

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

4. The Collection of the Numerical Discourses (4. Aṅguttara Nikāya)

03. The Book of the Threes (03. Tikanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 3.1-50, PTS 1.101-1.155]



PaliVerse

4. The Collection of the Numerical Discourses

03. The Book of the Threes

The Collection of the Numerical Discourses

The Book of the Threes

1. The First Fifty

1. The Chapter on Fools

1. The Discourse on Fear

1. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Whatever fears arise, monks, all of them arise from the fool, not from the wise person. Whatever misfortunes arise, all of them arise from the fool, not from the wise person. Whatever dangers arise, all of them arise from the fool, not from the wise person. Just as, monks, fire released from a reed hut or a grass hut burns even pinnacled buildings that are plastered inside and out, sheltered from the wind, with bolts fastened and shutters closed; just so, monks, whatever fears arise, all of them arise from the fool, not from the wise person. Whatever misfortunes arise, all of them arise from the fool, not from the wise person. Whatever dangers arise, all of them arise from the fool, not from the wise person.

"Thus indeed, monks, the fool is one with fear, the wise person is one without fear. The fool is one with misfortune, the wise person is one without misfortune. The fool is one with danger, the wise person is one without danger. There is no fear, monks, from the wise person, there is no misfortune from the wise person, there is no danger from the wise person.

"Therefore, monks, you should train thus - 'Having avoided those three qualities by which a fool is to be known, we will undertake and practise those three qualities by which a wise person is to be known.' Thus indeed, monks, should you train." The first.

2. The Discourse on the Marks (of a Great Man)

2. "The fool is characterised by action, monks, the wise person is characterised by action; wisdom is adorned by conduct. A fool, monks, should be known as possessed of three qualities. With which three? Bodily misconduct, verbal misconduct, mental misconduct. A fool, monks, should be known as possessed of these three qualities.

"A wise person, monks, should be known as possessed of three qualities. With which three? Bodily good conduct, verbal good conduct, mental good conduct. A wise person, monks, should be known as possessed of these three qualities.

"Therefore, monks, you should train thus - 'Having avoided those three qualities by which a fool is to be known, we will undertake and practise those three qualities by which a wise person is to be known.' Thus indeed, monks, should you train." The second.

3. The Discourse on Reflection

3. "There are, monks, these three characteristics of a fool, signs of a fool, manifestations of a fool. What three? Here, monks, a fool is one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds. If, monks, this fool were not one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds, by what would the wise know him - 'This venerable one is a fool, a bad person'? But because, monks, a fool is one who thinks badly thought thoughts, speaks badly spoken speech, and does badly done deeds, therefore the wise know him - 'This venerable one is a fool, a bad person.' These, monks, are the three characteristics of a fool, signs of a fool, manifestations of a fool.

"There are, monks, these three characteristics of a wise person, signs of a wise person, manifestations of a wise person. What three? Here, monks, a wise person is one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds. If, monks, this wise person were not one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds, by what would the wise know him - 'This venerable one is wise, a good person'? But because, monks, a wise person is one who thinks well-thought thoughts, speaks well-spoken speech, and does well-done deeds, therefore the wise know him - 'This venerable one is wise, a good person.' These, monks, are the three characteristics of a wise person, signs of a wise person, manifestations of a wise person. Therefore here... The third.

4. The Discourse on Transgression

4. "A fool, monks, should be known as possessed of three qualities. With which three? He does not see a transgression as a transgression, having seen a transgression as a transgression he does not make amends according to the rule, and when another is confessing a transgression he does not accept according to the rule. A fool, monks, should be known as possessed of these three qualities.

"A wise person, monks, should be known as possessed of three qualities. With which three? He sees a transgression as a transgression, having seen a transgression as a transgression he makes amends according to the rule, and when another is confessing a transgression he accepts according to the rule. A wise person, monks, should be known as possessed of these three qualities. Therefore here... The fourth.

5. The Discourse on Unwise

5. "A fool, monks, should be known as possessed of three qualities. With which three? He is one who asks a question unwisely, he is one who answers a question unwisely, and when another has answered a question wisely with coherent phrases,

smooth and reaching the point, he does not rejoice. A fool, monks, should be known as possessed of these three qualities.

"A wise person, monks, should be known as possessed of three qualities. With which three? He is one who asks a question wisely, he is one who answers a question wisely, and when another has answered a question wisely with coherent phrases, smooth and reaching the point, he rejoices. A wise person, monks, should be known as possessed of these three qualities. Therefore here... The fifth.

6. The Discourse on the Unwholesome

6. "A fool, monks, should be known as possessed of three qualities. With which three? With unwholesome bodily action, with unwholesome verbal action, with unwholesome mental action. A fool, monks, should be known as possessed of these three qualities.

"A wise person, monks, should be known as possessed of three qualities. With which three? With wholesome bodily action, with wholesome verbal action, with wholesome mental action. A wise person, monks, should be known as possessed of these three qualities. Therefore here... The sixth.

7. The Discourse on the Blameworthy

7. "A fool, monks, should be known as possessed of three qualities. With which three? With blameworthy bodily action, with blameworthy verbal action, with blameworthy mental action. Etc. With blameless bodily action, with blameless verbal action, with blameless mental action. Etc. The seventh.

8. The Discourse on the Harmful

8. "A fool, monks, should be known as possessed of three qualities. With which three? With harmful bodily action, with harmful verbal action, with harmful mental action. Etc. With harmless bodily action, with harmless verbal action, with harmless mental action. A wise person, monks, should be known as possessed of these three qualities.

"Therefore, monks, you should train thus - 'Having avoided those three qualities by which a fool is to be known, we will undertake and practise those three qualities by which a wise person is to be known.' Thus indeed, monks, should you train." The eighth.

9. The Discourse on the Wounded

9. "Monks, a foolish, inexperienced bad person possessed of three qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which three? Bodily misconduct, verbal misconduct, mental misconduct. Monks, a foolish, inexperienced bad person possessed of these three qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit.

"Monks, a wise, accomplished good person possessed of three qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. With which three? Bodily good conduct, verbal good conduct,

mental good conduct. Monks, a wise, accomplished good person possessed of these three qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit." The ninth.

10. The Discourse on Stains

10. "Monks, one possessed of three qualities, not having abandoned three stains, is deposited in hell as if carried there. With which three? He is immoral, and the stain of immorality has not been abandoned by him; he is envious, and the stain of envy has not been abandoned by him; he is stingy, and the stain of stinginess has not been abandoned by him. Monks, one possessed of these three qualities, not having abandoned these three stains, is deposited in hell as if carried there.

"Monks, one possessed of three qualities, having abandoned three stains, is deposited in heaven as if carried there. With which three? He is moral, and the stain of immorality has been abandoned by him; he is without envy, and the stain of envy has been abandoned by him; he is without stinginess, and the stain of stinginess has been abandoned by him. Monks, one possessed of these three qualities, having abandoned these three stains, is deposited in heaven as if carried there." The tenth.

The Chapter on Fools is first.

Its summary:

Fear and characteristic-thinker, and transgression and unwise;
Unwholesome and blameworthy, with affliction, injured, and stain.

2. The Chapter on the Cart Maker

1. The Discourse on the Well Known

11. "Monks, possessing three qualities, a well-known monk is acting for the harm of many people, for the unhappiness of many people, for the detriment, harm, and suffering of many people, of gods and humans. With which three? He encourages them in inappropriate bodily action, he encourages them in inappropriate verbal action, he encourages them in inappropriate [mental] qualities. Monks, possessing these three qualities, a well-known monk is acting for the harm of many people, for the unhappiness of many people, for the detriment, harm, and suffering of many people, of gods and humans.

"Monks, possessing three qualities, a well-known monk is acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans. With which three? He encourages them in appropriate bodily action, he encourages them in appropriate verbal action, he encourages them in appropriate [mental] qualities. "Monks, possessing these three qualities, a well-known monk is acting for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans. The first.

2. The Discourse on Things to be Remembered

12. "There are, monks, these three things that a head-anointed king of the ruling cast should remember all his life. What three? In whatever place, monks, a head-anointed king of the ruling cast, was born — this, monks, is the first thing that a head-anointed king of the ruling cast should remember all his life.

"Furthermore, monks, in whatever place a king of the ruling caste was head-anointed — this, monks, is the second thing that a head-anointed king of the ruling cast should remember all his life.

"Furthermore, monks, in whatever place a head-anointed king of the ruling cast triumphed in battle, emerged victorious and settled at the head of the battlefield — this, monks, is the third thing that a head-anointed king of the ruling cast should remember all his life. These, monks, are the three things that a head-anointed king of the ruling cast should remember all his life.

"So too, monks, there are these three things that a monk should remember all his life. What three? In whatever place, monks, a monk shaved off his hair and beard, put on ochre robes, and went forth from home into homelessness — this, monks, is the first thing that a monk should remember all his life.

"Furthermore, monks, in whatever place a monk understood as it really is: 'This is suffering'; he understood as it really is: 'This is the origin of suffering'; he understood as it really is: 'This is the cessation of suffering'; and he understood as it really is: 'This is the practice leading to the cessation of suffering' — this, monks, is the second thing that a monk should remember all his life.

"Furthermore, monks, in whatever place a monk, through the elimination of the mental corruptions, realised for himself, with direct knowledge, in this very life, the liberation of mind and liberation by wisdom that are free from mental corruptions and, having entered upon them, dwelt in them — this, monks, is the third thing that a monk should remember all his life. These, monks, are the three things that a monk should remember all his life." The second.

