pāvā Mallans, and it has not yet been dwelled in by any contemplative, brahman, or anyone at all in human form. May the Blessed One be the first to use it. When the Blessed One has used it first, the Pāvā Mallans will use it afterwards. That will be for their long-term welfare & happiness.”

The Blessed One acquiesced with silence. Sensing his acquiescence, the Pāvā Mallans got up from their seats, bowed down to him, circumambulated him, and then went to the new reception hall. On arrival, they spread it all over with felt rugs, arranged seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down to him, stood to one side. As they were standing there they said to him, “Lord, the reception hall has been covered all over with felt rugs, seats have been arranged, a water vessel has been set out, and an oil lamp raised. It is now time for the Blessed One to do as he sees fit.”

So the Blessed One—after adjusting his under robe and carrying his bowl & outer robe—went together with the Saṅgha of monks to the reception hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east. The Saṅgha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One. The Pāvā Mallans washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One. Then the Blessed One—having spent most of the night instructing, urging, rousing, & encouraging the Pāvā Mallans with a Dhamma talk—dismissed them, saying, “The night is far gone, Vaseṭṭhas. Do what you think it is now time to do.”

Responding, “As you say, lord,” to the Blessed One, the Pāvā Mallans got up from their seats and, bowing down to him & circumambulating him, left.

Then, not long after the Pāvā Mallans had left, the Blessed One—surveying the silent Saṅgha of monks—addressed Ven. Sāriputta, “Sāriputta, the Saṅgha of monks is free of drowsiness. Let yourself be inspired by a Dhamma talk for them. My back aches. I will rest it.”

“As you say, lord,” Ven. Sāriputta responded to the Blessed One.

Then the Blessed One, having had his outer robe arranged folded in four, lay down on his right side in the lion’s sleeping posture, with one foot on top of the other, mindful & alert, having made a mental note to get up.

Now, on that occasion Nigaṇṭha Nāṭaputta had recently died in Pāvā. On his death, the Nigaṇṭhas had split into two factions. They kept arguing, quarreling, & disputing, stabbing

one another with weapons of the mouth: "You don't understand this Dhamma-Vinaya. I understand this Dhamma-Vinaya. How could you understand this Dhamma-Vinaya? You practice wrongly. I practice rightly. I'm consistent. You're inconsistent. What should be said first, you said last. What should be said last, you said first. What you cogitated so long has been turned inside out. Your position has been overthrown. You're trapped, so go try to release your position or disentangle yourself if you can!" Nothing but slaughter, as it were, was being committed among the Nigaṇṭha Nāṭa-sons. Even the lay disciples of Nigaṇṭha Nāṭaputta, dressed in white, seemed disenchanted, disgusted, & repelled by the Nigaṇṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its foundation [now] broken, without an arbiter.

So Ven. Sāriputta addressed the monks, "Friends, Nigaṇṭha Nāṭaputta has recently died in Pāvā. On his death, the Nigaṇṭhas have split into two factions.... Even the lay disciples of Nigaṇṭha Nāṭaputta, dressed in white, seem disenchanted, disgusted, & repelled by the Nigaṇṭha Nāṭa-sons, and at how that poorly proclaimed Dhamma-Vinaya was poorly expounded, not leading out, not conducive to calming, expounded by one who was not rightly self-awakened, its foundation [now] broken, without an arbiter.

"That's the way it is, friends, with a poorly proclaimed Dhamma-Vinaya, poorly expounded, not leading out, not conducive to calming, expounded by one who is not rightly self-awakened. But our Dhamma of the Blessed One is well expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened. So it should all be recited together, without dispute, so that this holy life will endure & last a long time. That will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"And which is our Dhamma of the Blessed One that is well expounded, leading out, conducive to calming, expounded by one who is rightly self-awakened, that should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings?

Ones

"There is, friends, one dhamma that is rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. That should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which one dhamma?

• "All beings are maintained by nutriment.

• "All beings are maintained by fabrication.

“This, friends, is one dhamma that is rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. That should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Twos

“There are, friends, two dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which two dhammas?

• “Name & form.1

• “Ignorance & craving for becoming.

• “The view of becoming & the view of non-becoming.

• “Lack of shame & lack of compunction.

• “Shame & compunction.

• “Being hard to instruct & evil friendship.

• “Being easy to instruct & admirable friendship.

• “Skill in (knowing) offenses & skill in exiting from offenses.

• “Skill in (concentration) attainments & skill in exiting from attainments.

• “Skill in (knowing) properties & skill in attention.

• “Skill in (knowing) sense media & skill in (knowing) dependent co-arising.

• “Skill in (knowing) what is possible & skill in (knowing) what is impossible.

• “Uprightness & gentleness.2

• “Endurance & composure.

• “Congeniality & welcoming manners.

• “Harmlessness & purity.

• “Muddled truth & unalertness.

• “Mindfulness & alertness.

• “Unguarded sense doors & not knowing moderation in eating.

• “Guarded sense doors & knowing moderation in eating.

• “Strength of reflection & strength of development.

• “Strength of mindfulness & strength of concentration.

• “Tranquility & insight.

• “The theme of tranquility & the theme of exertion.

• “Exertion & undistractedness.

• “Failure in virtue & failure in view.

• “Consummation in virtue & consummation in view.

• “Purity of virtue & purity of view.

• “Purity of view & the exertion of one with such a view.

• “Terror with regard to the causes for terror & appropriate exertion in one who feels terror.

• “Discontent with regard to skillful qualities & unrelenting exertion.3

• “Clear knowing & release.

• “Knowledge with regard to ending (of effluents) & knowledge of (their) non-recurrence.

“These, friends, are the two dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Threes

“There are, friends, three dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should

all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which three dhammas?

• “Three roots of what is unskillful: greed as a root of what is unskillful, aversion as a root of what is unskillful, delusion as a root of what is unskillful.

• “Three roots of what is skillful: lack of greed as a root of what is skillful, lack of aversion as a root of what is skillful, lack of delusion as a root of what is skillful.

• “Three forms of misconduct: bodily misconduct, verbal misconduct, mental misconduct.

• “Three forms of good conduct: good bodily conduct, good verbal conduct, good mental conduct.4

• “Three unskillful thoughts: a thought of sensuality, a thought of ill will, a thought of harmfulness.

• “Three skillful thoughts: a thought of renunciation, a thought of non-ill will, a thought of harmlessness.

• “Three unskillful resolves: a resolve on sensuality, a resolve on ill will, a resolve on harmfulness.

• “Three skillful resolves: a resolve on renunciation, a resolve on non-ill will, a resolve on harmlessness.

• “Three unskillful perceptions: a perception of sensuality, a perception of ill will, a perception of harmfulness.

• “Three skillful perceptions: a perception of renunciation, a perception of non-ill will, a perception of harmlessness.

• “Three unskillful properties: the property of sensuality, the property of ill will, the property of harmfulness.

• “Three skillful properties: the property of renunciation, the property of non-ill will, the property of harmlessness.

• “Three more properties: the property of sensuality, the property of form, the property of formlessness.

• “Three more properties: the property of form, the property of formlessness, the property of cessation.5

• “Three more properties: the low property, the middling property, the exquisite property.6

• “Three cravings: craving for sensuality, craving for becoming, craving for non-becoming.

• “Three more cravings: craving for sensuality, craving for form, craving for the formless.

• “Three more cravings: craving for form, craving for the formless, craving for cessation.7

• “Three (lower) fetters: self-identity view, uncertainty, grasping at habits & practices.

• “Three effluents: the effluent of sensuality, the effluent of becoming, the effluent of ignorance.8

• “Three becomings: sensuality-becoming, form-becoming, formless-becoming.

• “Three searches: the search for sensuality, the search for becoming, the search for a holy life.9

• “Three types: the ‘I-am-better’ type, the ‘I-am-the-same’ type, the ‘I-am-lower’ type.

• “Three extents: the extent of the past, the extent of the future, the extent of the present.

• “Three limits: the limit of self-identity, the limit of the origination of self-identity, the limit of the cessation of self-identity.10

• “Three feelings: a feeling of pleasure, a feeling of pain, a feeling of neither pleasure nor pain.

• “Three forms of stressfulness: the stressfulness of pain, the stressfulness of fabrication, the stressfulness of change.

• “Three accumulations: the accumulation of wrongness with a certain result, the accumulation of rightness with a certain result, an uncertain result.11

• “Three doubts12: One doubts, is uncertain, is undecided, & is unconfident about the past… about the future… or about the present right now.

• “Three things the Tathāgata doesn’t have to protect against: The Tathāgata, friends, is one of pure bodily conduct. He has no bodily misconduct that he would have to protect (with the thought), ‘Don’t let anyone else know this of me.’ The Tathāgata is one of pure verbal conduct. He has no verbal misconduct that he would have to protect (with the thought), ‘Don’t let anyone else know this of me.’ The Tathāgata is one of pure mental conduct. He has no mental misconduct that he would have to protect (with the thought), ‘Don’t let anyone else know this of me.’

