

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## The Triple Canon (Tipiṭaka)

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The Canon of Discourses (Sutta Piṭaka)

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

04. The Book of the Fours (04. Catukkanipāṭapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 4.1-50, PTS 2.1-2.54]



PaliVerse

## 4. The Collection of the Numerical Discourses

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### 04. The Book of the Fours

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

## The Collection of the Numerical Discourses

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### The Book of the Fours

#### 1. The First Fifty

### 1. The Chapter on Bhaṇḍagāma

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#### 1. The Discourse on the Understood

**1.** Thus have I heard - On one occasion the Blessed One was dwelling among the Vajjis at Bhaṇḍagāma. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Monks, through not understanding, through not penetrating four things, thus this long course has been run through and wandered through by me as well as by you. Which four? Monks, through not understanding, through not penetrating noble morality, thus this long course has been run through and wandered through by me as well as by you. Monks, through not understanding, through not penetrating noble concentration, thus this long course has been run through and wandered through by me as well as by you. Monks, through not understanding, through not penetrating noble wisdom, thus this long course has been run through and wandered through by me as well as by you. Monks, through not understanding, through not penetrating noble liberation, thus this long course has been run through and wandered through by me as well as by you. Monks, this noble morality has been understood and penetrated, noble concentration has been understood and penetrated, noble wisdom has been understood and penetrated, noble liberation has been understood and penetrated, craving for existence has been cut off, the conduit to existence has been eliminated, there is now no more rebirth."

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this -

"Morality, concentration, and wisdom, and unsurpassed liberation;  
These things have been understood by Gotama of great fame.

"Thus the Buddha, having directly known, declared the Teaching to the monks;  
The Teacher who makes an end of suffering, the one with vision, has attained  
final Nibbāna." The first.

#### 2. The Discourse on the Fallen

**2.** "Monks, one not possessed of four qualities is said to have 'fallen from this Teaching and discipline'. With which four? Monks, one not possessed of noble morality is said to have 'fallen from this Teaching and discipline'. Monks, one not possessed of noble concentration is said to have 'fallen from this Teaching and discipline'. Monks, one not possessed of noble wisdom is said to have 'fallen from this Teaching and discipline'. Monks, one not possessed of noble liberation is said to have 'fallen from this Teaching and discipline'. Monks, one not possessed of these four qualities is said to have 'fallen from this Teaching and discipline'.

"Monks, one possessed of four qualities is said to have 'not fallen from this Teaching and discipline'. With which four? Monks, one possessed of noble morality is said to have 'not fallen from this Teaching and discipline'. Monks, one possessed of noble concentration is said to have 'not fallen from this Teaching and discipline'. Monks, one possessed of noble wisdom is said to have 'not fallen from this Teaching and discipline'. Monks, one possessed of noble liberation is said to have 'not fallen from this Teaching and discipline'. Monks, one possessed of these four qualities is said to have 'not fallen from this Teaching and discipline'."

"Those who have passed away fall, and the fallen, the greedy, come back again;

The function done, delighted in the delightful, through happiness, happiness is attained." The second.

### 3. The First Discourse on Being Dug Up

**3.** "Monks, a foolish, inexperienced bad person possessed of four qualities maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. With which four? Without investigating and without scrutinising, he praises one who deserves dispraise; without investigating and without scrutinising, he dispraises one who deserves praise; without investigating and without scrutinising, he displays confidence in a matter not inspiring confidence; without investigating and without scrutinising, he displays distrust in a matter inspiring confidence - Monks, a foolish, inexperienced bad person possessed of these four 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 four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. With which four? Having investigated and scrutinised, he dispraises one who deserves dispraise; having investigated and scrutinised, he praises one who deserves praise; having investigated and scrutinised, he displays distrust in a matter not inspiring confidence; having investigated and scrutinised, he displays confidence in a matter inspiring confidence - Monks, a wise, accomplished good person possessed of these four qualities maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

"He who praises one who is blameworthy,  
Or blames one who is praiseworthy;  
He gathers misfortune with his mouth,  
By that misfortune he finds no happiness.

"This misfortune is insignificant,  
The loss of wealth at dice;  
Together with all, together with oneself,  
This indeed is a greater misfortune;  
He who corrupts his mind towards the Fortunate Ones.

"A hundred thousand nirabbudas,  
And thirty-six and five abbudas;  
He who blames the noble ones goes to hell,  
Having directed speech and mind to evil." The third.