3. The Discourse on Expectation

13. "Monks, there are these three persons existing and found in the world. Which three? The desireless, the hopeful, and the one free from desire. And what, monks, is the desireless person? Here, monks, a certain person is reborn in a low family, in an outcast family or a basket-maker's family or a hunter's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He hears - 'The noble of such and such a name, it is said, has been consecrated by the nobles with the noble consecration.' He does not think thus - 'When indeed will the nobles consecrate me too with the noble consecration!' This is called, monks, the desireless person.

"And what, monks, is the hopeful person? Here, monks, the eldest son of head-anointed king of the ruling caste, is fit for consecration, unconsecrated, having attained stability. He hears - 'The noble of such and such a name, it is said, has been

consecrated by the nobles with the noble consecration.' He thinks thus: 'When indeed will the nobles consecrate me too with the noble consecration!' This is called, monks, the hopeful person.

"And what, monks, is the person free from desire? Here, monks, there is head-anointed king of the ruling caste. He hears - 'The noble of such and such a name, it is said, has been consecrated by the nobles with the noble consecration.' He does not think thus - 'When indeed will the nobles consecrate me too with the noble consecration!' What is the reason for this? Whatever desire for consecration he had formerly when unconsecrated, that has been calmed. This is called, monks, the person free from desire. These, monks, are the three persons existing and found in the world.

"Just so, monks, there are three persons existing and found among monks. Which three? The desireless, the hopeful, and the one free from desire. And what, monks, is the desireless person? Here, monks, a certain person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born. He hears - 'The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' He does not think thus - 'When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!' This is called, monks, the desireless person.

"And what, monks, is the hopeful person? Here, monks, a monk is moral, of good character. He hears: 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, one dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' He thinks thus: 'When indeed will I too, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, dwell in the liberation of mind and liberation by wisdom that are without mental corruptions!' This is called, monks, the hopeful person.

"And what, monks, is the person free from desire? Here, monks, a monk is a Worthy One, one who has eliminated the mental corruptions. He hears - 'The monk of such and such a name, it is said, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.' He does not think thus - 'When indeed will I too, with the elimination of the mental corruptions, etc. having realised, having attained, dwell!' What is the reason for this? Because, monks, whatever hope for liberation he formerly had when unliberated, that has been calmed. This is called, monks, the person free from desire. These, monks, are the three persons existing and found among monks." The third.

4. The Discourse on the Universal Monarch

14. "Even that king, monks, who is a wheel-turning monarch, a righteous king of righteousness, he too does not turn the wheel without a ruler." When this was said, a

certain monk said this to the Blessed One - "But who, venerable sir, is the ruler of the wheel-turning monarch, the righteous king of righteousness?" "The Teaching, monk" - the Blessed One said - "Here, monk, a wheel-turning monarch, a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the people within.

"Furthermore, monk, a wheel-turning monarch, a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding for the warrior nobles, for the dependents, for the army, for the brahmins and householders, for the townspeople and country folk, for the ascetics and brahmins, for the beasts and birds. That wheel-turning monarch, monk, who is a righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, having arranged righteous protection, shelter and safeguarding for the people within, having arranged righteous protection, shelter and safeguarding for the warrior nobles, for the dependents, for the army, for the brahmins and householders, for the townspeople and country folk, for the ascetics and brahmins, for the beasts and birds, turns the wheel by the Teaching alone. That wheel cannot be turned back by any human being who is an adversary with hostile intent.

"Just so, monk, the Truth-finder, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding regarding bodily action - 'Such bodily action should be cultivated, such bodily action should not be cultivated.'

"Furthermore, monk, the Truth-finder, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, arranges righteous protection, shelter and safeguarding regarding verbal action - 'Such verbal action should be cultivated, such verbal action should not be cultivated.' Etc. regarding mental action - 'Such mental action should be cultivated, such mental action should not be cultivated.'

"That Truth-finder, monk, the Worthy One, the Perfectly Enlightened One, the righteous king of righteousness, relying on the Teaching alone, honouring the Teaching, respecting the Teaching, paying homage to the Teaching, having the Teaching as his banner, having the Teaching as his standard, having the Teaching as authority, having arranged righteous protection, shelter and safeguarding regarding bodily action, having arranged righteous protection, shelter and safeguarding regarding verbal action, having arranged righteous protection, shelter and

safeguarding regarding mental action, sets in motion the unsurpassed wheel of the Teaching by the Teaching alone. That wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world." The fourth.

5. The Discourse on (King) Sacetana

15. On one occasion the Blessed One was dwelling at Bārāṇasī in the Deer Park at Isipatana. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Once upon a time, monks, there was a king named Sacetana. Then, monks, King Sacetana addressed the chariot-maker - 'From now, my dear chariot-maker, after the elapse of six months there will be a battle for me. Will you be able, my dear chariot-maker, to make a new pair of wheels for me?' 'I am able, Sire,' the chariot-maker assented to King Sacetana. Then, monks, the chariot-maker in six months less six days completed one wheel. Then, monks, King Sacetana addressed the chariot-maker - 'From now, my dear chariot-maker, after the elapse of six days there will be a battle for me; is the new pair of wheels completed?' 'In these six months less six days, Sire, one wheel has been completed.' 'But will you be able, my dear chariot-maker, to complete the second wheel in these six days?' 'I am able, Sire,' the chariot-maker, having completed the second wheel in six days, taking the new pair of wheels, approached King Sacetana; having approached, he said this to King Sacetana - 'This new pair of wheels for you, Sire, is completed.' 'This wheel of yours, my dear chariot-maker, which was completed in six months less six days, and this wheel of yours which was completed in six days - what is the difference between them? I do not see any difference between them.' 'There is a difference between them, Sire. Let the Sire see the difference.'

"Then, monks, the chariot-maker rolled that wheel which was completed in six days. That, being rolled, having gone as far as the momentum of the effort, having spun around, fell to the ground. But that wheel which was completed in six months less six days, he rolled. That, being rolled, having gone as far as the momentum of the effort, stood, methinks, as if fixed on its axle.

"What now, my dear chariot-maker, is the cause, what is the condition, that this wheel which was completed in six days, being rolled, having gone as far as the momentum of the effort, having spun around, fell to the ground? But what, my dear chariot-maker, is the cause, what is the condition, that this wheel which was completed in six months less six days, being rolled, having gone as far as the momentum of the effort, stood, methinks, as if fixed on its axle?' 'This wheel, Sire, which was completed in six days - its rim is with crookedness, with faults, with corruption; its spokes too are with crookedness, with faults, with corruption; its hub too is with crookedness, with faults, with corruption. That, because of the rim's crookedness, faultiness, and corruption, because of the spokes' crookedness, faultiness, and corruption, because of the hub's crookedness, faultiness, and corruption, being rolled, having gone as far as the momentum of the effort, having spun around, fell to the ground. But that wheel, Sire, which was completed in six months less six days - its rim is without crookedness, without faults, without corruption; its spokes too are without crookedness, without faults, without corruption; its hub too is without crookedness, without faults, without corruption. That, because

of the rim's freedom from crookedness, freedom from faults, and freedom from corruption, because of the spokes' freedom from crookedness, freedom from faults, and freedom from corruption, because of the hub's freedom from crookedness, freedom from faults, and freedom from corruption, being rolled, having gone as far as the momentum of the effort, stood, methinks, as if fixed on its axle."

"Now, monks, you might think thus - 'Surely another was that chariot-maker at that time!' But this, monks, should not be seen thus. I was that chariot-maker at that time. At that time, monks, I was skilled regarding the crookedness of wood, the faults of wood, the corruption of wood. But now, monks, I am the Worthy One, the Perfectly Enlightened One, skilled regarding bodily crookedness, bodily faults, bodily corruption, skilled regarding verbal crookedness, verbal faults, verbal corruption, skilled regarding mental crookedness, mental faults, mental corruption. For whoever, monks, whether monk or nun, whose bodily crookedness has not been abandoned, bodily fault, bodily corruption, whose verbal crookedness has not been abandoned, verbal fault, verbal corruption, whose mental crookedness has not been abandoned, mental fault, mental corruption, thus they have fallen from this Teaching and discipline, just as that wheel completed in six days.

For whoever, monks, whether monk or nun, whose bodily crookedness has been abandoned, bodily fault, bodily corruption, whose verbal crookedness has been abandoned, verbal fault, verbal corruption, whose mental crookedness has been abandoned, mental fault, mental corruption, thus they are established in this Teaching and discipline, just as that wheel completed in six months less six days.

"Therefore, monks, you should train thus - 'We will abandon bodily crookedness, bodily fault, bodily corruption, we will abandon verbal crookedness, verbal fault, verbal corruption, we will abandon mental crookedness, mental fault, mental corruption.' Thus indeed, monks, should you train." The fifth.

6. The Discourse on the Incontrovertible Way of Practice

16. "Monks, a monk endowed with three qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions. With which three? Here, monks, a monk is one with guarded doors in the sense faculties, is one who knows moderation in food, is devoted to wakefulness.

"And how, monks, is a monk one with guarded doors in the sense faculties? Here, monks, a monk, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. Thus, monks, a monk is one with guarded doors in the sense faculties.

"And how, monks, is a monk one who knows moderation in food? Here, monks, a monk, having reflected wisely, takes food - 'Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: "I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'" Thus, monks, a monk is one who knows moderation in food.