• “Three impediments: the impediment of passion, the impediment of aversion, the impediment of delusion.

• “Three fires: the fire of passion, the fire of aversion, the fire of delusion.

• “Three more fires: the fire of those to be revered, the fire of the householder, the fire of those worthy of offerings.

• “The threefold classification of form: form with a surface & offering resistance, form with no surface & offering resistance, form with no surface & offering no resistance.

• “Three fabrications: a meritorious fabrication, a demeritorious fabrication, an imperturbable fabrication.

• “Three persons: the person in training [a stream-winner through a non-returner], the person beyond training [an arahant], and the person neither in training nor beyond training.

• “Three elders: the elder through birth, the elder through Dhamma, the elder through convention.

• “Three grounds for the making of merit: the ground for the making of merit composed of giving, the ground for the making of merit composed of virtue, the ground for the making of merit composed of development [of immeasurable goodwill].13

• “Three grounds for an accusation: through what is seen, through what is heard, through what is suspected.

• “Three sensual-pleasure rebirths: There are, friends, beings who desire sensual pleasures as they present themselves. They exercise power with regard to sensual pleasures as they present themselves—such as human beings, some devas, & some beings in lower destinations. This is the first sensual-pleasure rebirth. There are beings, friends, who desire what they have created. They exercise power with regard to sensual pleasures, having created them again & again—such as the Devas Who Delight in Creation. This is the second sensual-pleasure rebirth. There are beings, friends, who desire what is created by others. They exercise power with regard to sensual pleasures created by others—such as the Devas Who Wield Power over the Creations of Others. This is the third sensual-pleasure rebirth.

• “Three blissful rebirths: There are, friends, beings who, having given rise to bliss again & again, dwell in bliss—such as the devas of Brahmā’s retinue. This is the first blissful rebirth. There are, friends, beings who are permeated & pervaded, suffused & filled with bliss, so that every now & then they exclaim, ‘O, bliss! O, bliss!’—such as the Radiant Devas. This is the second blissful rebirth. There are, friends, beings who are permeated & pervaded, suffused & filled with bliss. They, peacefully, are content, sensitive to mental bliss—such as the Beautiful Black devas. This is the third blissful rebirth.14

• “Three types of discernment: the discernment of a person in training, the discernment of a person beyond training, and the discernment of a person neither in training nor beyond

training.

• “Three more types of discernment: discernment acquired through learning, discernment acquired through contemplating, discernment acquired through (mental) development.

• “Three weapons: the weapon of learning, the weapon of seclusion, the weapon of discernment.

• “Three faculties: the ‘I-will-come-to-know-the-unknown’ faculty, the knowledge faculty, the having-knowledge faculty.

• “Three eyes: the eye of the flesh, the divine eye, the eye of discernment.15

• “Three trainings: the training in heightened virtue, the training in heightened mind, the training in heightened discernment.16

• “Three developments: development of body, development of mind, development of discernment.17

• “Three things unsurpassed: unsurpassed vision, unsurpassed practice, unsurpassed release.

• “Three concentrations: concentration with directed thought & evaluation, concentration without directed thought & with a modicum of evaluation, concentration without directed thought & evaluation.

• “Three more concentrations: emptiness concentration, themeless [or: signless] concentration, undirected concentration.18

• “Three purities: bodily purity, verbal purity, mental purity.19

• “Three forms of sagacity: bodily sagacity, verbal sagacity, mental sagacity.20

• “Three forms of skillfulness: skillfulness in (knowing about) going forward, skillfulness in (knowing about) decline, skillfulness in tactics.

• “Three forms of intoxication: intoxication with health, intoxication with youth, intoxication with life.21

• “Three governing principles: the self as a governing principle, the world as a governing principle, the Dhamma as a governing principle.22

• “Three topics of conversation: One might converse about the past, (saying,) ‘That’s how it was in the past.’ One might converse about the future, (saying,) ‘That’s how it will be in the future.’ One might converse about the present, (saying,) ‘That’s how it is in the present.’23

• “Three forms of clear knowing: the clear knowing of the knowledge of previous lifetimes, the clear knowing of the knowledge of the passing away & arising of beings, the clear knowing of the knowledge of the ending of the effluents.24

• “Three dwellings: a divine dwelling, a brahmā-dwelling, a noble dwelling.25

• “Three marvels: the marvel of psychic power, the marvel of telepathy, the marvel of instruction.26

“These, friends, are the three dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Fours

“There are, friends, four dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which four dhammas?

• “Four establishings of mindfulness: There is the case, friends, where a monk remains focused on the body in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on feelings in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on the mind in & of itself—ardent, alert, & mindful—subduing greed & distress with reference to the world. He remains focused on mental qualities in & of themselves—ardent, alert, & mindful—subduing greed & distress with reference to the world.

• “Four right exertions: There is the case, friends, where a monk generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen. He generates desire, endeavors, activates persistence, upholds & exerts his intent for the maintenance, non-confusion, increase, plenitude, development, & culmination of skillful qualities that have arisen.

• “Four bases of power: There is the case, friends, where a monk develops the base of power endowed with concentration founded on desire & the fabrications of exertion. He

develops the base of power endowed with concentration founded on persistence & the fabrications of exertion. He develops the base of power endowed with concentration founded on intent & the fabrications of exertion. He develops the base of power endowed with concentration founded on discrimination & the fabrications of exertion.27

• “Four jhānas: There is the case, friends, where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, one has a pleasant abiding.’ With the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

• “Four developments of concentration: There is, friends, the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

“And which is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now? There is the case where a monk—quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna… the second jhāna… the third jhāna… the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now.

“And which is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision? There is the case where a monk attends to the perception of light and is resolved on the perception of daytime (at any hour of the day). Day (for him) is the same as night, night is the same as day. By means of an awareness open & unhampered, he develops a brightened mind. This is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision.

“And which is the development of concentration that, when developed & pursued, leads to mindfulness & alertness? There is the case where feelings are known to the monk as they arise, known as they persist, known as they subside. Perceptions are known to him as they arise, known as they persist, known as they subside. Thoughts are known to him as they arise, known as they persist, known as they subside. This is the development of concentration that, when developed & pursued, leads to mindfulness & alertness.

“And which is the development of concentration that, when developed & pursued, leads to the ending of the effluents? There is the case where a monk remains focused on arising & falling away with reference to the five clinging-aggregates: ‘Such is form, such its origination, such its passing away. Such is feeling, such its origination, such its passing away. Such is perception, such its origination, such its passing away. Such are fabrications, such their origination, such their passing away. Such is consciousness, such its origination, such its passing away.’ This is the development of concentration that, when developed & pursued, leads to the ending of the effluents.28

• “Four immeasurables: There is the case, friends, where a monk keeps pervading the first direction [the east] with an awareness imbued with goodwill, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with goodwill—abundant, enlarged, immeasurable, without hostility, without ill will. He keeps pervading the first direction with an awareness imbued with compassion… empathetic joy… equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, & all around, everywhere, in its entirety, he keeps pervading the all-encompassing cosmos with an awareness imbued with equanimity—abundant, enlarged, immeasurable, without hostility, without ill will.

• “Four formlessnesses: There is the case, friends, where a monk—with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space’—enters & remains in the dimension of the infinitude of space. With the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ he enters & remains in the dimension of the infinitude of consciousness. With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ he enters & remains in the dimension of nothingness. With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

• “Four supports: There is the case, friends, where a monk, contemplating one thing, associates with it; contemplating one thing, acquiesces to it; contemplating one thing, avoids it; contemplating one thing, subdues it.29

• “Four traditions of the noble ones: There is the case, friends, where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He doesn’t, for the sake of robe cloth, do anything unseemly or inappropriate. Not getting cloth, he isn’t agitated. Getting cloth, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn’t, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

“And further, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He doesn’t, for the sake of almsfood, do anything

unseemly or inappropriate. Not getting almsfood, he isn't agitated. Getting almsfood, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old almsfood at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He doesn't, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he isn't agitated. Getting lodging, he uses it unattached to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He doesn't, on account of his contentment with any old lodging at all, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

"And further, the monk finds pleasure & delight in developing (skillful qualities), finds pleasure & delight in abandoning (unskillful qualities). He doesn't, on account of his pleasure & delight in developing & abandoning, exalt himself or disparage others. Any monk who is diligent, deft, alert, & mindful in this is said to be a monk standing firm in the ancient, original traditions of the noble ones.

• "Four exertions: the exertion to guard, the exertion to abandon, the exertion to develop, & the exertion to maintain.

"And which, friends, is the exertion to guard? There is the case where a monk, on seeing a form via the eye, doesn't grasp at any theme or variations by which—if he were to dwell without restraint over the faculty of the eye—evil, unskillful qualities such as greed or distress might assail him. He practices with restraint. He guards the faculty of the eye. He achieves restraint with regard to the faculty of the eye. [Similarly with the ear, nose, tongue, body, & intellect.] This is called the exertion to guard.