#### 4. The Second Discourse on Being Dug Up

**4.** "Monks, a foolish, inexperienced bad person proceeding wrongly towards four maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. In which four? Monks, a foolish, inexperienced bad person proceeding wrongly towards mother maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Monks, proceeding wrongly towards father... etc. Monks, proceeding wrongly towards the Truth-finder... etc. Monks, a foolish, inexperienced bad person proceeding wrongly towards a disciple of the Truth-finder maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit. Monks, a foolish, inexperienced bad person proceeding wrongly towards these four maintains himself injured and damaged, is blameable and censurable by the wise, and generates much demerit.

"Monks, a wise, accomplished good person proceeding rightly towards four maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. In which four? Monks, a wise, accomplished good person proceeding rightly towards mother maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. Monks, proceeding rightly towards father... etc. Monks, proceeding rightly towards the Truth-finder... etc. Monks, a wise, accomplished good person proceeding rightly towards a disciple of the Truth-finder maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit. Monks, a wise, accomplished good person proceeding rightly towards these four maintains himself uninjured and undamaged, is faultless and beyond censure by the wise, and generates much merit."

"Whoever proceeds wrongly towards mother and father too,  
Or towards the Truth-finder, the Enlightened by himself, or towards his disciples;  
Such a person generates much demerit.

"By that unrighteous conduct towards mother and father, the wise  
Censure him right here, and after death he goes to a realm of misery.

"Whoever proceeds rightly towards mother and father too,  
Or towards the Truth-finder, the Enlightened by himself, or towards his disciples;

Such a person generates much merit.

"By that righteous conduct towards mother and father, the wise  
They praise him right here, and after death he rejoices in heaven."The fourth.

## 5. The Discourse on the Stream

**5.** "Monks, there are these four persons existing and found in the world. Which four? One who goes along with the stream, one who goes against the stream, one of established self, one who has crossed over, gone beyond, the brahmin stands on dry ground. And what, monks, is the person who goes along with the stream? Here, monks, a certain person indulges in sensual pleasures and does evil action. This is called, monks, the person who goes along with the stream.

"And what, monks, is the person who goes against the stream? Here, monks, a certain person does not indulge in sensual pleasures and does not do evil action; together with suffering, together with displeasure, with tearful face, weeping, he lives the holy life that is complete and pure. This is called, monks, the person who goes against the stream.

"And what, monks, is the person of established self? Here, monks, a certain person, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This is called, monks, the person of established self.

"And what, monks, is the person who has crossed over, gone beyond, the brahmin who stands on dry ground? 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. This is called, monks, the person who has crossed over, gone beyond, the brahmin who stands on dry ground. These, monks, are the four persons existing and found in the world."

"Whatever people are unrestrained in sensual pleasures,  
Not free from lust, here enjoyers of sensual pleasures;  
Again and again they go to birth and ageing,  
Afflicted by craving, those who go along with the stream.

"Therefore the wise one here, with mindfulness established,  
Not indulging in sensual pleasures and evil;  
Even with suffering, he should give up sensual pleasures,  
They call that person one who goes against the stream.

"He who indeed, having abandoned the five defilements,  
A trainee complete, not subject to decline;  
Having attained mastery of mind, with concentrated faculties,  
He indeed is called a man of established self.

"For whom the higher and lower mental states, having understood,  
Are scattered, passed away, they do not exist;  
He indeed is a sage, one who has fulfilled the holy life,

One who has reached the end of the world, he is called one who has gone beyond." The fifth.

## 6. The Discourse on the One of Little Learning

**6.** "Monks, there are these four persons existing and found in the world. Which four? One of little learning not possessed of learning, one of little learning possessed of learning, one very learned not possessed of learning, one very learned possessed of learning. And how, monks, is a person of little learning not possessed of learning? Here, monks, a certain person has little learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, not having understood the meaning and not having understood the Teaching of that little learning, is not practising in accordance with the Teaching. Thus, monks, a person is of little learning not possessed of learning.

And how, monks, is a person of little learning possessed of learning? Here, monks, a certain person has little learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, having understood the meaning and having understood the Teaching of that little learning, is practising in accordance with the Teaching. Thus, monks, a person is of little learning possessed of learning.

And how, monks, is a person very learned not possessed of learning? Here, monks, a certain person has much learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, not having understood the meaning and not having understood the Teaching of that much learning, is not practising in accordance with the Teaching. Thus, monks, a person is very learned not possessed of learning.