"And how, monks, is a monk devoted to wakefulness? Here, monks, a monk during the day by walking and sitting purifies the mind of obstructive mental states, during the first watch of the night by walking and sitting purifies the mind of obstructive mental states, during the middle watch of the night lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising, during the last watch of the night, having risen, by walking and sitting purifies the mind of obstructive mental states. Thus, monks, a monk is devoted to wakefulness. Monks, a monk endowed with these three qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions." The sixth.

7. The Discourse on Self-Affliction

17. "Monks, these three things lead to affliction of oneself, lead to affliction of others, and lead to affliction of both. Which three? Bodily misconduct, verbal misconduct, mental misconduct. These, monks, are the three things that lead to affliction of oneself, lead to affliction of others, and lead to affliction of both.

"Monks, these three things do not lead to affliction of oneself, do not lead to affliction of others, and do not lead to affliction of both. Which three? Bodily good conduct, good verbal conduct, good mental conduct. These, monks, are the three things that do not lead to affliction of oneself, do not lead to affliction of others, and do not lead to affliction of both." The seventh.

8. The Discourse on the Divine World

18. "If, monks, heterodox wandering ascetics were to ask you thus - 'For rebirth in the world of the gods, friend, is the holy life lived under the ascetic Gotama?' Would you not, monks, thus asked, be troubled, be ashamed, be disgusted?" "Yes, venerable sir." "So then, monks, you are troubled, ashamed, disgusted with divine life span, you are troubled, ashamed, disgusted with divine beauty, with divine happiness, with divine fame, with divine authority; how much more then, monks, should you be troubled, be ashamed, be disgusted with bodily misconduct, with verbal misconduct... should be troubled, be ashamed, be disgusted with mental misconduct." The eighth.

9. The First Discourse on the Shopkeeper

19. "Monks, a shopkeeper possessed of three factors is unable to acquire wealth not yet acquired or to make prosper wealth already acquired. With which three? Here, monks, a shopkeeper does not carefully determine his work in the earlier period of the day, does not carefully determine his work in the noon period of the day, does not

carefully determine his work in the afternoon period of the day. Monks, a shopkeeper possessed of these three factors is unable to acquire wealth not yet acquired or to make prosper wealth already acquired.

"Just so, monks, a monk possessed of three qualities is unable to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained. With which three? Here, monks, a monk does not carefully determine the sign of concentration in the earlier period of the day, does not carefully determine the sign of concentration in the noon period of the day, does not carefully determine the sign of concentration in the afternoon period of the day. Monks, a monk possessed of these three qualities is unable to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained.

"Monks, a shopkeeper possessed of three factors is able to acquire wealth not yet acquired or to make prosper wealth already acquired. With which three? Here, monks, a shopkeeper carefully determines his work in the earlier period of the day, in the noon period of the day, etc. carefully determines his work in the afternoon period of the day. Monks, a shopkeeper possessed of these three factors is able to acquire wealth not yet acquired or to make prosper wealth already acquired.

"Just so, monks, a monk possessed of three qualities is able to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained. With which three? Here, monks, a monk carefully determines the sign of concentration in the earlier period of the day, in the noon period of the day, etc. carefully determines the sign of concentration in the afternoon period of the day. Monks, a monk possessed of these three qualities is able to attain a wholesome mental state not yet attained or to make prosper a wholesome mental state already attained." The ninth.

10. The Second Discourse on the Shopkeeper

20. "Monks, a shopkeeper endowed with three factors soon achieves greatness and abundance of wealth. With which three? Here, monks, a shopkeeper is endowed with eyes and is one who bears responsibility and is accomplished in support. And how, monks, is a shopkeeper endowed with eyes? Here, monks, a shopkeeper knows the merchandise - 'This merchandise, thus bought, thus being sold, will have this much capital, this much profit.' Thus, monks, a shopkeeper is endowed with eyes.

"And how, monks, is a shopkeeper one who bears responsibility? Here, monks, a shopkeeper is skilled in buying and selling merchandise. Thus, monks, a shopkeeper is one who bears responsibility.

"And how, monks, is a shopkeeper accomplished in support? Here, monks, those householders or householders' sons who are wealthy, of great riches, of great possessions, they know the shopkeeper thus - 'This venerable shopkeeper is endowed with eyes and bears responsibility and is competent to support his children and wife, and to give to us from time to time.' They approach him with wealth - 'From this, my dear shopkeeper, having made wealth, support your children and wife, and give to us from time to time.' Thus, monks, a shopkeeper is accomplished in support. Monks, a shopkeeper endowed with these three factors soon achieves greatness and abundance of wealth.

"Just so, monks, a monk endowed with three qualities soon achieves greatness and abundance of wholesome qualities. With which three? Here, monks, a monk is endowed with eyes and is one who bears responsibility and is accomplished in support. And how, monks, is a monk endowed with eyes? Here, monks, a monk understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering.' Thus, monks, a monk is endowed with eyes.

"And how, monks, is a monk one who bears responsibility? Here, monks, a monk dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. Thus, monks, a monk is one who bears responsibility.

"And how, monks, is a monk accomplished in support? Here, monks, a monk approaches from time to time those monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices, and questions, inquires - 'How is this, venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, a monk is accomplished in support. Monks, a monk endowed with these three qualities soon achieves greatness and abundance of wholesome qualities." The tenth.

The Chapter on the Chariot-maker is second.

The first recitation section is concluded.

Its summary:

Well-known, Cordiality, Monk, Wheel-turning Monarch, Sacetana;
Incontrovertibleness and God, and two with the Shopkeeper.

3. The Chapter on Persons

1. The Discourse on Samiddha

21. Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Samiddha and the Venerable Mahākoṭṭhika approached the Venerable Sāriputta; having approached, they exchanged friendly greetings with the Venerable Sāriputta. Having concluded the pleasant and memorable talk, they sat down to one side. To the Venerable Samiddha seated to one side, the Venerable Sāriputta said this -

"There are these three persons, friend Samiddha, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, which person do you prefer as more brilliant and more sublime?"

"There are these three persons, friend Sāriputta, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, that person who is liberated by faith, this person I prefer of these three persons as more brilliant and more sublime. What is the reason for this? This person's, friend, faith faculty is exceeding."

Then the Venerable Sāriputta said this to the Venerable Mahākoṭṭhika - "There are these three persons, friend Koṭṭhika, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, which person do you prefer as more brilliant and more sublime?"

"There are these three persons, friend Sāriputta, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, that person who is a body-witness, this person I prefer of these three persons as more brilliant and more sublime. What is the reason for this? This person's, friend, concentration faculty is exceeding."

Then the Venerable Mahākoṭṭhika said this to the Venerable Sāriputta - "There are these three persons, friend Sāriputta, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, which person do you prefer as more brilliant and more sublime?"

"There are these three persons, friend Koṭṭhika, existing and found in the world. Which three? A body-witness, one attained to right view, one liberated by faith. These, friend, are the three persons existing and found in the world. Of these three persons, friend, the person who is one attained to right view, this person I approve of as more brilliant and more sublime among these three persons. What is the reason for this? This person's wisdom faculty, friend, is exceeding."

Then the Venerable Sāriputta said this to the Venerable Samiddha and the Venerable Mahākoṭṭhika - "It has been answered indeed, friends, by all of us each according to his own discernment. Come, friends, let us go to where the Blessed One is; having approached, we will report this matter to the Blessed One. As the Blessed One answers us, so we will remember it." "Yes, friend," the Venerable Samiddha and the Venerable Mahākoṭṭhika assented to the Venerable Sāriputta. Then the Venerable Sāriputta and the Venerable Samiddha and the Venerable Mahākoṭṭhika approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Sāriputta reported to the Blessed One all the friendly conversation he had with the Venerable Samiddha and the Venerable Mahākoṭṭhika.

"It is not easy here, Sāriputta, to answer definitively - 'This one among these three persons is more brilliant and more sublime.' For there is this possibility, Sāriputta, that the person who is liberated-by-faith may be practising for arahantship, while the person who is a body-witness may be a once-returner or a non-returner, and the person who is one attained to right view may also be a once-returner or a non-returner.

"It is not easy here, Sāriputta, to answer definitively - 'This one among these three persons is more brilliant and more sublime.' For there is this possibility, Sāriputta, that the person who is a body-witness may be practising for arahantship, while the person who is liberated-by-faith may be a once-returner or a non-returner, and the person who is one attained to right view may also be a once-returner or a non-returner.

"It is not easy here, Sāriputta, to answer definitively - 'This one among these three persons is more brilliant and more sublime.' For there is this possibility, Sāriputta, that the person who is one attained to right view may be practising for arahantship, while the person who is liberated-by-faith may be a once-returner or a non-returner, and the person who is a body-witness may also be a once-returner or a non-returner.

"It is not easy here, Sāriputta, to answer definitively - 'This one among these three persons is more brilliant and more sublime.'" The first.

2. The Discourse on the Sick

22. "Monks, there are these three sick persons existing and found in the world. Which three? Here, monks, a certain sick person, whether obtaining suitable foods or not obtaining suitable foods, whether obtaining suitable medicines or not obtaining suitable medicines, whether obtaining a proper attendant or not obtaining a proper attendant, does not recover from that illness.

Here again, monks, a certain sick person, whether obtaining suitable foods or not obtaining suitable foods, whether obtaining suitable medicines or not obtaining suitable medicines, whether obtaining a proper attendant or not obtaining a proper attendant, recovers from that illness.