"And which is the exertion to abandon? There is the case where a monk doesn't acquiesce to a thought of sensuality that has arisen (in him). He abandons it, destroys it, dispels it, wipes it out of existence. He doesn't acquiesce to a thought of ill will… a thought of harmfulness… any evil, unskillful qualities that have arisen (in him). He abandons them, destroys them, dispels them, wipes them out of existence. This is called the exertion to abandon.

"And which is the exertion to develop? There is the case where a monk develops mindfulness as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops investigation of qualities… persistence… rapture… calm… concentration… equanimity as a factor for awakening dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. This is called the exertion to develop.

“And which is the exertion to maintain? There is the case where a monk maintains a favorable theme of concentration—the skeleton perception, the worm-eaten perception, the livid perception, the festering perception, the falling-apart perception, the bloated perception. This is called the exertion to maintain.30

• “Four knowledges: knowledge with regard to the Dhamma, knowledge with regard to inference, knowledge of limitations,31 knowledge of conventions.

• “Four more knowledges: knowledge with regard to stress, knowledge with regard to the origination of stress, knowledge with regard to the cessation of stress, knowledge with regard to the path of practice leading to the cessation of stress.

• “Four stream-entry factors: association with people of integrity, hearing the True Dhamma, appropriate attention, practice of the Dhamma in accordance with the Dhamma.

• “Four factors of a stream-winner: There is the case where a disciple of the noble ones is endowed with verified confidence in the Awakened One: ‘Indeed, the Blessed One is worthy and rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the world, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.’

“He/she is endowed with verified confidence in the Dhamma: ‘The Dhamma is well-expounded by the Blessed One, to be seen here & now, timeless, inviting verification, pertinent, to be realized by the wise for themselves.’

“He/she is endowed with verified confidence in the Saṅgha: ‘The Saṅgha of the Blessed One’s disciples who have practiced well… who have practiced straight-forwardly… who have practiced methodically… who have practiced masterfully—in other words, the four types of noble disciples when taken as pairs, the eight when taken as individual types—they are the Saṅgha of the Blessed One’s disciples: worthy of gifts, worthy of hospitality, worthy of offerings, worthy of respect, the incomparable field of merit for the world.’

“He/she is endowed with virtues that are appealing to the noble ones: untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration.

• “Four fruits of the contemplative life: the fruit of stream-entry, the fruit of once-returning, the fruit of non-returning, the fruit of arahantship.

• “Four properties: the earth property, the liquid property, the fire property, the wind property.32

• “Four nutriments: physical food, gross or refined; contact as the second; intellectual intention the third; and consciousness the fourth.33

• “Four standing-spots for consciousness: Consciousness, friends, when standing, stands attached to form, supported by form (as its object), landing on form, watered with delight, and exhibits growth, increase, & proliferation. When standing, it stands attached to feeling… to perception… to fabrications, supported by fabrications (as its object), landing on fabrications, watered with delight, and exhibits growth, increase, & proliferation.34

• “Four ways of going off course: One goes off course through desire. One goes off course through aversion. One goes off course through delusion. One goes off course through fear.

• “Four arisings of craving: Either with robes as a cause, craving—when arising in a monk—arises, or with almsfood as a cause… or with lodgings as a cause… or with becoming & not-becoming as a cause, craving—when arising in a monk—arises.

• “Four modes of practice: painful practice with slow intuition, painful practice with quick intuition, pleasant practice with slow intuition, pleasant practice with quick intuition.35

• “Four more modes of practice: intolerant practice, tolerant practice, self-controlled practice, even practice.36

• “Four Dhamma pathways: the non-greed Dhamma pathway, the non-ill will Dhamma pathway, the right mindfulness Dhamma pathway, the right concentration Dhamma pathway.

• “Four ways of taking on practices: There is, friends, the taking on of a practice that is pleasant in the present but results in pain in the future. There is the taking on of a practice that is painful in the present and results in pain in the future. There is the taking on of a practice that is painful in the present but results in pleasure in the future. There is the taking on of a practice that is pleasant in the present and results in pleasure in the future.37

• “Four Dhamma aggregates: the virtue aggregate, the concentration aggregate, the discernment aggregate, the release aggregate.

• “Four strengths: the strength of persistence, the strength of mindfulness, the strength of concentration, the strength of discernment.

• “Four determinations: determination on discernment, determination on truth, determination on relinquishment, determination on stilling.38

• “Four ways of answering questions: the question to be answered categorically, the question to be answered with cross-questioning, the question to be answered analytically, the question to be put aside.39

• “Four types of kamma: Friends, there is kamma that is dark with dark result. There is kamma that is bright with bright result. There is kamma that is dark & bright with dark &

bright result. There is kamma that is neither dark nor bright with neither dark nor bright result, leading to the ending of kamma.40

• “Four things to be realized: previous lives, to be realized through mindfulness; the falling away & reappearing of beings, to be realized through the [divine] eye; the eight emancipations, to be realized through the body; the ending of effluents, to be realized through discernment.41

• “Four floods: the flood of sensuality, the flood of becoming, the flood of views, the flood of ignorance.

• “Four yokes: the yoke of sensuality, the yoke of becoming, the yoke of views, the yoke of ignorance.

• “Four unyokings: the unyoking of the yoke of sensuality, the unyoking of the yoke of becoming, the unyoking of the yoke of views, the unyoking of the yoke of ignorance.

• “Four ties: the bodily tie of greed, the bodily tie of ill-will, the bodily tie of habits & precepts, the bodily tie of insistence on ‘This is the truth.’

• “Four clingings: clinging to sensuality, clinging to views, clinging to habits & precepts, clinging to doctrines of the self.42

• “Four modes of generation: egg-born generation, placenta-born generation, slime-born generation, spontaneous generation.43

• “Four descents of the embryo: There is the case, friends, where a certain person descends into the mother’s womb unalert, stays in the mother’s womb unalert, & leaves the mother’s womb unalert. This is the first descent of the embryo. There is the case where a certain person descends into the mother’s womb alert, stays in the mother’s womb unalert, & leaves the mother’s womb unalert. This is the second descent of the embryo. There is the case where a certain person descends into the mother’s womb alert, stays in the mother’s womb alert, & leaves the mother’s womb unalert. This is the third descent of the embryo. There is the case where a certain person descends into the mother’s womb alert, stays in the mother’s womb alert, & leaves the mother’s womb alert. This is the fourth descent of the embryo.44

• “Four acquisitions of a self-state [atta-bhāva]: Friends, there is the acquisition of a self-state where one goes to a self-state through one’s own intention & not through the intention of another. There is the acquisition of a self-state where one goes to a self-state through the intention of another & not through one’s own intention. There is the acquisition of a self-state where one goes to a self-state both through one’s own intention & through the intention of another. There is the acquisition of a self-state where one goes to a self-state neither through one’s own intention nor through the intention of another.

• “Four purifications of offerings: Friends, there is the offering purified by the donor but not by the recipient. There is the offering purified by the recipient but not by the donor. There is the offering purified neither by the donor nor by the recipient. There is the offering purified both by the donor & by the recipient.

• “Four grounds for the bonds of fellowship: giving, kind words, beneficial help, consistency.

• “Four ignoble modes of speech: telling lies, divisive speech, harsh speech, idle chatter.

• “Four noble modes of speech: abstaining from telling lies, abstaining from divisive speech, abstaining from harsh speech, abstaining from idle chatter.

• “Four more ignoble modes of speech: saying that what has not been seen has been seen, saying that what has not been heard has been heard, saying that what has not been sensed has been sensed, saying that what has not been cognized has been cognized.

• “Four more noble modes of speech: saying that what has not been seen has not been seen, saying that what has not been heard has not been heard, saying that what has not been sensed has not been sensed, saying that what has not been cognized has not been cognized.

• “Four more ignoble modes of speech: saying that what has been seen has not been seen, saying that what has been heard has not been heard, saying that what has been sensed has not been sensed, saying that what has been cognized has not been cognized.

• “Four more noble modes of speech: saying that what has been seen has been seen, saying that what has been heard has been heard, saying that what has been sensed has been sensed, saying that what has been cognized has been cognized.

• “Four persons: There is the case, friends, where a certain person torments himself and is devoted to the practice of torturing himself. There is the case where a certain person torments others and is devoted to the practice of torturing others. There is the case where a certain person torments himself and is devoted to the practice of torturing himself, and also torments others and is devoted to the practice of torturing others. There is the case where a certain person neither torments himself nor is devoted to the practice of torturing himself, neither torments others nor is devoted to the practice of torturing others. Neither tormenting himself nor tormenting others, he dwells in the here-&-now free of hunger, unbound, cooled, sensitive to pleasure, with a Brahmā-like mind.45

• “Four more persons: There is the case, friends, where a certain person practices for his/her own benefit but not for the benefit of others. There is the case where a certain person practices for the benefit of others but not for his/her own benefit. There is the case where a certain person practices neither for his/her own benefit nor for the benefit of others. There is the case where a certain person practices both for his/her own benefit & for the benefit of others.46

• “Four more persons: one in darkness who is headed for darkness, one in darkness who is headed for light, one in light who is headed for darkness, and one in light who is headed for light.47

• “Four more persons: the unshakeable contemplative, the white-lotus contemplative, the red-lotus contemplative, the most refined contemplative among contemplatives.48

“These, friends, are the four dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Fives

“There are, friends, five dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which five dhammas?