And how, monks, is a person very learned possessed of learning? Here, monks, a certain person has much learning - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He, having understood the meaning and having understood the Teaching of that much learning, is practising in accordance with the Teaching. Thus, monks, a person is very learned possessed of learning. These, monks, are the four persons existing and found in the world."

"If one is of little learning, unconcentrated in morality;  
They censure him on both counts, regarding morality and regarding learning.

If one is of little learning, well concentrated in morality;  
They praise him regarding morality, his learning is fulfilled.

If one is very learned, unconcentrated in morality;  
They censure him regarding morality, his learning is not fulfilled.

"Even if one is very learned, well grounded in morality;  
They praise him on both counts, regarding morality and learning.

"One very learned, a bearer of the Dhamma, wise, a disciple of the Buddha;  
Like a gold coin of Jambu river gold, who is worthy to blame him;

Even the gods praise him, he is praised even by Brahmā."The sixth.

## 7. The Discourse on the Beautiful

**7.** "Monks, these four who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, adorn the Community. Which four? A monk, monks, who is learned, disciplined, confident, very learned, a bearer of the Teaching, practising in accordance with the Teaching, adorns the Community. A nun, monks, who is learned, disciplined, confident, very learned, a bearer of the Teaching, practising in accordance with the Teaching, adorns the Community. A lay follower, monks, who is learned, disciplined, confident, very learned, a bearer of the Teaching, practising in accordance with the Teaching, adorns the Community. A female lay follower, monks, who is learned, disciplined, confident, very learned, a bearer of the Teaching, practising in accordance with the Teaching, adorns the Community. These, monks, are the four who are learned, disciplined, confident, very learned, bearers of the Teaching, practising in accordance with the Teaching, who adorn the Community."

"Whoever is learned and confident,  
Very learned and a bearer of the Teaching;  
One who lives in conformity with the Teaching,  
Such a one is called an adorer of the Community.

"A monk accomplished in morality, and a nun very learned;  
A lay follower who is faithful, and a female lay follower who is faithful;  
These indeed adorn the Community, these are the adorners of the  
Community." The seventh.

## 8. The Discourse on Self-Confidence

**8.** "There are, monks, these four grounds of self-confidence of the Truth-finder, endowed with which grounds of self-confidence the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. What are the four? 'For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence.

'For you who acknowledge yourself as one who has eliminated the mental corruptions, these mental corruptions have not been eliminated' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence.

'Those things that are obstructions that have been declared by you, for one indulging in them they are not sufficient for obstruction' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell

having attained security, having attained fearlessness, having attained self-confidence.

'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete elimination of suffering' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence. These, monks, are the four grounds of self-confidence of the Truth-finder, endowed with which grounds of self-confidence the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel."

"Whatever grounds for disputation are widely held,  
Upon which ascetics and brahmins depend;  
Having reached the Truth-finder, they do not exist,  
The self-confident one who has transcended grounds for disputation.

"He who, having overcome, set in motion the wheel of the Teaching, the consummate one,  
With compassion for all beings;  
Beings pay homage to such a one, the foremost of gods and humans, who has gone beyond existence."  
The eighth.

## 9. The Discourse on the Arising of Craving

**9.** "Monks, there are these four arisings of craving where craving when arising arises in a monk. Which four? Monks, craving when arising arises in a monk because of robes; or, monks, craving when arising arises in a monk because of almsfood; or, monks, craving when arising arises in a monk because of lodging; or, monks, craving when arising arises in a monk because of this or that existence. These, monks, are the four arisings of craving where craving when arising arises in a monk."

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

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

## 10. The Discourse on the Mental Bonds

**10.** "Monks, there are these four mental bonds. Which four? The mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance. And what, monks, is the mental bond of sensuality? Here, monks, a certain one does not understand as it really is the origin, passing away, gratification, danger, and escape regarding sensual pleasures. For him not understanding as it really is the origin, passing away, gratification, danger, and escape regarding sensual pleasures, whatever sensual lust, sensual delight, sensual affection, sensual

infatuation, sensual thirst, sensual fever, sensual attachment, sensual craving towards sensual pleasures, that underlies him. This is called, monks, the mental bond of sensuality. Thus the mental bond of sensuality.