Here again, monks, a certain sick person, only obtaining suitable foods and not without obtaining them, only obtaining suitable medicines and not without obtaining them, only obtaining a proper attendant and not without obtaining one, recovers from that illness.

There, monks, that sick person who only obtaining suitable foods and not without obtaining them, only obtaining suitable medicines and not without obtaining them, only obtaining a proper attendant and not without obtaining one, recovers from that illness - dependent on this sick person, monks, meal for the sick has been allowed, medicine for the sick has been allowed, attendant of the sick has been allowed. And dependent on this sick person, monks, other sick persons too should be attended to. These, monks, are the three sick persons existing and found in the world.

Just so, monks, there are these three persons like the sick existing and found in the world. Which three? Here, monks, a certain person, whether obtaining the seeing of the Truth-finder or not obtaining the seeing of the Truth-finder, whether obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder or not obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder, does not enter upon the fixed course, the right path, in wholesome mental states.

Here again, monks, a certain person, whether obtaining the seeing of the Truth-finder or not obtaining the seeing of the Truth-finder, whether obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder or not obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder, enters upon the fixed course, the right path, in wholesome mental states.

Here again, monks, a certain person, only obtaining the seeing of the Truth-finder and not without obtaining it, only obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder and not without obtaining it, enters upon the fixed course, the right path, in wholesome mental states.

There, monks, that person who only obtaining the seeing of the Truth-finder and not without obtaining it, only obtaining the hearing of the Teaching and discipline proclaimed by the Truth-finder and not without obtaining it, enters upon the fixed course, the right path, in wholesome mental states - dependent on this person, monks, the proclamation of the Teaching has been allowed. And dependent on this person, monks, the Teaching should be taught to others too. These, monks, are the three persons like the sick existing and found in the world." The second.

3. The Discourse on Activities

23. "Monks, there are these three persons existing and found in the world. Which three? Here, monks, a certain person generates afflictive bodily activity, generates afflictive verbal activity, generates afflictive mental activity. He, having generated afflictive bodily activity, having generated afflictive verbal activity, having generated afflictive mental activity, is reborn in an afflictive world. When he has been reborn in an afflictive world, afflictive contacts touch him. He, being touched by afflictive contacts, feels afflictive feeling, exclusively painful, just as beings in hell.

Here again, monks, a certain person generates non-afflictive bodily activity, generates non-afflictive verbal activity, generates non-afflictive mental activity. He, having generated non-afflictive bodily activity, having generated non-afflictive verbal activity, having generated non-afflictive mental activity, is reborn in a non-afflictive world. When he has been reborn in a non-afflictive world, non-afflictive contacts touch him. He, being touched by non-afflictive contacts, feels non-afflictive feeling, exclusively pleasant, just as the gods of streaming radiance.

Here again, monks, a certain person generates bodily activity that is both afflictive and non-afflictive, generates verbal activity that is both afflictive and non-afflictive, generates mental activity that is both afflictive and non-afflictive. He, having generated bodily activity that is both afflictive and non-afflictive, having generated verbal activity that is both afflictive and non-afflictive, having generated mental activity that is both afflictive and non-afflictive, is reborn in a world that is both afflictive and non-afflictive. When he has been reborn in a world that is both afflictive and non-afflictive, contacts that are both afflictive and non-afflictive touch him. He, being touched by contacts that are both afflictive and non-afflictive, feels feeling that is both afflictive and non-afflictive, mingled pleasure and pain, just as human beings, some gods, and some beings in states of misfortune. These, monks, are the three persons existing and found in the world." The third.

4. The Discourse on Being Very Helpful

24. "Monks, there are these three persons of great service to a person. Which three? Monks, that person, having come to whom, a person has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community; this, monks, is a person of great service to this person.

"Furthermore, monks, that person, having come to whom, a person understands as it really is: 'This is suffering'; understands as it really is: 'This is the origin of suffering'; understands as it really is: 'This is the cessation of suffering'; understands as it really is: 'This is the practice leading to the cessation of suffering'; this, monks, is a person of great service to this person.

"Furthermore, monks, that person, having come to whom, a person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions; this, monks, is a person of great service to this person. These, monks, are the three persons of great service to a person.

"And further, monks, I say there is no other person of greater service to this person than these three persons. And further, monks, I say there is no easy repayment by this person to these three persons, that is to say, by paying respect, rising up in respect, salutation with joined palms, doing the proper duties, and providing robes, almsfood, lodging, and requisites of medicine for the sick." The fourth.

5. The Discourse on the Diamond Simile

25. "Monks, there are these three persons existing and found in the world. Which three? The person with a mind like a sore, the person with a mind like lightning, the person with a mind like a diamond. And what, monks, is the person with a mind like a sore? Here, monks, a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as, monks, a festering sore, when struck by a stick or a potsherd, discharges even more exceedingly; just so, monks, here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. This is called, monks, the person with a mind like a sore.

"And what, monks, is the person with a mind like lightning? Here, monks, a certain person understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering'. Just as, monks, a man with eyes in the darkness of the night might see forms by a flash of lightning; just so, monks, here a certain person understands as it really is: 'This is suffering', etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' This is called, monks, the person with a mind like lightning.

"And what, monks, is the person with a mind like a diamond? Here, monks, a certain person, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Just as, monks, there is

nothing that a diamond cannot pierce, whether gem or stone; just so, monks, here a certain person, with the elimination of the mental corruptions, etc. enters and dwells. This is called, monks, the person with a mind like a diamond. These, monks, are the three persons existing and found in the world." The fifth.

6. The Discourse on Who Should Be Associated With

26. "Monks, there are these three persons existing and found in the world. Which three? There is, monks, a person who should not be associated with, should not be kept company with, should not be attended upon. There is, monks, a person who should be associated with, should be kept company with, should be attended upon. There is, monks, a person who, having honoured and respected, should be associated with, should be kept company with, should be attended upon. And what, monks, is the person who should not be associated with, should not be kept company with, should not be attended upon? Here, monks, a certain person is inferior in morality, concentration, and wisdom. Such a person, monks, should not be associated with, should not be kept company with, should not be attended upon, except out of sympathy, except out of compassion.

"And what, monks, is the person who should be associated with, should be kept company with, should be attended upon? Here, monks, a certain person is similar in morality, concentration, and wisdom. Such a person, monks, should be associated with, should be kept company with, should be attended upon. What is the reason for this? For us who have attained similarity in morality, there will be talk about morality, and that will flow on for us, and that will be comfortable for us. For us who have attained similarity in concentration, there will be talk about concentration, and that will flow on for us, and that will be comfortable for us. For us who have attained similarity in wisdom, there will be talk about wisdom, and that will flow on for us, and that will be comfortable for us. Therefore such a person should be associated with, should be kept company with, should be attended upon.

"And what, monks, is the person who, having honoured and respected, should be associated with, should be kept company with, should be attended upon? Here, monks, a certain person is superior in morality, concentration, and wisdom. Such a person, monks, having honoured and respected, should be associated with, should be kept company with, should be attended upon. What is the reason for this? Thus: 'I shall fulfil the incomplete aggregate of morality, or I shall support with wisdom here and there the complete aggregate of morality; I shall fulfil the incomplete aggregate of concentration, or I shall support with wisdom here and there the complete aggregate of concentration; I shall fulfil the incomplete aggregate of wisdom, or I shall support with wisdom here and there the complete aggregate of wisdom.' Therefore such a person, having honoured and respected, should be associated with, should be kept company with, should be attended upon. These, monks, are the three persons existing and found in the world."

"A person associating with the inferior declines,
And one associating with an equal would never decline;
Approaching the excellent, one rises quickly,
Therefore one should associate with those superior to oneself." The sixth.

7. The Discourse on What Should Be Detested

27. "Monks, there are these three persons existing and found in the world. Which three? There is, monks, a person who should be shunned, should not be associated with, should not be kept company with, should not be attended upon. There is, monks, a person who should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon. There is, monks, a person who should be associated with, should be kept company with, should be attended upon. And what, monks, is the person who should be shunned, should not be associated with, should not be kept company with, should not be attended upon? Here, monks, a certain person is immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born. Such a person, monks, should be shunned, should not be associated with, should not be kept company with, should not be attended upon. What is the reason for this? Although, monks, one does not follow the example of what one has seen in such a person, yet a bad reputation arises about him - 'This person has evil friends, evil companions, evil associates.' Just as, monks, a snake that has gone into excrement, although it does not bite, yet it smears one; just so, monks, although one does not follow the example of what one has seen in such a person, yet a bad reputation arises about him - 'This person has evil friends, evil companions, evil associates.' Therefore such a person should be shunned, should not be associated with, should not be kept company with, should not be attended upon.

"And what, monks, is the person who should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon? Here, monks, a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Just as, monks, a festering sore, when struck by a stick or a potsherd, discharges even more exceedingly; just so, monks, etc. just as, monks, a firebrand of tinduka wood, when struck by a stick or a potsherd, hisses and sizzles even more exceedingly; just so, monks, etc. just as, monks, a pit of excrement, when struck by a stick or a potsherd, becomes even more foul-smelling; just so, monks, here a certain person is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate, and manifests irritation, hate, and displeasure. Such a person, monks, should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon. What is the reason for this? 'He might revile me, he might abuse me, he might do me harm.' Therefore such a person should be looked upon with indifference, should not be associated with, should not be kept company with, should not be attended upon.