• “Five aggregates: the form aggregate, the feeling aggregate, the perception aggregate, the fabrication aggregate, the consciousness aggregate.

• “Five clinging-aggregates: the form clinging-aggregate, the feeling clinging-aggregate, the perception clinging-aggregate, the fabrication clinging-aggregate, the consciousness clinging-aggregate.49

• “Five strings of sensuality: forms cognizable via the eye—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire; sounds cognizable via the ear… aromas cognizable via the nose… flavors cognizable via the tongue… tactile sensations cognizable via the body—agreeable, pleasing, charming, endearing, enticing, linked with sensual desire.

• “Five (post-mortem) destinations: hell, the animal womb, the realm of hungry ghosts, human beings, devas.

• “Five forms of stinginess: stinginess as to one’s monastery (lodgings), stinginess as to one’s family (of supporters), stinginess as to one’s gains, stinginess as to one’s status, and stinginess as to the Dhamma.50

• “Five hindrances: the hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth & drowsiness, the hindrance of restlessness & anxiety, the hindrance of uncertainty.

• “Five lower fetters: self-identification views, uncertainty, grasping at habits & practices, sensual desire, ill will.

• “Five higher fetters: passion for form, passion for what is formless, conceit, restlessness, ignorance.

• “Five training rules: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from distilled & fermented drinks that cause heedlessness.

• “Five impossibilities: It is impossible, friends, for a monk whose effluents are ended to intentionally deprive a living being of life. It is impossible for a monk whose effluents are ended to take, in the manner of stealing, what is not given. It is impossible for a monk whose effluents are ended to engage in sexual intercourse. It is impossible for a monk whose effluents are ended to tell a conscious lie. It is impossible for a monk whose effluents are ended to consume stored-up sensual things as he did before, when he was a householder.

• “Five kinds of loss: loss of relatives, loss of wealth, loss through disease, loss in terms of virtue, loss in terms of views. Friends, it’s not by reason of loss of relatives, loss of wealth, or loss through disease that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell. It’s by reason of loss in terms of virtue and loss in terms of views that beings—with the break-up of the body, after death—reappear in a plane of deprivation, a bad destination, a lower realm, hell.

• “Five ways of being consummate: being consummate in terms of relatives, being consummate in terms of wealth, being consummate in terms of freedom from disease, being consummate in terms of virtue, being consummate in terms of views. Friends, it’s not by reason of being consummate in terms of relatives, being consummate in terms of wealth, or being consummate in terms of freedom from disease that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world. It’s by reason of being consummate in virtue and being consummate in views that beings—with the break-up of the body, after death—reappear in a good destination, a heavenly world.

• “Five drawbacks coming from an unvirtuous person’s defect in virtue: There is the case, friends, where an unvirtuous person, defective in virtue, by reason of heedlessness undergoes the loss/confiscation of great wealth. This is the first drawback coming from an unvirtuous person’s defect in virtue.

“And further, the bad reputation of the unvirtuous person, defective in virtue, gets spread about. This is the second drawback coming from an unvirtuous person’s defect in virtue.

“And further, whatever assembly the unvirtuous person, defective in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so abashed & without confidence. This is the third drawback

coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue, dies confused. This is the fourth drawback coming from an unvirtuous person's defect in virtue.

"And further, the unvirtuous person, defective in virtue—on the break-up of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the fifth drawback coming from an unvirtuous person's defect in virtue.

• "Five rewards coming from a virtuous person's consummation in virtue: There is the case, friends, where a virtuous person, consummate in virtue, by reason of heedfulness acquires a great mass of wealth. This is the first reward coming from a virtuous person's consummation in virtue.

"And further, the fine reputation of the virtuous person, consummate in virtue, gets spread about. This is the second reward coming from a virtuous person's consummation in virtue.

"And further, whatever assembly the virtuous person, consummate in virtue, approaches—whether of noble warriors, brahmans, householders, or contemplatives—he/she does so unabashed & with confidence . This is the third reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue, dies unconfused. This is the fourth reward coming from a virtuous person's consummation in virtue.

"And further, the virtuous person, consummate in virtue—on the break-up of the body, after death—reappears in a good destination, a heavenly world. This is the fifth reward coming from a virtuous person's consummation in virtue.

• "Friends, a monk making an accusation, when wanting to accuse another, may accuse the other after having established five qualities within himself: 'I will speak at the right time, not at the wrong time. I will say what is factual, not what is not factual. I will speak gently, and not harshly. I will say what is connected with the goal [or: the matter at hand], not what is unconnected to the goal [or: the matter at hand]. I will speak with an attitude of goodwill, and not with inner aversion.' A monk making an accusation, wanting to accuse another, may accuse the other after having established these five qualities within himself.

• "Five factors for exertion: There is the case, friends, where a monk has conviction, is convinced of the Tathāgata's awakening: 'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.'

"He is free from illness & discomfort, endowed with good digestion—not too cold, not too hot, of moderate strength—fit for exertion.

“He is neither fraudulent nor deceitful. He declares himself to the Teacher or to his observant companions in the holy life in line with what he actually is.

“He keeps his persistence aroused for abandoning unskillful qualities & taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities.

“He is discerning, endowed with discernment leading to the arising of the goal—noble, penetrating, leading to the right ending of stress.

• “Five Pure Abodes: Aviha (Not Falling Away), Atappa (Untroubled), Sudassa (Good-looking), Sudassī (Clear-seeing), Akaniṭṭha (Peerless).

• “Five non-returners: one unbound in between, one unbound on arrival, one unbound without fabrication (of exertion), one unbound with fabrication (of exertion), one going upstream to the Peerless.51

• “Five mental blockages: There is the case, friends, where a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him. When a monk is doubtful, uncertain, indecisive about the Teacher and is not confident in him, then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment, perseverance, or exertion, that is the first mental blockage.

“There is the case where a monk is doubtful, uncertain, indecisive about the Dhamma… about the Saṅgha… about the training…

“There is the case where a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile. When a monk is angered & unhappy with his fellows in the holy life, his mind rigid & hostile, then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment, perseverance, or exertion, that is the fifth mental blockage.

• “Five bondages of awareness: There is the case, friends, where a monk is not free of passion, desire, love, thirst, fever, or craving for sensual pleasures. When a monk is not free of passion, desire, love, thirst, fever, or craving for sensual pleasures, then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment, perseverance, or exertion, that is the first bondage of awareness.

“And further, there is the case where a monk is not free of passion, desire, love, thirst, fever, or craving for the body… for forms…

“And further, there is the case where a monk, having eaten as much as his belly will hold, remains committed to the pleasure of lying down, the pleasure of contact, the pleasure of drowsiness…

“And further, there is the case where a monk practices the holy life intent on being born in one or another of the deva hosts, (thinking,) ‘By this virtue or practice or abstinence or holy life I will be a deva of one sort or another.’ When a monk practices the holy life intent on being born in one or another of the deva hosts, (thinking,) ‘By this virtue or practice or abstinence or holy life I will be a deva of one sort or another,’ then his mind doesn’t tend toward ardency, commitment, perseverance, or exertion. When one’s mind doesn’t tend toward ardency, commitment, perseverance, or exertion, that is the fifth bondage of awareness.

• “Five faculties: the faculty of the eye, the faculty of the ear, the faculty of the nose, the faculty of the tongue, the faculty of the body.

• “Five more faculties: the faculty of pleasure, the faculty of pain, the faculty of happiness, the faculty of distress, the faculty of equanimity.52

• “Five more faculties: the faculty of conviction, the faculty of persistence, the faculty of mindfulness, the faculty of concentration, the faculty of discernment.53

• “Five properties leading to escape: There is the case, friends, where the mind of a monk, when attending to sensuality, doesn’t leap up at sensuality, doesn’t grow confident, steadfast, or released in sensuality. But when attending to renunciation, his mind leaps up at renunciation, grows confident, steadfast, & released in renunciation. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from sensuality, then whatever effluents, torments, & fevers there are that arise in dependence on sensuality, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from sensuality.

“And further, there is the case where the mind of a monk, when attending to ill will, doesn’t leap up at ill will, doesn’t grow confident, steadfast, or released in ill will. But when attending to non-ill will, his mind leaps up at non-ill will, grows confident, steadfast, & released in non-ill will. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from ill will, then whatever effluents, torments, & fevers there are that arise in dependence on ill will, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from ill will.

