

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

04. Sayings of the Buddha (04. Itivuttakapāḷi)

1. The Book of the Ones (1. Ekakanipāto)

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PaliVerse

5. The Collection of Minor Texts

04. Sayings of the Buddha

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

Sayings of the Buddha

1. The Book of the Ones

1. The First Chapter

1. The Discourse on Greed

1. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing?
Monks, abandon greed as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which greed beings, being greedy, go to an unfortunate realm;
That greed, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Hate

2. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing?
Monks, abandon hate as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which hate beings, being corrupted, go to an unfortunate realm;
That hate, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on Delusion

3. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing?
Monks, abandon delusion as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which delusion beings, being deluded, go to an unfortunate realm;
That delusion, having perfectly understood, those with insight abandon;

Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on Wrath

4. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing? Monks, abandon wrath as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which wrath beings, being wrathful, go to an unfortunate realm;
That wrath, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Contempt

5. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing? Monks, abandon contempt as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which contempt beings, being contemptuous, go to an unfortunate realm;
That contempt, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on Conceit

6. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, abandon one thing; I am your surety for non-returning. What one thing? Monks, abandon conceit as one thing; I am your surety for non-returning." The Blessed One said this meaning. Therein this is said:

"By which conceit beings, being intoxicated, go to an unfortunate realm;
That conceit, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on Full Understanding of All

7. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"The all, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But the all, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"Whoever, having known the all in every way, does not find pleasure in all things;
He indeed, through full understanding of all, has overcome all suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Full Understanding of Conceit

8. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Conceit, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But conceit, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"This generation is possessed by conceit, bound by the knot of conceit,
delighted in existence;
Not fully understanding conceit, they are ones who come to renewed
existence.

"But those who, having abandoned conceit, are liberated in the extinction of
conceit;
They, overcoming the knot of conceit, have overcome all suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Full Understanding of Greed

9. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Greed, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But greed, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"By which greed beings, being greedy, go to an unfortunate realm;
That greed, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on Full Understanding of Hate

10. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Hate, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But hate, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"By which hate beings, being corrupted, go to an unfortunate realm;

That hate, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The first chapter is concluded.

Its summary:

Lust, hate, then delusion, wrath, contempt, conceit, the all;
From conceit, lust and hate again two, proclaimed they call the first chapter.

2. The Second Chapter

1. The Discourse on Full Understanding of Delusion

11. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Delusion, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But delusion, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"By which delusion beings, being deluded, go to an unfortunate realm;
That delusion, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Full Understanding of Wrath

12. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Wrath, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But wrath, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"By which wrath beings, being wrathful, go to an unfortunate realm;
That wrath, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on Full Understanding of Contempt

13. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Contempt, monks, not directly knowing, not fully understanding, not becoming dispassionate towards the mind there, not abandoning, one is incapable of the destruction of suffering. But contempt, monks, directly knowing, fully understanding, becoming dispassionate towards the mind there, abandoning, one is capable of the destruction of suffering." The Blessed One said this meaning. Therein this is said:

"By which contempt beings, being contemptuous, go to an unfortunate realm;
That contempt, having perfectly understood, those with insight abandon;
Having abandoned, they never come again to this world."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on the Mental Hindrance of Ignorance

14. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I do not, monks, perceive any other single mental hindrance by which mental hindrance hindered, this generation transmigrates and wanders through the round of rebirths for a long time, as does, monks, the mental hindrance of ignorance. For, monks, hindered by the mental hindrance of ignorance, this generation transmigrates and wanders through the round of rebirths for a long time." The Blessed One said this meaning. Therein this is said:

"There is no other single phenomenon by which thus hindered this generation;
Wanders through the round of rebirths day and night, as hindered by delusion.

"But those who, having abandoned delusion, have shattered the mass of darkness;
They do not wander through the round of rebirths again, the cause for them is not found."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on the Mental Fetter of Craving

15. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I do not, monks, perceive any other single mental fetter by which mental fetter fettered, beings transmigrate and wander through the round of rebirths for a long time, as does, monks, the mental fetter of craving. For, monks, fettered by the mental fetter of craving, beings transmigrate and wander through the round of rebirths for a long time." The Blessed One said this meaning. Therein this is said:

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

"Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The First Discourse on the Learner

16. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For a monk who is a learner, monks, who has not attained his goal, dwelling aspiring for the unsurpassed freedom from bondage, taking an internal factor into account, I do not perceive any other single factor that is thus very helpful as this, monks, wise

attention. A monk wisely attending, monks, abandons the unwholesome, develops the wholesome." The Blessed One said this meaning. Therein this is said:

"Wise attention is the quality for a monk who is a learner;
There is no other thus of great service, for the attainment of the highest goal;
A monk wisely striving may reach the elimination of suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Second Discourse on the Learner

17. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For a monk who is a learner, monks, who has not attained his goal, dwelling aspiring for the unsurpassed freedom from bondage, taking an external factor into account, I do not perceive any other single factor that is thus very helpful as this, monks, good friendship. A monk with good friends, monks, abandons the unwholesome, develops the wholesome." The Blessed One said this meaning. Therein this is said:

"Whatever monk has good friends, deferential, respectful;
Doing what friends say, fully aware, mindful;
May reach gradually the elimination of all fetters."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Schism in the Community

18. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"One thing, monks, arising in the world arises for the harm of many people, for the unhappiness of many people, for the harm, for the detriment, for the suffering of gods and humans. What is that one thing? Schism in the Community. But when the monastic community is split, monks, there are mutual quarrels, there is mutual abuse, there is mutual exclusion, there is mutual abandonment. Therein those without faith do not gain faith, and for some of those with faith there is alteration." The Blessed One said this meaning. Therein this is said:

"Bound for the realm of misery, doomed to hell, remaining for a cosmic cycle,
the schismatic;
Delighting in discord, established in what is not the Teaching, he falls from
freedom from bondage;
Having split a united Community, he is tormented in hell for a cosmic cycle."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Unanimity in the Community

19. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"One thing, monks, arising in the world arises for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of gods and humans. What is that one thing? Unanimity in the Community. But when the monastic community is united, monks, there are no mutual quarrels, there is no mutual abuse,

there is no mutual exclusion, there is no mutual abandonment. Therein those without faith gain faith, and for those with faith there is increase." The Blessed One said this meaning. Therein this is said:

"Happy is the concord of the Community, and the assistance of those in unity;
Delighting in unity, established in the Teaching, he does not fall from freedom
from bondage;

Having made the Community united, he rejoices in heaven for a cosmic cycle."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on the Corrupted Mind

20. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Here I, monks, understand a certain person with a corrupted mind thus, having encompassed his mind with my mind - 'If this person were to die at this time, he is deposited in hell as if carried there.' What is the reason for this? Because his mind, monks, is corrupted. Because of mental corruption, monks, some beings here, upon the body's collapse at death, are reborn in a realm of misery, an unfortunate realm, a nether world, in hell." The Blessed One said this meaning. Therein this is said:

"Having known a certain person here with a corrupted mind;
The Buddha explained this meaning near the monks.

"If this person were to die at this time;
He would be reborn in hell, because his mind is corrupted.

"Just as one having carried would deposit, just so is such a one;
Because of mental corruption indeed, beings go to an unfortunate realm."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The second chapter is concluded.

Its summary:

Delusion, wrath, then contempt, true knowledge, craving, and two on the learner;

Schism, unity, person, they call the chapter the second, thus it is said.

3. The Third Chapter

1. The Discourse on the Gladdened Mind

21. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Here I, monks, understand a certain person with a confident mind thus, having encompassed his mind with my mind - 'If this person were to die at this time, he is deposited in heaven as if carried there.' What is the reason for this? Because his mind, monks, is confident. Because of mental confidence, monks, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world." The Blessed One said this meaning. Therein this is said:

"Having known a certain person here with a confident mind;
The Buddha explained this meaning near the monks.

"If this person were to die at this time;
He would be reborn in a fortunate realm, because his mind is gladdened.

"Just as one having carried would deposit, just so is such a one;
Because of mental confidence indeed, beings go to a good destination."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Friendliness

22. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Do not, monks, be afraid of merits. This, monks, is a designation for happiness, for what is desirable, lovely, dear, agreeable, namely merits. I directly know indeed, monks, that for merits performed over a long time, I experienced a desirable, lovely, dear, agreeable result. Having developed a mind of friendliness for seven years, for seven cosmic cycles of universe-contraction and expansion I did not come back again to this world. When the cosmic cycle was contracting, monks, I was one who reached the Radiant realm; when the cosmic cycle was expanding, I was reborn in an empty Brahma-mansion.

"There indeed, monks, I was Brahmā, the Great Brahmā, the Overlord, the Unvanquished, the All-Seeing, the Wielder of Power. Thirty-six times indeed, monks, I was Sakka, the lord of the gods; many hundreds of times I was a king, a wheel-turning monarch, a righteous king of righteousness, ruler of the four quarters, victorious, who had established the security of his realm, possessed of the seven treasures. What then to say of provincial kingship!

"This occurred to me, monks - 'Of what action is this the fruit for me, of what action is this the result, that I am now of such great supernormal power, of such great majesty?' This occurred to me, monks - 'Of three actions is this the fruit for me, of three actions is this the result, that I am now of such great supernormal power, of such great majesty, as follows - of giving, of self-control, of restraint.'" The Blessed One said this meaning. Therein this is said:

"He should train in merit alone, which has extensive results, yielding happiness;
He should develop giving and righteous conduct, and a mind of friendliness.