"And what, monks, is the person who should be associated with, should be kept company with, should be attended upon? Here, monks, a certain person is moral, of good character. Such a person, monks, should be associated with, should be kept company with, should be attended upon. What is the reason for this? Although, monks, one does not follow the example of what one has seen in such a person, yet a

good reputation arises about him - 'This person has good friends, good companions, good associates.' Therefore such a person should be associated with, should be kept company with, should be attended upon. These, monks, are the three persons existing and found in the world."

"A person associating with the inferior declines,
And one associating with an equal would never decline;
Approaching the excellent, one rises quickly,
Therefore one should associate with those superior to oneself." The seventh.

8. The Discourse on One Who Speaks Excrement

28. "Monks, there are these three persons existing and found in the world. Which three? One of foul speech, one of flower-like speech, one of honey-like speech. And what, monks, is the person of foul speech? Here, monks, a certain person, having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you know' - he, not knowing, says 'I know,' or knowing, says 'I do not know,' or not seeing, says 'I see,' or seeing, says 'I do not see'; thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he becomes a conscious speaker of falsehood. This is called, monks, the person of foul speech.

"And what, monks, is the person of flower-like speech? Here, monks, a certain person, having gone to an assembly, or having gone to a company, or having gone among relatives, or having gone among a guild, or having gone among the royal court, being brought forward and questioned as a witness - 'Come, good man, tell what you understand' - he, not knowing, says 'I do not know,' or knowing, says 'I know,' or not seeing, says 'I do not see,' or seeing, says 'I see'; thus for his own sake, or for another's sake, or for the sake of some trifling material gain, he does not become a conscious speaker of falsehood. This is called, monks, the person of flower-like speech.

"And what, monks, is the person of honey-like speech? Here, monks, a certain person, having abandoned harsh speech, abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, affectionate, going to the heart, urbane, pleasing and agreeable to many people. This is called, monks, the person of honey-like speech. These, monks, are the three persons existing and found in the world." The eighth.

9. The Discourse on the Blind

29. "Monks, there are these three persons existing and found in the world. Which three? The blind, the one-eyed, the two-eyed. And what, monks, is the blind person? Here, monks, a certain person does not have such an eye by which eye he might acquire wealth not yet acquired or make prosper wealth already acquired; and he does not have such an eye by which eye he might know wholesome and unwholesome mental states, might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts. This is called, monks, the blind person.

"And what, monks, is the one-eyed person? Here, monks, a certain person has such an eye by which eye he might acquire wealth not yet acquired or make prosper wealth already acquired; but he does not have such an eye by which eye he might know wholesome and unwholesome mental states, might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts. This is called, monks, the one-eyed person.

"And what, monks, is the two-eyed person? Here, monks, a certain person has such an eye by which eye he might acquire wealth not yet acquired, or make prosper wealth already acquired; and he has such an eye by which eye he might know wholesome and unwholesome mental states; might know blameworthy and blameless mental states, might know inferior and superior mental states, might know mental states that have dark and bright counterparts. This is called, monks, the two-eyed person. These, monks, are the three persons existing and found in the world."

"Neither does he have such wealth, nor does he make merit;
A losing throw in both respects, for the blind one whose eye is destroyed.

"Then another is declared, the one-eyed person;
By rule and not by rule, fraudulently, he seeks wealth.

"By theft and by fraudulent action, and by lying, by both;
He is skilled in accumulating, a young man enjoying sensual pleasures;
Having gone from here to hell, the one-eyed one suffers.

"But the two-eyed is declared, the foremost person;
With wealth righteously acquired, riches obtained through effort.

"He gives, of excellent thought, a man of undistracted mind;
He goes to a fortunate state, where having gone he does not grieve.

"The blind and the one-eyed, one should avoid from afar;
But one should associate with the two-eyed, the foremost person."The ninth.

10. The Discourse on Facing Downwards

30. "Monks, there are these three persons existing and found in the world. Which three? The person of overturned wisdom, the person of lap-like wisdom, the person of broad wisdom. And what, monks, is the person of overturned wisdom? Here, monks, a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Even having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Just as, monks, a water-pot turned upside down - water poured into it runs off, does not remain. Just so, monks, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him,

good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Even having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. This is called, monks, the person of overturned wisdom.

"And what, monks, is the person of lap-like wisdom? Here, monks, a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. Just as, monks, various edibles are scattered on a person's lap - sesame seeds, rice grains, sweets, jujube fruits. He, rising from that seat, might scatter them due to a lapse of mindfulness. Just so, monks, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. But having risen from that seat, he does not attend to the beginning of that talk, does not attend to the middle, does not attend to the end. This is called, monks, the person of lap-like wisdom.

"And what, monks, is the person of broad wisdom? Here, monks, a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. Even having risen from that seat, he attends to the beginning of that talk, attends to the middle, attends to the end. Just as, monks, a water-pot set upright - water poured into it remains, does not run off. Just so, monks, here a certain person is one who goes to the monastery often to the monks for the hearing of the Teaching. The monks expound the Teaching to him, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; they reveal the holy life that is complete in its entirety and pure. He, seated on that seat, attends to the beginning of that talk, attends to the middle, attends to the end. Even having risen from that seat, he attends to the beginning of that talk, attends to the middle, attends to the end. This is called, monks, the person of broad wisdom. These, monks, are the three persons existing and found in the world."

"A person of face-downward wisdom, imprudent, undiscerning;
Even if he constantly goes near the monks.

"The beginning, middle, and end of the talk, such a one
Is unable to learn, for wisdom is not found in him.

"A person of lap-wisdom is said to be better than that one;
Even if he constantly goes near the monks.

"The beginning, middle, and end of the talk, such a one
Seated on that seat, having learnt the phrasing;
Having risen, he does not understand, what was grasped by him is forgotten.

"And a person of broad wisdom is said to be better than these;
Even if he constantly goes near the monks.

"The beginning, middle, and end of the talk, such a one
Seated on that seat, having learnt the phrasing.

"He retains it, of excellent thought, a man of undistracted mind;
Practising in accordance with the Teaching, he may be one who makes an end
of suffering." The tenth.

The Chapter on Persons is third.

Its summary:

Samiddhi, sick, activities, of great service, and with Vajira;
Associating, disgust, of foul speech, blind, and face-downward.

4. The Chapter on Divine Messengers

1. Discourse on With Brahmā

31. "Monks, those families where mother and father are venerated at home by their children are with Brahmā. Monks, those families where mother and father are venerated at home by their children are with the first teachers. Monks, those families where mother and father are venerated at home by their children are with those worthy of offerings. 'Brahmā', monks, this is a designation for mother and father. 'First teachers', monks, this is a designation for mother and father. 'Worthy of offerings', monks, this is a designation for mother and father. What is the reason for this? Monks, mother and father are of great service to their children, they are their nurturers, nourishers, and those who show them this world."

"Mother and father are called Brahmā, and first teachers;
Worthy of offerings from their children, compassionate towards their offspring.

"Therefore the wise person should venerate them, and should honour them;
With food and with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.

"By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."The first.

2. The Discourse on Ānanda

32. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"Could there be, venerable sir, such an attainment of concentration for a monk that in this conscious body there would be no underlying tendencies to I-making, mine-making, and conceit, and externally in all signs there would be no underlying tendencies to I-making, mine-making, and conceit; and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - could he dwell having attained that liberation of mind and liberation by wisdom?" "There could be, Ānanda, such an attainment of concentration for a monk that in this conscious body there would be no underlying tendencies to I-making, mine-making, and conceit, and externally in all signs there would be no underlying tendencies to I-making, mine-making, and conceit; and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - he could dwell having attained that liberation of mind and liberation by wisdom."

"In what way, venerable sir, could there be such an attainment of concentration for a monk that in this conscious body there would be no underlying tendencies to I-making, mine-making, and conceit, and externally in all signs there would be no underlying tendencies to I-making, mine-making, and conceit; and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - could he dwell having attained that liberation of mind and liberation by wisdom?"

"Here, Ānanda, a monk thinks thus - 'This is peaceful, this is sublime, that is to say, the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna.' Thus, Ānanda, there could be such an attainment of concentration for a monk that in this conscious body there would be no underlying tendencies to I-making, mine-making, and conceit, and externally in all signs there would be no underlying tendencies to I-making, mine-making, and conceit; and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - he could dwell having attained that liberation of mind and liberation by wisdom."

"And this was said by me, Ānanda, with reference to this, in the Pārāyana, in Puṇṇaka's Question -

"Having understood in the world the far and near,
For whom there is no perturbation anywhere in the world;
Peaceful, smokeless, free from trouble, desireless,
He has crossed over birth and ageing, I say." The second.

3. The Discourse to Sāriputta

33. Then the Venerable Sāriputta approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the Venerable Sāriputta seated to one side, the Blessed One said this: "I could expound the Teaching in brief, Sāriputta; I could expound the Teaching in detail, Sāriputta; I could expound the Teaching both in brief and in detail, Sāriputta; but those who understand are rare." "This is the time, Blessed One, this is the time, Fortunate One, for the Blessed

One to expound the Teaching in brief, to expound the Teaching in detail, to expound the Teaching both in brief and in detail. There will be those who understand the Teaching."

"Therefore, Sāriputta, you should train thus: 'In this conscious body and externally in all signs, the underlying tendencies to I-making, mine-making, and conceit will not exist, and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - we will dwell having attained that liberation of mind and liberation by wisdom.' Thus indeed, Sāriputta, should you train.