And how is there the mental bond of existence? Here, monks, a certain one does not understand as it really is the origin, passing away, gratification, danger, and escape regarding existences. For him not understanding as it really is the origin, passing away, gratification, danger, and escape regarding existences, whatever lust for existence, delight in existence, affection for existence, infatuation with existence, thirst for existence, fever of existence, attachment to existence, craving for existence towards existences, that underlies him. This is called, monks, the mental bond of existence. Thus the mental bond of sensuality, the mental bond of existence.

And how is there the mental bond of views? Here, monks, a certain one does not understand as it really is the origin, passing away, gratification, danger, and escape regarding views. For him not understanding as it really is the origin, passing away, gratification, danger, and escape regarding views, whatever lust for views, delight in views, affection for views, infatuation with views, thirst for views, fever of views, attachment to views, craving for views towards views, that underlies him. This is called, monks, the mental bond of views. Thus the mental bond of sensuality, the mental bond of existence, the mental bond of views.

And how is there the mental bond of ignorance? Here, monks, a certain one does not understand as it really is the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact. For him not understanding as it really is the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, whatever ignorance, not knowing regarding the six sense bases of contact, that underlies him. This is called, monks, the mental bond of ignorance. Thus the mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance, connected with evil unwholesome mental states that are subject to defilement, leading to rebirth, giving trouble, with painful results, leading to future birth, ageing, and death. Therefore he is called one without security from the bonds. These, monks, are the four mental bonds.

"Monks, there are these four releases from the bonds. Which four? Release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views, release from the mental bond of ignorance. And what, monks, is release from the mental bond of sensuality? Here, monks, a certain one understands as it really is the origin, passing away, gratification, danger, and escape regarding sensual pleasures. For him understanding as it really is the origin, passing away, gratification, danger, and escape regarding sensual pleasures, whatever sensual lust, sensual delight, sensual affection, sensual infatuation, sensual thirst, sensual fever, sensual attachment, sensual craving towards sensual pleasures, that does not underlie him. This is called, monks, release from the mental bond of sensuality. Thus release from the mental bond of sensuality.

"And how is there release from the mental bond of existence? Here, monks, a certain one understands as it really is the origin, passing away, gratification, danger, and escape regarding existences. For him understanding as it really is the origin, passing away, gratification, danger, and escape regarding existences, whatever lust for

existence, delight in existence, affection for existence, infatuation with existence, thirst for existence, fever of existence, holding to existence, craving for existence regarding existences, that does not underlie him. This is called, monks, release from the mental bond of existence. Thus release from the mental bond of sensuality, release from the mental bond of existence.

"And how is there release from the mental bond of views? Here, monks, a certain one understands as it really is the origin, passing away, gratification, danger, and escape regarding views. For him understanding as it really is the origin, passing away, gratification, danger, and escape regarding views, whatever lust for views, delight in views, affection for views, infatuation with views, thirst for views, fever of views, holding to views, craving for views regarding views, that does not underlie him. This is called, monks, release from the mental bond of views. Thus release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views.

"And how is there release from the mental bond of ignorance? Here, monks, a certain one understands as it really is the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact. For him understanding as it really is the origin, passing away, gratification, danger, and escape regarding the six sense bases of contact, whatever ignorance, not knowing regarding the six sense bases of contact, that does not underlie him. This is called, monks, release from the mental bond of ignorance. Thus release from the mental bond of sensuality, release from the mental bond of existence, release from the mental bond of views, release from the mental bond of ignorance, unbound from evil unwholesome mental states that are subject to defilement, leading to rebirth, give anguish, with painful results, leading to future birth, ageing, and death. Therefore one is called secure from the bonds. These, monks, are the four releases."

"Tied by the mental bond of sensuality, and by the mental bond of existence, both;

Tied by the mental bond of views, led by ignorance.

"Beings go to the round of rebirths, going to birth and death;  
But those who, having fully understood sensual pleasures, and the mental bond of existence altogether,

"Having removed the mental bond of views, and becoming dispassionate towards ignorance;  
Unbound from all mental bonds, they indeed are sages who have gone beyond the bonds." The tenth.

*The Bhaṇḍagāma Chapter is the first.*

Its summary:

Understood, Fallen - two, Injured, With the Stream as fifth;  
Of Little Learning and Beautiful, Self-confidence, with Craving and Bonds - these are ten.