“And further, there is the case where the mind of a monk, when attending to harmfulness, doesn’t leap up at harmfulness, doesn’t grow confident, steadfast, or released in harmfulness. But when attending to harmlessness, his mind leaps up at harmlessness, grows confident, steadfast, & released in harmlessness. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from harmfulness, then whatever effluents, torments, & fevers there are that arise in dependence on harmfulness, he is released from them. He doesn’t experience that feeling. This is expounded as the escape from harmfulness.

“And further, there is the case where the mind of a monk, when attending to forms, doesn’t leap up at forms, doesn’t grow confident, steadfast, or released in forms. But when

attending to the formless, his mind leaps up at the formless, grows confident, steadfast, & released in the formless. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from forms, then whatever effluents, torments, & fevers there are that arise in dependence on forms, he is released from them. He doesn't experience that feeling. This is expounded as the escape from forms.

"And further, there is the case where the mind of a monk, when attending to self-identification, doesn't leap up at self-identification, doesn't grow confident, steadfast, or released in self-identification. But when attending to the cessation of self-identification, his mind leaps up at the cessation of self-identification, grows confident, steadfast, & released in the cessation of self-identification. When his mind is rightly-gone, rightly developed, has rightly risen above, gained release, & become disjoined from self-identification, then whatever effluents, torments, & fevers there are that arise in dependence on self-identification, he is released from them. He doesn't experience that feeling. This is expounded as the escape from self-identification.

• "Five openings to release: "There is the case, friends, where the Teacher or a fellow person leading the holy life teaches the Dhamma to a monk. And in whatever way the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the first opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk. But the monk teaches the Dhamma to others in detail, as he has heard it, as he has learned it. And in whatever way he teaches the Dhamma to others in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the second opening to release.

"And further, it's not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk, nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it. But he recites the Dhamma in detail, as he has heard it, as he has learned it. In whatever way he recites the Dhamma in detail, as he has heard it, as he has learned it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the third opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it. But in his awareness he directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it; he evaluates it, & mentally examines it. In whatever way he, in his awareness, directs his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluates it, & mentally examines it, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fourth opening to release.

“And further, it’s not that the Teacher or a fellow person leading the holy life teaches the Dhamma to the monk; nor does the monk teach the Dhamma to others in detail, as he has heard it, as he has learned it; nor does he recite the Dhamma in detail, as he has heard it, as he has learned it; nor does he, in his awareness, direct his thoughts to the Dhamma in detail, as he has heard it, as he has learned it, evaluate it, or mentally examine it. But he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment. In whatever way he has well grasped a certain theme of concentration, has attended to it well, sustained it well, has penetrated it well with discernment, in just that way the monk, with regard to that Dhamma, is sensitive to the meaning, is sensitive to the Dhamma. In him—sensitive to the meaning, sensitive to the Dhamma—joy is born. When he is joyful, rapture is born. In one who is enraptured at heart, the body grows calm. When the body is calm, one feels pleasure. Feeling pleasure, the mind becomes concentrated. This is the fifth opening to release.

• “Five perceptions for the maturing of release: the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion.54

“These, friends, are the five dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Sixes

“There are, friends, six dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which six dhammas?

• “Six internal sense media: the eye as a sense medium, the ear as a sense medium, the nose as a sense medium, the tongue as a sense medium, the body as a sense medium, the intellect as a sense medium.

• “Six external sense media: form as a sense medium, sound as a sense medium, aroma as a sense medium, flavor as a sense medium, tactile sensation as a sense medium, idea as a sense medium.

• “Six classes of consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, intellect-consciousness.

• “Six classes of contact: eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, intellect-contact.

• “Six classes of feeling: 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 intellect-contact.

• “Six classes of perception: perception of forms, perception of sounds, perception of aromas, perception of flavors, perception of tactile sensations, perception of ideas.

• “Six classes of intention: intention for forms, intention for sounds, intention for aromas, intention for flavors, intention for tactile sensations, intention for ideas.

• “Six classes of craving: craving for forms, craving for sounds, craving for aromas, craving for flavors, craving for tactile sensations, craving for ideas.

• “Six types of disrespect: There is the case, friends, where a monk dwells without respect or deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners.

• “Six types of respect: There is the case, friends, where a monk dwells with respect & deference for the Teacher… for the Dhamma… for the Saṅgha… for the training… for heedfulness… for welcoming manners.

• “Six types of happiness examination: On seeing a form via the eye, one examines a form that can act as the basis for happiness. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for happiness.

• “Six types of distress examination: On seeing a form via the eye, one examines a form that can act as the basis for distress. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for distress.

• “Six types of equanimity examination: On seeing a form via the eye, one examines a form that can act as the basis for equanimity. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, one examines an idea that can act as the basis for equanimity.

• “Six conditions conducive to amiability: There is the case, friends, where a monk is set on bodily acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, the monk is set on verbal acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, the monk is set on mental acts of goodwill with regard to his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further, whatever righteous gains the monk may obtain in a righteous way—even if only the alms in his bowl—he does not consume them alone. He consumes them after sharing them in common with his virtuous companions in the holy life. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further—with reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the observant, ungrasped at, leading to concentration—the monk dwells with his virtue in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

“And further—with reference to the view that is noble, leading outward, that leads those who act in accordance with it to the right ending of suffering & stress—the monk dwells with his view in tune with that of his companions in the holy life, to their faces & behind their backs. This, too, is a condition that is conducive to amiability, that engenders feelings of endearment, engenders feelings of respect, leading to a sense of fellowship, a lack of disputes, harmony, & a state of unity.

• “Six roots of disputes: There is the case, friends, where a monk is angry & spiteful. When a monk is angry & spiteful, he dwells without respect & without deference for the Teacher, for the Dhamma, for the Saṅgha, and does not fulfill the training. He gives rise to a dispute

in the Saṅgha. That dispute will be for the harm & suffering of many, for the detriment, harm, & suffering of devas & human beings. If you see this sort of root of dispute within you or without, friends, you should make an effort for the abandoning of that evil root of dispute. If you don't see this sort of root of dispute within you or without, you should practice for the future non-arising of that evil root of dispute. Thus is its abandoning, thus its future non-arising.

"And further, there is the case where a monk is dismissive & antagonistic… is deceitful & pretentious… is envious & selfish… has evil desires & wrong views… is opinionated, tenacious, & obstinate. When a monk is opinionated, tenacious, & obstinate, he dwells without respect & without deference for the Teacher, for the Dhamma, for the Saṅgha, and does not fulfill the training. He gives rise to a dispute in the Saṅgha. That dispute will be for the harm & suffering of many, for the detriment, harm, & suffering of devas & human beings. If you see this sort of root of dispute within you or without, friends, you should make an effort for the abandoning of that evil root of dispute. If you don't see this sort of root of dispute within you or without, you should practice for the future non-arising of that evil root of dispute. Thus is its abandoning, thus its future non-arising.

• "Six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.55

• "Six properties that are means of escape: There is the case, friends, where a monk might say, 'Although goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still ill will keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when goodwill has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—ill will would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from ill will: goodwill as an awareness-release.'

"And further, there is the case where a monk might say, 'Although compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still harmfulness keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when compassion has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—harmfulness would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from harmfulness: compassion as an awareness-release.'

"And further, there is the case where a monk might say, 'Although empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still resentment keeps overpowering my

mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when empathetic joy has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—resentment would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from resentment: empathetic joy as an awareness-release.'

"And further, there is the case where a monk might say, 'Although equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still passion keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when equanimity has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—passion would still keep overpowering the mind. That possibility doesn't exist, for this is the escape from passion: equanimity as an awareness-release.'

"And further, there is the case where a monk might say, 'Although the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken by me as my awareness-release, still my consciousness follows the drift of signs.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when the signless has been developed, pursued, handed the reins, taken as a basis, steadied, consolidated, & well-undertaken as an awareness-release—consciousness would follow the drift of signs. That possibility doesn't exist, for this is the escape from all signs: the signless as an awareness-release.'

"And further, there is the case where a monk might say, 'Although "I am" is gone, and I do not assume that "I am this," still the arrow of uncertainty & perplexity keeps overpowering my mind.' He should be told, 'Don't say that. You shouldn't speak in that way. Don't misrepresent the Blessed One, for it's not right to misrepresent the Blessed One, and the Blessed One wouldn't say that. It's impossible, there is no way that—when "I am" is gone, and "I am this" is not assumed—the arrow of uncertainty & perplexity would keep overpowering the mind. That possibility doesn't exist, for this is the escape from the arrow of uncertainty & perplexity: the uprooting of the conceit, "I am".'

• "Six things that are unsurpassed: unsurpassed vision, unsurpassed hearing, unsurpassed gains, unsurpassed trainings, unsurpassed service, unsurpassed objects of recollection.