"When, Sāriputta, for a monk in this conscious body the underlying tendencies to I-making, mine-making, and conceit do not exist, and externally in all signs the underlying tendencies to I-making, mine-making, and conceit do not exist, and that liberation of mind and liberation by wisdom, for one dwelling having attained which the underlying tendencies to I-making, mine-making, and conceit do not exist - he dwells having attained that liberation of mind and liberation by wisdom; this is called, Sāriputta: 'A monk who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering.' And this was said by me, Sāriputta, with reference to this, in the Pārāyana, in Udaya's Question:

"The abandoning of perceptions of sensuality, and of displeasure, both;
And the dispelling of sloth, the warding off of remorse.

"Purified by equanimity and mindfulness, preceded by reflection on the Teaching;
I declare the deliverance through final knowledge, the breaking up of ignorance." The third.

4. The Discourse on Causation

34. "There are, monks, these three sources for the arising of actions. What three? Greed is a source for the arising of actions, hate is a source for the arising of actions, delusion is a source for the arising of actions.

"Whatever action, monks, is done through greed, born of greed, having greed as its source, having greed as its origin, wherever his individual existence arises, there that action ripens. Where that action ripens, there he experiences the result of that action, either in this very life, or upon rebirth, or in some other subsequent existence.

"Whatever action, monks, is done through hate, born of hate, having hate as its source, having hate as its origin, wherever his individual existence arises, there that action ripens. Where that action ripens, there he experiences the result of that action, either in this very life, or upon rebirth, or in some other subsequent existence.

"Whatever action, monks, is done through delusion, born of delusion, having delusion as its source, having delusion as its origin, wherever his individual existence arises, there that action ripens. Where that action ripens, there he experiences the result of that action, either in this very life, or upon rebirth, or in some other subsequent existence.

"Just as, monks, seeds that are unbroken, not rotten, not damaged by wind and heat, with substance, well stored, are placed in a good field on well-prepared ground. And the rain god would send down proper showers. Thus those seeds, monks, would attain growth, increase, and expansion. Just so, monks, whatever action is done through greed, born of greed, having greed as its source, having greed as its origin, wherever his individual existence arises, there that action ripens. Where that action ripens, there he experiences the result of that action, either in this very life, or upon rebirth, or in some other subsequent existence.

"Whatever action is done through hate... etc. whatever action is done through delusion, born of delusion, having delusion as its source, having delusion as its origin, wherever his individual existence arises, there that action ripens. Where that action ripens, there he experiences the result of that action, either in this very life, or upon rebirth, or in some other subsequent existence. These, monks, are the three sources for the arising of actions.

"There are, monks, these three sources for the arising of actions. What three? Non-greed is a source for the arising of actions, non-hate is a source for the arising of actions, non-delusion is a source for the arising of actions.

"Whatever action, monks, is done through non-greed, born of non-greed, having non-greed as its source, having non-greed as its origin, when greed has disappeared, thus that action is abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Whatever action, monks, is done through non-hate, born of non-hate, having non-hate as its source, having non-hate as its origin, when hate has disappeared, thus that action is abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Whatever action, monks, is done through non-delusion, born of non-delusion, having non-delusion as its source, having non-delusion as its origin, when delusion has disappeared, thus that action is abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Just as, monks, seeds that are unbroken, not rotten, not damaged by wind and heat, with substance, well stored. A person might burn them with fire. Having burnt them with fire, he might make them into ashes. Having made them into ashes, he might winnow them in a strong wind or let them be carried away by a swift-flowing river. Thus those seeds, monks, would have their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future. Just so, monks, whatever action is done through non-greed, born of non-greed, having non-greed as its source, having non-greed as its origin, when greed has disappeared, thus that action is abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future.

"Whatever action is done through non-hate... etc. whatever action is done through non-delusion, born of non-delusion, having non-delusion as its source, having non-delusion as its origin, when delusion has disappeared, thus that action is abandoned... etc. subject to non-arising in the future. These, monks, are the three sources for the arising of actions."

"Born of greed and born of hate, and born of delusion too, by the fool;
Whatever action is done by him, whether little or much;
Right here that is to be experienced, no other site is found.

"Therefore greed and hate, and born of delusion too, the wise man;
A monk arousing true knowledge, should give up all unfortunate realms." The fourth.

5. The Discourse About Hatthaka

35. Thus have I heard - On one occasion the Blessed One was dwelling at Āḷavī on the cattle path in a siṃsapā grove on a mattress of leaves. Then Hatthaka of Āḷavī, walking up and down for leg exercise, wandering about, saw the Blessed One seated on the cattle path in a siṃsapā grove on a mattress of leaves. Having seen him, he approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Hatthaka of Āḷavī said this to the Blessed One - "I hope, venerable sir, the Blessed One slept happily?" "Yes, young man, I slept happily. And of those who sleep happily in the world, I am one of them."

"Cold, venerable sir, is the wintry night, the eight days between the months is the time of snowfall, rough is the ground trampled by cattle hooves, thin is the mattress of leaves, sparse are the leaves of the tree, cold are the ochre robes, and a cold high-altitude wind blows. And yet the Blessed One says thus - 'Yes, young man, I slept happily. And of those who sleep happily in the world, I am one of them.'"

"Well then, young man, I will ask you a question about this very matter. As it pleases you, so you should answer it. What do you think, young man, suppose here a householder or a householder's son had a pinnacle chamber, plastered inside and out, sheltered from the wind, with bolts fastened and windows closed. In it there might be a divan spread with a long-fleeced woollen cover, spread with a white woollen cover, spread with a woollen cover embroidered with flowers, with an excellent antelope-hide spread, with a canopy above and red cushions at both ends; and an oil lamp would burn there; and four wives would be in attendance with agreeable service. What do you think, young man, would he sleep happily or not? Or how is it here?" "He would sleep happily, venerable sir. And of those who sleep happily in the world, he would be one of them."

"What do you think, young man, might there arise for that householder or householder's son fevers born of lust, bodily or mental, by which fevers born of lust, being burnt, he would sleep in suffering?" "Yes, venerable sir."

"That lust, young man, by which that householder or householder's son, being burnt by fevers born of lust, would sleep in suffering - that lust has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore I slept happily.

"What do you think, young man, might there arise for that householder or householder's son fevers born of hate? Etc. Fevers born of delusion, bodily or mental, by which fevers born of delusion, being burnt, he would sleep in suffering?" "Yes, venerable sir."

"Whatever delusion, young man, by which a householder or a householder's son, being burnt by the fever born of delusion, would sleep in suffering, that delusion has been abandoned by the Truth-finder, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Therefore I slept happily."

"Always indeed he sleeps happily, the brahmin who has attained final Nibbāna; Who does not cling to sensual pleasures, become cooled, without clinging.

"Having cut off all attachments, having removed anguish from the heart; The peaceful one sleeps happily, having attained peace of mind."The fifth.

6. The Discourse on the Divine Messengers

36. "There are, monks, these three divine messengers. What three? Here, monks, a certain one practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Then, monks, the guardians of hell, having seized him by both arms, show him to King Yama - 'This man, Sire, was disrespectful towards his mother, irreverent towards his father, disrespectful towards ascetics, disrespectful towards brahmins, not honouring the elders in the family. Let the Sire decree punishment for him.'

Then, monks, King Yama cross-questions, asks for reasons, and admonishes him about the first divine messenger - 'Hey man, did you not see among human beings the first divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man, eighty or ninety or a hundred years old by birth, old, bent like a roof beam, broken, leaning on a stick, trembling as they walked, afflicted, past their youth, with broken teeth, grey hair, scanty hair, bald-headed, wrinkled, with limbs blotched with spots?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to ageing, not gone beyond ageing, come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir. I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by deities, not done by ascetics and brahmins; this evil deed was done by you yourself, and you yourself will experience its result.'

Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the first divine messenger, cross-questions, asks for reasons, and admonishes him about the second divine messenger - 'Hey man, did you not see

among human beings the second divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.' "Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man who was sick, suffering, severely ill, fallen into their own urine and excrement, lying down, being lifted up by some, being laid down by others?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to disease, not gone beyond disease. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir. I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by deities, not done by ascetics and brahmins; this evil deed was done by you yourself. You yourself will experience its result.'

"Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the second divine messenger, cross-questions, asks for reasons, and admonishes him about the third divine messenger - 'Hey man, did you not see among human beings the third divine messenger that appeared?' He speaks thus: 'I did not see, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did you not see among human beings a woman or a man, dead for one day, or dead for two days, or dead for three days, bloated, discoloured, festering?' He speaks thus: 'I saw, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, did it not occur to you, being intelligent, mindful, and elderly - I too am subject to death, not gone beyond death. Come, let me do good by body, speech, and mind?' He speaks thus: 'I was not able, venerable sir. I was heedless, venerable sir.'

"Then, monks, King Yama says thus to him - 'Hey man, through heedlessness you did not do good by body, speech, and mind. Truly, hey man, they will deal with you according to your heedlessness. But this evil deed of yours was not done by your mother, not done by your father, not done by your brother, not done by your sister, not done by friends and colleagues, not done by relatives and blood-relations, not done by deities, not done by ascetics and brahmins; this evil deed was done by you yourself. You yourself will experience its result.'