## 2. The Chapter on Walking

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### 1. The Discourse on Walking

**11.** "If, monks, for a monk who is walking, there arises a sensual thought or a thought of anger or a thought of violence. If that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration, even while walking, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is standing, there arises a sensual thought or a thought of anger or a thought of violence. If that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration, even while standing, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is sitting, there arises a sensual thought or a thought of anger or a thought of violence. If that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration, even while sitting, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is lying down and awake, there arises a sensual thought or a thought of anger or a thought of violence. If that monk accepts it, does not abandon it, does not dispel it, does not put an end to it, does not bring it to obliteration, even while lying down and awake, monks, a monk being thus is called 'not ardent, having no moral fear, constantly and continuously lazy, lacking in energy'.

"If, monks, for a monk who is walking, there arises a sensual thought or a thought of anger or a thought of violence. If that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration, even while walking, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is standing, there arises a sensual thought or a thought of anger or a thought of violence. If that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration, even while standing, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is sitting, there arises a sensual thought or a thought of anger or a thought of violence. If that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration, even while sitting, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is lying down and awake, there arises a sensual thought or a thought of anger or a thought of violence. If that monk does not accept it, abandons it, dispels it, puts an end to it, brings it to obliteration, even while lying down and awake, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'."

"Whether walking or standing, sitting or lying down;  
Whoever thinks an evil thought connected with the household life.

"He has entered upon a wrong path, infatuated by things leading to delusion;  
Such a monk is incapable of touching the highest enlightenment.

"But whoever, whether walking or standing, sitting or lying down;  
Having calmed applied thought, delights in the peace of applied thought;  
Such a monk is capable of touching the highest enlightenment." The first.

## 2. The Discourse on Morality

**12.** "Monks, dwell accomplished in morality, accomplished in the Pātimokkha; dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults. Having accepted the training rules, train in them. For you, monks, dwelling accomplished in morality, accomplished in the Pātimokkha, dwelling restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules, training in them, what further is there to be done?

"If, monks, for a monk who is walking, covetousness and anger have departed, sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused, even while walking, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is standing, covetousness and anger have departed, sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused, even while standing, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is sitting, covetousness and anger have departed, sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused, even while sitting, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'.

"If, monks, for a monk who is lying down and awake, covetousness and anger have departed, sloth and torpor... restlessness and remorse... sceptical doubt has been abandoned, energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused, even while lying down and awake, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'."

"Restrained one should walk, restrained one should stand, restrained one should sit, restrained one should lie down;

Restrained a monk should bend, restrained he should stretch out.

"Above, across, below, as far as the world extends;  
Having examined the phenomena, the rise and fall of the aggregates.

"Training in what is proper for serenity of mind, always mindful;  
They call such a monk 'constantly resolute'." The second.

### 3. The Discourse on Striving

**13.** "There are, monks, these four right strivings. What are the four? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives; he generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. These, monks, are the four right strivings."

"Those with right striving have overcome Māra's realm,  
They are unattached, gone beyond the fear of birth and death;  
They are content, having conquered Māra with his army, they are without  
longing,  
Having surpassed all of Namuci's power, they are happy." The third.

### 4. The Discourse on Restraint

**14.** "There are, monks, these four strivings. What are the four? Striving by restraint, striving by abandonment, striving by development, striving by protection. And what, monks, is striving by restraint? 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. This is called, monks, striving by restraint.

"And what, monks, is striving by abandonment? Here, monks, a monk does not accept an arisen sensual thought, he abandons it, dispels it, puts an end to it, brings it to obliteration; an arisen thought of anger... etc. an arisen thought of violence... etc. Whatever evil unwholesome mental states have arisen, he does not accept them, he abandons them, dispels them, puts an end to them, brings them to obliteration. This is called, monks, striving by abandonment.

"And what, monks, is striving by development? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release; he develops the enlightenment factor of investigation of phenomena... He develops the enlightenment factor of energy... He develops the enlightenment factor of rapture... He develops the enlightenment factor of tranquillity... He develops the enlightenment factor of concentration... He develops the enlightenment factor of equanimity, based upon seclusion, based upon dispassion, based upon cessation, maturing in release. This is called, monks, striving by development.

"And what, monks, is striving by protection? Here, monks, a monk guards an arisen auspicious sign of concentration - the perception of a skeleton, the perception of a worm-infested corpse, the perception of a discoloured corpse, the perception of a fissured corpse, the perception of a bloated corpse. This is called, monks, striving by protection. These, monks, are the four strivings."

"Restraint and abandoning, development and preservation;  
These four strivings, taught by the Kinsman of the Sun;  
By which an ardent monk here may reach the elimination of suffering."The fourth.