"Having developed these three qualities, which give rise to happiness;
The wise one is reborn in a world of happiness, free from affliction."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on Both Benefits

23. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"One thing, monks, when developed and cultivated, secures both kinds of good -the good pertaining to the present life and that pertaining to the future life. What is that one thing? Diligence with regard to wholesome qualities. This, monks, is the one thing which when developed and cultivated secures both kinds of good - the good pertaining to the present life and that pertaining to the future life." The Blessed One said this meaning. Therein this is said:

"The wise praise diligence in meritorious deeds;
The diligent wise one takes hold of both benefits.

"The good visible in this very life and the good of the future life.
By attaining what is beneficial, that intelligent one is said to be a person of wisdom."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on the Heap of Bones

24. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For one person, monks, transmigrating and wandering on for a cosmic cycle, there would be such a great skeleton, a heap of bones, a pile of bones as this Vepulla mountain, if there were a collector and what was collected would not perish." The Blessed One said this meaning. Therein this is said:

"For one person in one cosmic cycle, the accumulation of bones;
Would be a heap equal to a mountain, thus was said by the great sage.

"And this great Vepulla mountain has been declared;
To the north of the Vulture's Peak, in the Giribbaja of the Magadhans.

"But when one sees the noble truths with right wisdom;
Suffering, the origin of suffering, and the overcoming of suffering;
And the noble eightfold path, leading to the peace of suffering.

"That person, having transmigrated seven times at most;
Becomes one who makes an end of suffering, through the destruction of all fetters."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Lying

25. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For a person who has transgressed one thing, monks, I say there is no evil deed that cannot be done by him. What one thing? That is, monks, conscious lying." The Blessed One said this meaning. Therein this is said:

"For a being who has transgressed one thing, who is a liar,
Who has discarded the world beyond, there is no evil that cannot be done."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on Giving

26. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"If, monks, beings knew the result of giving and sharing as I know it, they would not eat without having given, nor would the stain of stinginess remain obsessing their minds. Even if it were their last morsel, their last mouthful, they would not eat without having shared, if there were recipients for them. But because, monks, beings do not thus know the result of giving and sharing as I know it, therefore they eat without having given, and the stain of stinginess remains obsessing their minds." The Blessed One said this meaning. Therein this is said:

"If beings knew thus, as was said by the great sage,
The result of sharing, how it is of great fruit,

Having removed the stain of stinginess, with a clear mind,
They would give in proper time to the noble ones, where what is given is of
great fruit.

And having given food to many, an offering to those worthy of offerings,
Having passed away from here, from human existence, the donors go to
heaven.

And they, gone to heaven, there rejoice, those who desire sensual pleasures;
They experience the result of sharing, being without stinginess."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on the Development of Friendliness

27. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Whatever ways of making merit that are connected with clinging, monks, all of them are not worth a sixteenth fraction of the liberation of mind through friendliness. The liberation of mind through friendliness alone, having surpassed them, shines and burns and is brilliant.

"Just as, monks, whatever radiance there is of the stars, all of it is not worth a sixteenth fraction of the radiance of the moon, the radiance of the moon alone, having surpassed them, shines and burns and is brilliant; just so, monks, whatever ways of making merit that are connected with clinging, all of them are not worth a sixteenth fraction of the liberation of mind through friendliness, the liberation of mind through friendliness alone, having surpassed them, shines and burns and is brilliant.

"Just as, monks, in the last month of the rains, in the autumn season, when the sky is clear and free from clouds, the sun ascending into the sky, having dispelled all the darkness in space, shines and burns and is brilliant; just so, monks, whatever ways of making merit that are connected with clinging, all of them are not worth a sixteenth fraction of the liberation of mind through friendliness, the liberation of mind through friendliness alone, having surpassed them, shines and burns and is brilliant.

"Just as, monks, towards the break of dawn, the morning star shines and burns and is brilliant; just so, monks, whatever ways of making merit that are connected with clinging, all of them are not worth a sixteenth fraction of the liberation of mind through friendliness, the liberation of mind through friendliness alone, having surpassed them, shines and burns and is brilliant." The Blessed One said this meaning. Therein this is said:

"Whoever develops friendliness, immeasurable, mindful;
Mental fetters become thin, for one seeing the destruction of clinging.

"If even towards one living being with an uncorrupted mind, one is friendly, by that one becomes skilful;
And compassionate in mind towards all living beings, the noble one generates abundant merit.

"Those royal seers who, having conquered the earth filled with beings, went about sacrificing;
The horse-sacrifice, the human-sacrifice, the sammāpāsa, the vājapeyya, the niraggaḷa.

"Of a mind of friendliness well developed, they are not worth even a sixteenth fraction;
Just as all the hosts of stars with the moon's radiance.

"Whoever neither kills nor causes to kill, neither conquers nor causes to conquer;
Having a share of friendliness towards all beings, for him there is no enmity with anyone."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

The third chapter is concluded.

Its summary:

Mind, friendliness, both benefits, heap, Vepulla mountain;
Conscious lying, giving and development of friendliness.

These seven discourses, and the previous twenty;
In the single factors, the discourses are a collection of twenty-seven.

The Book of Ones is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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