"Then, monks, King Yama, having cross-questioned, asked for reasons, and admonished him about the third divine messenger, becomes silent. Then, monks, the guardians of hell inflict on him the torture called the fivefold binding. They drive a red-hot iron stake into his hand. They drive a red-hot iron stake into his other hand. They drive a red-hot iron stake into his foot. They drive a red-hot iron stake into his other foot. They drive a red-hot iron stake into the middle of his chest. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is exhausted.

"Then, monks, the guardians of hell lay him down and plane him with axes. There he

experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is exhausted.

"Then, monks, the guardians of hell, having seized him feet up and head down, plane him with adzes... etc... Then, monks, the guardians of hell, having yoked him to a chariot, drive him back and forth over ground that is blazing, in flames, aglow... etc... Then, monks, the guardians of hell make him climb up and down a great mountain of embers, blazing, in flames, aglow... etc... Then, monks, the guardians of hell, having seized him feet up and head down, throw him into a red-hot copper cauldron, blazing, in flames, aglow. There, being cooked, throwing up foam, he goes up once, he goes down once, he goes across once. There he experiences painful, sharp, severe, bitter feelings, and he does not die until that evil deed is exhausted. Then, monks, the guardians of hell throw him into the great hell. Now, monks, that great hell -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always."

"Once upon a time, monks, this occurred to King Yama - 'It is said, friend, that those who do evil deeds in the world, upon them such various bodily punishments are inflicted. Oh, may I attain human existence, and may a Truth-finder arise in the world, a Worthy One, a Perfectly Enlightened One, and may I attend upon that Blessed One. And may that Blessed One expound to me the Teaching, and may I understand the Teaching of that Blessed One.' But this, monks, I do not say having heard it from another ascetic or brahmin, but rather whatever I myself have known, myself have seen, myself have understood, that alone I say."

"Those young men who, urged by the divine messengers, are negligent;
Those men grieve for a long time, having gone to an inferior bodily existence.

"But those who are good persons here, peaceful, urged by the divine messengers;
They are never negligent regarding the noble teaching.

"Having seen fear in clinging, the origin of birth and death;
Without clinging they become liberated, in the extinction of birth and death.

"They, diligent, happy, perfectly quenched in this very life;
Having gone beyond all enmity and fear, they have overcome all suffering."
The sixth.

7. The Discourse on the Four Great Kings

37. "On the eighth day of the fortnight, monks, the ministers and councillors of the four great kings wander about this world - 'Are there many human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit?' On the fourteenth of the fortnight, monks, the sons of the four great kings wander about this world - 'Are there many

human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit?' On that day, monks, on the Observance day, the fifteenth, the four great kings themselves wander about this world - 'Are there many human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit?'"

"If, monks, there are few human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit. Then, monks, the four great kings report to the gods of the Thirty-three seated together assembled in the Sudhammā assembly hall - 'There are few indeed, sirs, human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit.' By that, monks, the gods of the Thirty-three are displeased - 'Indeed, sirs, the divine hosts will decline, the titan hosts will be filled.'"

"But if, monks, there are many human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit. Then, monks, the four great kings report to the gods of the Thirty-three seated together assembled in the Sudhammā assembly hall - 'There are many indeed, sirs, human beings among humans who are respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, observing the Observance, keeping vigil, and making merit.' By that, monks, the gods of the Thirty-three are delighted - 'Indeed, sirs, the divine hosts will be filled, the titan hosts will decline.'"

"Once upon a time, monks, Sakka, the lord of the gods, conciliating the gods of the Thirty-three, at that time spoke this verse -

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
One should observe the Observance, whoever is a man like me.'

"But that verse, monks, was badly sung by Sakka, the lord of the gods, not well sung, badly spoken, not well spoken. What is the reason for this? Because Sakka, monks, the lord of the gods, is not free from lust, not free from hate, not free from delusion.

"But whatever monk, monks, is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - for that monk, monks, it is proper to say -

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
One should observe the Observance, whoever is a man like me.'

"What is the reason for this? Because that monk, monks, is free from lust, free from hate, free from delusion." The seventh.

8. The Second Discourse on the Four Great Kings

38. "Once upon a time, monks, Sakka, the lord of the gods, conciliating the gods of the Thirty-three, at that time spoke this verse -

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
One should observe the Observance, whoever is a man like me.'

"But that verse, monks, was badly sung by Sakka, the lord of the gods, not well sung, badly spoken, not well spoken. What is the reason for this? Because Sakka, monks, the lord of the gods, is not released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is not released from suffering, I say.

"But whatever monk, monks, is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what had to be done, one who has laid down the burden, one who has attained his own welfare, one who has utterly eliminated the fetters of existence, one completely liberated through final knowledge - for that monk, monks, it is proper to say -

"The fourteenth, the fifteenth, and the eighth of the fortnight;
And the extra holiday, well endowed with the eight factors;
One should observe the Observance, whoever is a man like me.'

"What is the reason for this? Because that monk, monks, is released from birth, from ageing, from death, from sorrows, from lamentations, from sufferings, from displeasures, from anguishes; he is released from suffering, I say." The eighth.

9. The Discourse on the Subtle

39. "I was delicate, monks, supremely delicate, extremely delicate. In my father's dwelling, monks, lotus ponds were made. In one, monks, blue lotuses were planted, in one red lotuses, in one white lotuses, only for my sake. I did not use, monks, sandalwood that was not from Kāsi. My turban, monks, was of Kāsi cloth, my jacket was of Kāsi cloth, my inner robe was of Kāsi cloth, my upper robe was of Kāsi cloth. Night and day, monks, a white parasol was held over me - 'Let not cold or heat or grass or dust or dew touch him.'

I, monks, had three mansions - one for the winter, one for the summer, one for the rainy season. I, monks, being entertained in the rainy season mansion for the four months of the rainy season with musical instruments played only by women, did not descend to the lower part of the mansion. Just as, monks, in the dwellings of others, porridge of broken rice with vinegar as a second is given to slaves, workmen and servants, just so, monks, in my father's dwelling, rice with meat was given to slaves, workmen and servants.

To me, monks, endowed with such supernormal power and with such delicacy, this occurred - 'An ignorant worldling, being himself subject to ageing, not gone beyond ageing, having seen another who is old, is troubled, ashamed, and disgusted, overlooking himself. I too am subject to ageing, not gone beyond ageing. If I, being subject to ageing, not gone beyond ageing, having seen another who is old, were to be troubled, ashamed, and disgusted, that would not be proper for me.' As I, monks, thus reflected, whatever intoxication with youth there is in youth was completely abandoned.

An ignorant worldling, being himself subject to disease, not gone beyond disease, having seen another who is diseased, is troubled, ashamed, and disgusted, overlooking himself - 'I too am subject to disease, not gone beyond disease. If I, being subject to disease, not gone beyond disease, having seen another who is diseased, were to be troubled, ashamed, and disgusted, that would not be proper for me.' As I, monks, thus reflected, whatever intoxication with health there is in health was completely abandoned.

An ignorant worldling, being himself subject to death, not gone beyond death, having seen another who is dead, is troubled, ashamed, and disgusted, overlooking himself - 'I too am subject to death, not gone beyond death. If I, being subject to death, not gone beyond death, having seen another who is dead, were to be troubled, ashamed, and disgusted, that would not be proper for me.' As I, monks, thus reflected, whatever intoxication with life there is in life was completely abandoned."

"There are these three intoxications, monks. Which three? Intoxication with youth, intoxication with health, intoxication with life. An ignorant worldling, monks, intoxicated with intoxication with youth, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. An ignorant worldling, monks, intoxicated with intoxication with health, etc. An ignorant worldling, monks, intoxicated with intoxication with life, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell.

"A monk intoxicated by the vanity of youth, monks, having rejected the training, returns to the lower life. Or a monk intoxicated by the vanity of health, monks, etc. Or a monk intoxicated by the vanity of life, monks, having rejected the training, returns to the lower life."

"Subject to disease, subject to ageing, and also subject to death;
Being just as they are by nature, worldlings are disgusted.

"If I were to be disgusted with beings who are of such nature;
This would not be proper for me, dwelling thus.

"So I, dwelling thus, having known the state without clinging;

Whatever vanities there are in health, in youth, and in life.

"I have overcome all vanities, having seen security in renunciation;
For me there was endeavour, seeing Nibbāna.

"I am not capable now of indulging in sensual pleasures;
I shall be one who does not turn back, heading for the holy life."The ninth.

10. The Discourse on Authority

40. "There are, monks, these three authorities. What three? Taking oneself as authority, taking the world as authority, taking the Teaching as authority. And what, monks, is taking oneself as authority? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'But I have not gone forth from home into homelessness because of robes. Not because of almsfood, not because of lodging, not because of this or that existence have I gone forth from home into homelessness. But rather, I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering. Perhaps the ending of this whole mass of suffering might be discerned.' If I, having left behind whatever sensual pleasures, have gone forth from home into homelessness, were to seek such sensual pleasures or those even more wicked than that, that would not be proper for me.' He considers thus: 'My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused.' He, having made himself the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself pure. This is called, monks, taking oneself as authority.

"And what, monks, is taking the world as authority? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'But I have not gone forth from home into homelessness because of robes. Not because of almsfood, not because of lodging, not because of this or that existence have I gone forth from home into homelessness. But rather, I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering. Perhaps the ending of this whole mass of suffering might be discerned.' If I, having thus gone forth, were to think sensual thoughts, or were to think thoughts of anger, or were to think thoughts of violence, great indeed is this world community. In this great world community there are ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others. They see even from afar, even when near they are not seen, and with the mind they understand the mind. They too would know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' There are also deities possessing supernormal power, possessing the divine eye, knowing the minds of others. They see even from afar, even when near they are not seen, and with the mind they know the mind. They too would know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' He considers

thus: 'My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused.' He, having made the world the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself pure. This is called, monks, taking the world as authority.