• "Six objects of recollection: recollection of the Buddha, recollection of the Dhamma, recollection of the Saṅgha, recollection of virtue, recollection of generosity, recollection of the devas.56

• “Six persevering dwellings: There is the case, friends, where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On sensing a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert.

• “Six births: There is the case, friends, where one born in darkness gives birth to dark qualities. There is the case where one born in darkness gives birth to bright qualities. There is the case where one born in darkness gives birth to unbinding, neither dark nor bright. There is the case where one born in brightness gives birth to bright qualities. There is the case where one born in brightness gives birth to dark qualities. There is the case where one born in brightness gives birth to unbinding, neither dark nor bright.

• “Six perceptions conducive to penetration: the perception of inconstancy, the perception of stress in what is inconstant, the perception of not-self in what is stressful, the perception of abandoning, the perception of dispassion, the perception of cessation.57

“These, friends, are the six dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Sevens

“There are, friends, seven dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which seven dhammas?

• “Seven noble treasures: the treasure of conviction, the treasure of virtue, the treasure of a sense of shame, the treasure of a sense of compunction, the treasure of listening, the treasure of generosity, the treasure of discernment.58

• “Seven factors for awakening: mindfulness as a factor for awakening, analysis of qualities as a factor for awakening, persistence as a factor for awakening, rapture as a factor for awakening, calm as a factor for awakening, concentration as a factor for awakening, equanimity as a factor for awakening.59

• “Seven requisites for concentration: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness.60

• “Seven untrue dhammas: There is the case, friends, where a monk is without conviction, without a sense of shame, without a sense of compunction, without learning, lazy, one of muddled truth, & undiscerning.

• “Seven true dhammas: There is the case, friends, where a monk has conviction, a sense of shame, a sense of compunction, learning, and is one of aroused persistence, established mindfulness, & discerning.61

• “Seven qualities of a person of integrity: There is the case, friends, where a monk is one with a sense of Dhamma, a sense of meaning, a sense of himself, a sense of moderation, a sense of time, a sense of social gatherings, & a sense of distinctions among individuals.62

• “Seven grounds for praise: There is the case, friends, where a monk has keen desire to undertake the training & has not discarded his love for undertaking the training in the future. He has keen desire to attend carefully to the Dhamma… to subdue his wants… to find solitude… to arouse persistence… to be mindful & adept… to penetrate (right) view & has not discarded his love for penetrating (right) view in the future.

• “Seven perceptions: the perception of inconstancy, the perception of not-self, the perception of unattractiveness, the perception of drawbacks, the perception of abandoning, the perception of dispassion, the perception of cessation.63

• “Seven strengths: the strength of conviction, the strength of persistence, the strength of a sense of shame, the strength of compunction, the strength of mindfulness, the strength of concentration, the strength of discernment.64

• “Seven stations of consciousness: Friends, there are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, & some beings in the lower realms. This is the first station of consciousness.

“There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā’s retinue generated by the first (jhāna). This is the second station of consciousness.

“There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third station of consciousness.

“There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth station of consciousness.

“There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ arrive at the dimension of the infinitude of space. This is the fifth station of consciousness.

“There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ arrive at the dimension of the infinitude of consciousness. This is the sixth station of consciousness.

“There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ arrive at the dimension of nothingness. This is the seventh station of consciousness.

• “Seven persons worthy of offerings: one (released) both ways, one released through discernment, a bodily witness, one attained to view, one released through conviction, a Dhamma-follower, a conviction-follower.65

• “Seven obsessions: the obsession of sensual passion, the obsession of resistance, the obsession of views, the obsession of uncertainty, the obsession of conceit, the obsession of passion for becoming, the obsession of ignorance.

• “Seven fetters: the fetter of sensuality, the fetter of irritation, the fetter of views, the fetter of uncertainty, the fetter of conceit, the fetter of passion for becoming, the fetter of ignorance.

• “Seven means for the settling of issues: For the settling & stilling of issues that have arisen:

“A face-to-face verdict should be given.

“A verdict of mindfulness may be given.

“A verdict of past insanity may be given.

“Acting in accordance with what is admitted.

“Acting in accordance with the majority.

“Acting for his [the accused’s] further punishment.

“Covering over as with grass.66

“These, friends, are the seven dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Eights

“There are, friends, eight dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should

all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

"Which eight dhammas?

• "Eight forms of wrongness: wrong view, wrong resolve, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration.

• "Eight forms of rightness: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

• "Eight persons worthy of offerings: a stream-winner, one practicing for the realization of the fruit of stream-entry, a once-returner, one practicing for the realization of the fruit of once-returning, a non-returner, one practicing for the realization of the fruit of non-returning, an arahant, one practicing for the realization of arahantship.

• "Eight grounds for laziness: There is the case, friends, where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I have done this work, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for laziness.

"Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. Now that I have done work, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for laziness.

"Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I have gone on the journey, my body will be tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for laziness.

"Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. Now that I have gone on a journey, my body is tired. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for laziness.

"Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is tired & unsuitable for work. Why don't I lie down?' So he lies down. He doesn't make an effort for the attaining of the

as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for laziness.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is heavy & unsuitable for work—stuffed with beans, as it were. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for laziness.

“Then there is the case where a monk comes down with a slight illness. The thought occurs to him: ‘I have come down with a slight illness. There’s a need to lie down.’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for laziness.

“Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: ‘I have recovered from my illness. It’s not long after my recovery. This body of mine is weak & unsuitable for work. Why don’t I lie down?’ So he lies down. He doesn’t make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for laziness.

• “Eight grounds for the arousal of energy: There is the case, friends, where a monk has some work to do. The thought occurs to him: ‘I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha’s message. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first ground for the arousal of energy.

“Then there is the case where a monk has done some work. The thought occurs to him: ‘I have done some work. While I was doing work, I couldn’t attend to the Buddha’s message. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the second ground for the arousal of energy.

“Then there is the case where a monk has to go on a journey. The thought occurs to him: ‘I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha’s message. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the third ground for the arousal of energy.

“Then there is the case where a monk has gone on a journey. The thought occurs to him: ‘I have gone on a journey. While I was going on the journey, I couldn’t attend to the Buddha’s message. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fourth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the fifth ground for the arousal of energy.

“Then there is the case where a monk, having gone for alms in a village or town, gets as much coarse or refined food as he would like for his fill. The thought occurs to him: ‘I, having gone for alms in a village or town, have gotten as much coarse or refined food as I would like for my fill. This body of mine is light & suitable for work. Why don’t I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the sixth ground for the arousal of energy.

“Then there is the case where a monk comes down with a slight illness. The thought occurs to him: ‘I have come down with a slight illness. Now, there’s the possibility that it could get worse. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the seventh ground for the arousal of energy.

“Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: ‘I have recovered from my illness. It’s not long after my recovery. Now, there’s the possibility that the illness could come back. Why don’t I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’ So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the eighth ground for the arousal of energy.

• “Eight grounds for giving: One gives a gift on impulse. One gives a gift from fear. One gives a gift (thinking,) ‘He/she gave to me.’ One gives a gift (thinking,) ‘He/she will give to me.’ One gives a gift (thinking,) ‘I am cooking. These are not cooking. It’s not right, when one is cooking, not to give to those who are not cooking.’ One gives a gift (thinking,) ‘When

this gift has been given, my admirable reputation will spread about.' One gives a gift as an ornament for the mind, as a support for the mind.67

• "Eight rebirths from giving: There is the case, friends, where a certain individual gives a gift to a contemplative or a brahman—food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, lighting—and he expects a return for what he gave. He sees a prosperous noble warrior, a prosperous brahman, or a prosperous householder going about endowed & provided with the five strings of sensuality. The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among prosperous noble warriors, prosperous brahmans, or prosperous householders!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman… He hears, 'The Devas of the Four Great Kings are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas of the Four Great Kings!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman… He hears, 'The Devas of the Thirty-three… the Devas of the Hours… the Contented Devas… the Devas Who Delight in Creation… the Devas Who Wield Power Over the Creations of Others are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas Who Wield Power Over the Creations of Others!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one. A virtuous person's act of directing awareness succeeds through purity.

"And further, a certain person gives a gift to a contemplative or a brahman—food, drink, cloth, sandals, garlands, scents, ointments, beds, dwellings, lighting—and he expects a return for what he gave. He hears, 'The Devas of Brahmā's Retinue are long-lived, beautiful, & replete with pleasure.' The thought occurs to him, 'O that—with the breakup of the body, after death—I may be reborn among the Devas of Brahmā's Retinue!' He fixes on that thought, determines on that thought, develops that thought. And that thought, released on a low level and not developed to anything higher, leads to rebirth right there. But I say this of a virtuous person, not of an unvirtuous one, of one devoid of passion, not of one with passion. A virtuous person's act of directing awareness succeeds through purity.

• "Eight worldly conditions: gain, loss, status, disgrace, censure, praise, pleasure, pain.68

• “Eight assemblies: a noble warrior assembly, a brahman assembly, a householder assembly, a contemplative assembly, a Four Great Kings assembly, a (Devas of the) Thirty-three assembly, a Māra assembly,69 a Brahmā assembly.

• “Eight dimensions of (mental) mastery: One percipient of form internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the first dimension of (mental) mastery.

“One percipient of form internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the second dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as limited, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the third dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as immeasurable, beautiful & ugly. Mastering them, he is percipient of ‘I know; I see.’ This is the fourth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Just as a flax-flower is blue, blue in its color, blue in its features, blue in its glow, or just as Vārāṇasī muslin, smooth on both sides, is blue, blue in its color, blue in its features, blue in its glow, in the same way one percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the fifth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Just as a kaṇṇikāra-flower is yellow, yellow in its color, yellow in its features, yellow in its glow, or just as Vārāṇasī muslin, smooth on both sides, is yellow, yellow in its color, yellow in its features, yellow in its glow, in the same way one percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the sixth dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Just as a bandha-jīvaka-flower is red, red in its color, red in its features, red in its glow, or just as Vārāṇasī muslin, smooth on both sides, is red, red in its color, red in its features, red in its glow, in the same way one percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow. Mastering them, he is percipient of ‘I know; I see.’ This is the seventh dimension of (mental) mastery.

“One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Just as the morning star is white, white in

its color, white in its features, white in its glow, or just as Vārāṇasī muslin, smooth on both sides, is white, white in its color, white in its features, white in its glow, in the same way one percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow. Mastering them, he is percipient of 'I know; I see.' This is the eighth dimension of (mental) mastery.

• "Eight emancipations: Possessed of form, one sees forms. This is the first emancipation.

"Not percipient of form internally, one sees forms externally. This is the second emancipation.

"One is intent only on the beautiful. This is the third emancipation.

"With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' one enters & remains in the dimension of the infinitude of space. This is the fourth emancipation.

"With the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' one enters & remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

"With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' one enters & remains in the dimension of nothingness. This is the sixth emancipation.

"With the complete transcending of the dimension of nothingness, one enters & remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

"With the complete transcending of the dimension of neither perception nor non-perception, one enters & remains in the cessation of perception and feeling. This is the eighth emancipation.

"These, friends, are the eight dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Nines

"There are, friends, nine dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which nine dhammas?

• “Nine grounds for hatred: “(Thinking,) ‘He has done me harm,’ one binds hatred. ‘He is doing me harm,’ one binds hatred. ‘He is going to do me harm,’ one binds hatred. ‘He has done harm to people who are dear & pleasing to me,’ one binds hatred. ‘He is doing harm to people who are dear & pleasing to me,’ one binds hatred. ‘He is going to do harm to people who are dear & pleasing to me,’ one binds hatred. ‘He has aided people who are not dear or pleasing to me,’ one binds hatred. ‘He is aiding people who are not dear or pleasing to me,’ one binds hatred. ‘He is going to aid people who are not dear or pleasing to me,’ one binds hatred.

• “Nine ways of subduing hatred: (Thinking,) ‘He has done me harm. But what should I expect?’ one subdues hatred. ‘He is doing me harm. But what should I expect?’ one subdues hatred. ‘He is going to do me harm. But what should I expect?’ one subdues hatred. ‘He has done harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred. ‘He is doing harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred. ‘He is going to do harm to people who are dear & pleasing to me. But what should I expect?’ one subdues hatred. ‘He has aided people who are not dear or pleasing to me. But what should I expect?’ one subdues hatred. ‘He is aiding people who are not dear or pleasing to me. But what should I expect?’ one subdues hatred. ‘He is going to aid people who are not dear or pleasing to me. But what should I expect?’ one subdues hatred.

• “Nine abodes for beings: There are beings with multiplicity of body & multiplicity of perception, such as human beings, some devas, and some beings in the lower realms. This is the first abode for beings.

“There are beings with multiplicity of body & singularity of perception, such as the devas of Brahmā’s retinue generated by the first (jhāna). This is the second abode for beings.

“There are beings with singularity of body & multiplicity of perception, such as the Radiant Devas. This is the third abode for beings.

“There are beings with singularity of body & singularity of perception, such as the Beautiful Black Devas. This is the fourth abode for beings.

“There are beings who are non-percipient, insensitive, such as the Non-percipient-being Devas. This is the fifth abode for beings.

“There are beings who, with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ arrive at the dimension of the infinitude of space. This is the sixth abode for beings.

“There are beings who, with the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ arrive at the dimension of the infinitude of

consciousness. This is the seventh abode for beings.

“There are beings who, with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ arrive at the dimension of nothingness. This is the eighth abode for beings.

“There are beings who, with the complete transcending of the dimension of nothingness, arrive at the dimension of neither perception nor non-perception. This is the ninth abode for beings.

• “Nine inopportune, untimely situations for leading the holy life: There is the case, friends, where a Tathāgata appears in the world, worthy & rightly self-awakened. The Dhamma is taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. But this person is reborn in hell. This is the first inopportune, untimely situation for leading the holy life.

“And further, there is the case where a Tathāgata appears in the world… but this person is reborn in an animal womb… in the realm of the hungry ghosts… in the host of the asuras… in a certain host of long-lived devas… or he is born in a border region among ignorant barbarians where there is no opening for monks, nuns, male lay followers, or female lay followers to go….

“Or he is born in the Middle Country [the middle Ganges Valley] but he has wrong views & skewed vision: ‘There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father; there are no spontaneously reborn beings; there are no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.’ …

“Or he is born in the Middle Country but he is undiscerning, dull, drooling, incapable of knowing the meaning of what is well-said or ill-said. This is the eighth inopportune, untimely situation for leading the holy life.

“And further, a Tathāgata does not appear in the world, worthy & rightly self-awakened. The Dhamma is not taught that leads to stilling, to total unbinding, to self-awakening as declared by One Well-gone. This person is born in the Middle Country and is discerning, not dull, not drooling, capable of knowing the meaning of what is well-said or ill-said. This is the ninth inopportune, untimely situation for leading the holy life.

• “Nine step-by-step dwellings: There is the case, friends, where a monk, quite secluded from sensuality, secluded from unskillful qualities, enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

“With the stilling of directed thoughts & evaluations, he enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

“With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhāna, of which the noble ones declare, ‘Equanimous & mindful, he has a pleasant abiding.’

“With the abandoning of pleasure & pain—as with the earlier disappearance of joy & distress—he enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

“With the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) ‘Infinite space,’ he enters & remains in the dimension of the infinitude of space.

“With the complete transcending of the dimension of the infinitude of space, (perceiving,) ‘Infinite consciousness,’ he enters & remains in the dimension of the infinitude of consciousness.

“With the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) ‘There is nothing,’ he enters & remains in the dimension of nothingness.

“With the complete transcending of the dimension of nothingness, he enters & remains in the dimension of neither perception nor non-perception.

“With the complete transcending of the dimension of neither perception nor non-perception, he enters & remains in the cessation of perception & feeling.

• “Nine step-by-step cessations: When one has attained the first jhāna, the perception of sensuality has ceased. When one has attained the second jhāna, directed thoughts & evaluations [verbal fabrications] have ceased. When one has attained the third jhāna, rapture has ceased. When one has attained the fourth jhāna, in-&-out breaths [bodily fabrications] have ceased. When one has attained the dimension of the infinitude of space, the perception of forms has ceased. When one has attained the dimension of the infinitude of consciousness, the perception of the dimension of the infinitude of space has ceased. When one has attained the dimension of nothingness, the perception of the dimension of the infinitude of consciousness has ceased. When one has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. When one has attained the cessation of perception & feeling, perceptions & feelings [mental fabrications] have ceased.70

“These, friends, are the nine dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

Tens

“There are, friends, ten dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.

“Which ten dhammas?

• “Ten qualities creating a protector: There is the case, friends, where a monk is virtuous. He dwells restrained in accordance with the Pāṭimokkha, consummate in his behavior & sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults. And the fact that he is virtuous… seeing danger in the slightest faults is a quality creating a protector.

“And further, the monk has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that—in their meaning and expression—proclaim the holy life that is entirely perfect, surpassingly pure: Those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views. And the fact that he has heard much… well-penetrated in terms of his views is a quality creating a protector.

“And further, the monk has admirable friends, admirable comrades, admirable companions. And the fact that he has admirable friends, admirable comrades, admirable companions is a quality creating a protector.

“And further, the monk is easy to speak to, endowed with qualities that make him easy to speak to, patient, respectful to instruction. And the fact that he is easy to speak to… respectful to instruction is a quality creating a protector.

“And further, the monk is adept at the various affairs involving his companions in the holy life, is vigorous, quick-witted in the techniques involved in them, is up to doing them or arranging to get them done. And the fact that he is adept at… doing them or arranging to get them done is a quality creating a protector.