"And what, monks, is taking the Teaching as authority? Here, monks, a monk, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, considers thus: 'But I have not gone forth from home into homelessness because of robes. Not because of almsfood, not because of lodging, not because of this or that existence have I gone forth from home into homelessness. But rather, I am overcome by birth, by ageing, by death, by sorrows, by lamentations, by sufferings, by displeasures, by anguishes, overcome by suffering, afflicted by suffering. Perhaps the ending of this whole mass of suffering might be discerned.' 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' There are indeed my fellow monks in the holy life who dwell knowing and seeing. If I, having gone forth in such a well-proclaimed Teaching and discipline, were to dwell lazy and heedless, that would not be proper for me.' He considers thus: 'My energy will be aroused and unsluggish, mindfulness will be established and unconfused, the body will be calm and not excited, the mind will be concentrated and fully focused.' He, making the Teaching itself the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself pure. This is called, monks, taking the Teaching as authority. These, monks, are the three authorities."

"There is no secret place in the world, for one doing evil deeds;
Your self, O man, knows whether it is true or false.

Indeed, good sir, you as witness despise yourself;
You who conceal yourself when there is evil in yourself.

The gods and the Truth-finders see
The fool behaving unrighteously in the world;
Therefore one taking oneself as authority,
And one taking the world as authority, prudent, a meditator.

And one taking the Teaching as authority, living in conformity with the
Teaching,
The sage with true exertion does not decline;
Having overcome Māra, having conquered the Ender,
And whoever with striving has touched the elimination of birth;
Such a one, knower of the world, wise,
The sage who identifies with nothing regarding all phenomena." The tenth.

The Chapter on Divine Messengers is fourth.

Its summary:

Brahma, Ānanda, Sāriputta, Source, and with Hatthaka;

5. The Minor Chapter

1. The Discourse on Presence

41. "Through the presence of three things, monks, a faithful son of good family generates much merit. Which three? Through the presence of faith, monks, a faithful son of good family generates much merit. Through the presence of a gift, monks, a faithful son of good family generates much merit. Through the presence of those worthy of offerings, monks, a faithful son of good family generates much merit. Through the presence of these three things, monks, a faithful son of good family generates much merit." The first.

2. The Discourse on Three States

42. "Monks, a faithful and devoted person should be known by three states. With which three? He wishes to see those who are moral, he wishes to hear the Good Teaching, he dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. Monks, a faithful and devoted person should be known by these three states."

"Wishing to see the moral ones, he wishes to hear the Good Teaching;
He removes the stain of stinginess - he indeed is called faithful." The second.

3. The Discourse on Reasons

43. "Monks, considering three reasons, it is indeed fitting to expound the Teaching to others. Which three? One who expounds the Teaching becomes one who experiences the meaning and one who experiences the Teaching. One who hears the Teaching becomes one who experiences the meaning and one who experiences the Teaching. Both one who expounds the Teaching and one who hears the Teaching become ones who experience the meaning and ones who experience the Teaching. These, monks, are the three reasons, considering which it is indeed fitting to expound the Teaching to others." The third.

4. The Discourse on the Talk Occurrence

44. "Monks, talk flows on by three states. With which three? One who expounds the Teaching becomes one who experiences the meaning and one who experiences the Teaching. One who hears the Teaching becomes one who experiences the meaning and one who experiences the Teaching. Both one who expounds the Teaching and one who hears the Teaching become ones who experience the meaning and ones who experience the Teaching. Monks, talk flows on by these three states." The fourth.

5. The Discourse on the Wise Person

45. "There are, monks, these three things laid down by the wise, laid down by good persons. What three? Giving, monks, is laid down by the wise, laid down by good persons. Going forth, monks, is laid down by the wise, laid down by good persons.

Attendance upon mother and father, monks, is laid down by the wise, laid down by good persons. These, monks, are the three things laid down by the wise, laid down by good persons."

"Giving is laid down by the virtuous, non-violence, self-control, taming;
Attendance upon mother and father, of the peaceful, of those living the holy life.

These are the states of the virtuous, which a wise person should pursue;
A noble one accomplished in vision, he attains a safe world."The fifth.

6. The Discourse about the Virtuous One

46. "When, monks, moral ones gone forth dwell in dependence on a village or a market town. There human beings generate much merit by three means. With which three? By body, by speech, by mind. When, monks, moral ones gone forth dwell in dependence on a village or a market town. There human beings generate much merit by these three means." The sixth.

7. The Discourse on the Characteristics of the Conditioned

47. "There are, monks, these three characteristics of the conditioned phenomenon. What three? Arising is evident, passing away is evident, change in its duration is evident. These, monks, are the three characteristics of the conditioned phenomenon." The seventh.

8. The Discourse on the Characteristics of the Unconditioned

48. "There are, monks, these three characteristics of the unconditioned of the unconditioned. What three? No arising is evident, no passing away is evident, no change in its duration is evident. These, monks, are the three characteristics of the unconditioned of the unconditioned." The eighth.

9. The Discourse on the King of Mountains

49. "In dependence on the Himalaya, monks, the king of mountains, great sal trees grow with three kinds of growth. Which three? They grow with branches, leaves and foliage, they grow with bark and outer bark, they grow with softwood and heartwood. In dependence on the Himalaya, monks, the king of mountains, great sal trees grow with these three kinds of growth.

"Just so, monks, in dependence on a faithful head of family, the people within grow with three kinds of growth. Which three? They grow in faith, they grow in morality, they grow in wisdom. In dependence on a faithful head of family, monks, the people within grow with these three kinds of growth."

"Just as a rocky mountain, in the forest in a great wood;
In dependence on that, trees grow, those lords of the forest.

"Just so here, one accomplished in morality, a faithful head of family;
In dependence on him grow, children and wife and relatives;
Colleagues and assemblies of kin, and those who are his dependents.

"Those wise ones, seeing the morality of that moral one, his generosity and good conduct;
They imitate, for their own welfare.

"Having practised the Teaching here, the path leading to a fortunate destination;
Delighting in the world of gods, they rejoice, those who desire sensual pleasures." The ninth.

10. The Discourse on Making an Ardent Effort

50. "Monks, ardour is to be done in three states. With which three? Ardour is to be done for the non-arising of unarisen evil unwholesome mental states, ardour is to be done for the arising of unarisen wholesome mental states, ardour is to be done for the endurance of arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. Monks, ardour is to be done in these three states.

"When, monks, a monk makes ardour for the non-arising of unarisen evil unwholesome mental states, makes ardour for the arising of unarisen wholesome mental states, makes ardour for the endurance of arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. This is called, monks, a monk who is ardent, prudent, mindful, rightly for the making an end of suffering." The tenth.

11. The Discourse on the Great Bandit

51. "Monks, a great thief possessed of three factors breaks into houses, carries off plunder, commits robbery, and stands in ambush on the highway. With which three? Here, monks, a great thief is dependent on unevenness, dependent on thickets, and dependent on the powerful. And how, monks, is a great thief dependent on unevenness? Here, monks, a great thief is dependent on a river fastness or a mountain precipice. Thus, monks, a great thief is dependent on unevenness.

"And how, monks, is a great thief dependent on thickets? Here, monks, a great thief is dependent on a thicket of grass, or a thicket of trees, or a dense growth, or a great jungle thicket. Thus, monks, a great thief is dependent on thickets.

"And how, monks, is a great thief dependent on the powerful? Here, monks, a great thief is dependent on kings or the king's chief ministers. He thinks thus: 'If anyone says anything about me, these kings or chief ministers of mine will speak in my defence, pleading my case.' If anyone says anything about him, those kings or chief ministers speak in his defence, pleading his case. Thus, monks, a great thief is dependent on the powerful. These, monks, are the three factors possessed of which a great thief breaks into houses, carries off plunder, commits robbery, and stands in ambush on the highway.

"Just so, monks, an evil monk possessed of three factors maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which three? Here, monks, an evil monk is dependent on unevenness, dependent on thickets, and dependent on the powerful.

"And how, monks, is an evil monk dependent on unevenness? Here, monks, an evil monk is possessed of unrighteous bodily action, possessed of unrighteous verbal action, possessed of unrighteous mental action. Thus, monks, an evil monk is dependent on unevenness.

"And how, monks, is an evil monk dependent on thickets? Here, monks, an evil monk holds wrong views and is possessed of an extreme view. Thus, monks, an evil monk is dependent on thickets.

"And how, monks, is an evil monk dependent on the powerful? Here, monks, an evil monk is dependent on kings or the king's chief ministers. He thinks thus: 'If anyone says anything about me, these kings or chief ministers of mine will speak in my defence, pleading my case.' If anyone says anything about him, those kings or chief ministers speak in his defence, pleading his case. Thus, monks, an evil monk is dependent on the powerful. Monks, an evil monk possessed of these three qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit." The eleventh.

The Minor Chapter is fifth.

Its summary:

In the presence, state and reason, occurrence, wise, moral;
Conditioned, mountain and ardour, great thief - eleven.

The first fifty is complete.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 4. The Collection of the Numerical Discourses. 03. The Book of the Threes. 1. The First Fifty Retrieved from paliverse.org

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