“And further, the monk is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya. And the fact that he is one who desires the Dhamma, endearing in his conversation, greatly rejoicing in the higher Dhamma & higher Vinaya is a quality creating a protector.

“And further, the monk keeps his persistence aroused for abandoning unskillful qualities and for taking on skillful qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful qualities. And the fact that he keeps his persistence aroused… not shirking his duties with regard to skillful qualities is a quality creating a protector.

“And further, the monk is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all. And the fact that he is content with any old robe cloth at all, any old alms food, any old lodging, any old medicinal requisites for curing sickness at all is a quality creating a protector.

“And further, the monk is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago. And the fact that he is mindful, endowed with excellent proficiency in mindfulness, remembering & recollecting what was done & said a long time ago is a quality creating a protector.

“And further, the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress. And the fact that the monk is discerning, endowed with discernment of arising & passing away—noble, penetrating, leading to the right ending of stress—is a quality creating a protector.

• “Ten totality-dimensions: One perceives the earth-totality above, below, all-around: non-dual [advayaṁ], immeasurable. One perceives the water-totality… the fire-totality… the wind-totality… the blue-totality… the yellow-totality… the red-totality… the white-totality… the space-totality… the consciousness-totality above, below, all-around: non-dual, immeasurable.

• “Ten unskillful courses of action: taking life, taking what is not given, sexual misconduct, telling lies, divisive speech, harsh speech, idle chatter, greed, ill will, wrong view.

• “Ten skillful courses of action: refraining from taking life, refraining from taking what is not given, refraining from sexual misconduct, refraining from telling lies, refraining from divisive speech, refraining from harsh speech, refraining from idle chatter, non-greed, non-ill will, right view.71

• “Ten noble abodes: There is the case, friends, where a monk has abandoned five factors, is endowed with six, guards one, is supported in four, has shaken off idiosyncratic truths, has thoroughly given up searching, is undisturbed in his resolves, is calmed in his bodily-fabrication, is well-released in mind, is well-released in discernment.

“And how has a monk abandoned five factors? There is the case where a monk’s sensual desire is abandoned. His ill will… His sloth & torpor… His restlessness & anxiety… His uncertainty is abandoned. This is how a monk has abandoned five factors.

“And how is a monk endowed with six (factors)? There is the case where a monk, on seeing a form via the eye, is neither gladdened nor saddened, but remains equanimous, mindful, & alert. On hearing a sound via the ear… On smelling an aroma via the nose… On tasting a flavor via the tongue… On touching a tactile sensation via the body… On cognizing an idea via the intellect, he is neither gladdened nor saddened, but remains equanimous, mindful, & alert. This is how a monk is endowed with six (factors).

“And how does a monk guard one (factor)? There is the case where a monk is endowed with an awareness guarded by mindfulness. This is how a monk guards one (factor).

“And how is a monk supported in four (ways)? There is the case where a monk, carefully reflecting, associates with one thing, acquiesces to another, avoids another, and subdues another. This is how a monk is supported in four (ways).72

“And how has a monk shaken off idiosyncratic truths [pacceka-sacca]? There is the case where a monk has shaken off the run-of-the-mill idiosyncratic truths of run-of-the-mill contemplatives & brahmans—in other words, ‘The cosmos is eternal,’ ‘The cosmos is not eternal,’ ‘The cosmos is finite,’ ‘The cosmos is infinite,’ ‘The soul & the body are the same,’ ‘The soul is one thing and the body another,’ ‘After death a Tathāgata exists,’ ‘After death a Tathāgata does not exist,’ ‘After death a Tathāgata both does & does not exist,’ ‘After death a Tathāgata neither does nor does not exist.’ All of these he has thrown off, shaken off, renounced, vomited up, let go, abandoned, relinquished. This is how a monk has shaken off idiosyncratic truths.

“And how has a monk thoroughly given up searching? There is the case where a monk has abandoned his search for sensuality, has abandoned his search for becoming, and has allayed his search for a holy life. This is how a monk has thoroughly given up searching.

“And how is a monk undisturbed in his resolves? There is the case where a monk has abandoned his resolve for sensuality… his resolve for ill-will… his resolve for harmfulness. This is how a monk is undisturbed in his resolves.

“And how is a monk calmed in his bodily fabrication? There is the case where a monk, with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain. This is how a monk is calmed in his bodily fabrication.

“And how is a monk well-released in mind? There is the case where a monk’s mind is released from passion, released from aversion, released from delusion. This is how a monk is well-released in mind.

“And how is a monk well-released in discernment? There is the case where a monk discerns, ‘Passion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ He discerns, ‘Aversion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ He discerns, ‘Delusion is abandoned in me, its root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.’ This is how a monk is well-released in discernment.

• “Ten qualities of one beyond training: the right view of one beyond training, the right resolve of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one

beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, the right release of one beyond training.

“These, friends, are the ten dhammas that are rightly expounded by the Blessed One—the one who knows, the one who sees, the Worthy One, rightly self-awakened. Those should all be recited together, without dispute, so that this holy life will endure & last a long time, and that will be for the benefit & happiness of many, out of sympathy for the world, for the welfare, benefit, & happiness of devas & human beings.”

Then the Blessed One, having gotten up, said to Ven. Sāriputta, “Excellent, Sāriputta! Excellent! It’s excellent how you have spoken to the monks of the sequence for reciting together.”

That is what Ven. Sāriputta said, the Teacher approved, and gratified, the monks delighted in Ven. Sāriputta’s words.

Notes

1. See SN 12:2.

2. Reading maddava with the Thai. The other editions have lajjava, “a sense of conscientiousness.”

3. See AN 2:5.

4. See MN 41.

5. See Iti 51, Iti 72, and Iti 73.

6. See Iti 78.

7. This passage shows that the Pali word for craving, taṇhā, does not apply exclusively to unskillful desires. See also AN 4:159.

8. See MN 9.

9. See Iti 54–55.

10. See MN 44.

11. An example of wrongness with a certain result would be any of the five grave deeds listed in AN 5:129. An example of rightness with a certain result would be the attainment of stream-entry.

12. Reading kaṅkhā with the Thai and Sri Lankan editions. The Burmese edition has tamā, “darknesses.”

13. See Iti 22 and Iti 27.

14. According to AN 4:123, these three types of devas have mastered, respectively, the first, second, and third jhānas.

15. See Iti 61.

16. See AN 3:90.

17. See MN 36.

18. See MN 121.

19. See AN 3:121–122.

20. See AN 3:123.

21. For the last form of intoxication here, the Thai edition reads jātimado, intoxication with birth, but this doesn't follow the text at AN 3:39.

22. See AN 3:40.

23. See SN 42:11.

24. See MN 4.

25. These dwellings are apparently equivalent to the three "high & great beds" listed in AN 3:64. The divine bed consists of the four jhānas; the brahmā bed, the four immeasureables; and the noble bed, the realization that passion, aversion, and delusion are not present in the mind and are not subject to future arising.

26. See DN 11.

27. See SN 51:13 and SN 51:20.

28. For notes on this section, see AN 4:41.

29. See MN 2.

30. See DN 22.

31. Reading pariccheda-ñāṇaṁ with the Thai. The Burmese edition has paricce ñāṇaṁ, "knowledge with regard to encompassing (the minds of others)"; the Sri Lankan edition has pariyāye ñāṇaṁ, "knowledge with regard to sequences."

32. See MN 28.

33. See SN 12:63–64.

34. See SN 22:53–54.

35. See AN 4:162–163.

36. See AN 4:164.

37. See MN 45.

38. See MN 140.

39. See Skill in Questions.

40. See AN 4:237.

41. For the eight emancipations, see the section on Eights, below.

42. See MN 11.

43. See MN 12.

44. This point apparently is related to the birth of the bodhisatta, who is said to have been alert at all three stages of the descent of the embryo. See MN 123.

45. See MN 51.

46. See AN 4:96 and AN 4:99.

47. See SN 3:21.

48. See AN 4:87–90.

49. On the distinction between aggregates and clinging-aggregates, see SN 22:48 and SN 22:121.

50. See AN 5:254–259.

51. See AN 3:88, note 3 and note 4.

52. See SN 48:38–39.

53. See SN 48:10.

54. See AN 10:60.

55. See MN 140.

56. See AN 3:71.

57. See AN 10:60.

58. See AN 7:6.

59. See SN 46:52.

60. See MN 117.

61. See MN 53 and AN 7:63.

62. See AN 7:64.

63. See AN 10:60.

64. See AN 7:63.

65. See MN 70.

66. See The Buddhist Monastic Code, Volume One, Chapter 11.

67. See also AN 5:34 and AN 7:49.

68. See AN 8:6.

69. Following the Burmese and Sri Lankan editions. The Thai edition reads, nimmānarati-parisā, “a Devas Delighting in Creation assembly,” a reading that does not fit with the more authoritative reading given in all editions of DN 16.

70. See MN 44.

71. See AN 10:165.

72. See MN 2.