## 5. The Discourse on Description

**15.** "There are, monks, these four foremost descriptions. What are the four? This is the foremost, monks, among those possessing a physical form, namely - Rāhu, the lord of titans. This is the foremost, monks, among those who enjoy sensual pleasures, namely - King Mandhātā. This is the foremost, monks, among those having authority, namely - Māra the Evil One. In the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is declared the foremost, the Worthy One, the Perfectly Enlightened One. These, monks, are the four foremost descriptions."

"Rāhu is the foremost among those possessing a physical form, Mandhātā among those who enjoy sensual pleasures;  
Māra among those having authority, blazing with supernormal power and fame.

"Above, across, below, as far as the world extends;  
Of the world with its gods, the Buddha is called the foremost."The fifth.

## 6. The Discourse on Fineness

**16.** "There are, monks, these four kinds of fineness. What are the four? Here, monks, a monk is endowed with the supreme fineness of matter; and with that fineness of matter he does not regard another fineness of matter as more superior or more sublime; and with that fineness of matter he does not desire another fineness of matter more superior or more sublime. He is endowed with the supreme fineness of feeling; and with that fineness of feeling he does not regard another fineness of feeling as more superior or more sublime; and with that fineness of feeling he does not desire another fineness of feeling more superior or more sublime. He is endowed with the supreme fineness of perception; and with that fineness of perception he does

not regard another fineness of perception as more superior or more sublime; and with that fineness of perception he does not desire another fineness of perception more superior or more sublime. He is endowed with the supreme fineness of activities; and with that fineness of activities he does not regard another fineness of activities as more superior or more sublime; and with that fineness of activities he does not desire another fineness of activities more superior or more sublime. These, monks, are the four kinds of fineness."

"Having known the fineness of matter, and the origination of feelings;  
From where perception arises, and where it ceases;  
Having known activities as alien, as suffering, and not as self.

"He indeed is a monk seeing rightly, peaceful, delighting in the state of peace;  
Bears his final body, having conquered Māra with his army."The sixth.

## 7. The First Discourse on Bias

**17.** "There are, monks, these four ways of going to bias. What are the four? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear - these, monks, are the four ways of going to bias."

"Through desire, hatred, fear, and delusion, whoever transgresses the teaching;  
His fame diminishes, like the moon in the dark fortnight."The seventh.

## 8. The Second Discourse on Bias

**18.** "There are, monks, these four non-biases. What are the four? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear - these, monks, are the four non-biases."

"Through desire, hatred, fear, and delusion, whoever does not transgress the teaching;  
His fame increases, like the moon in the bright fortnight."The eighth.

## 9. The Third Discourse on Bias

**19.** "There are, monks, these four ways of going to bias. What are the four? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear - these, monks, are the four ways of going to bias."

"There are, monks, these four non-biases. What are the four? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear - these, monks, are the four non-biases."

"Through desire, hatred, fear, and delusion, whoever transgresses the teaching;  
His fame diminishes, like the moon in the dark fortnight."

"Through desire, hatred, fear, and delusion, whoever does not transgress the teaching;  
His fame increases, like the moon in the bright fortnight."The ninth.

### 10. The Discourse on the Distributor of Meals

**20.** "Monks, a distributor of meals possessed of four qualities is deposited in hell as if carried there. With which four? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear - monks, a distributor of meals possessed of these four qualities is deposited in hell as if carried there.

"Monks, a distributor of meals possessed of four qualities is deposited in heaven as if carried there. With which four? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear - monks, a distributor of meals possessed of these four qualities is deposited in heaven as if carried there."

"Whatever people are unrestrained in sensual pleasures,  
They are unrighteous, without respect for the Teaching;  
Going through desire, hatred, delusion, and fear,  
He is called the refuse of the assembly.

"For thus it was spoken by the ascetic who knows,  
Therefore those good persons are praiseworthy;  
Those established in the Teaching who do not do evil,  
Not going through desire, nor hatred, nor delusion, nor fear;  
"He is called the cream of the assembly,  
For thus it was spoken by the ascetic who knows."The tenth.

*The Conduct Chapter is the second.*

Its summary:

Walking, morality, strivings, restraint, regulation as fifth;  
Fineness, three biases, with the distributor of meals - these are ten.

## 3. The Chapter on Uruvelā

### 1. The First Discourse on Uruvelā

**21.** 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 -

"On one occasion, monks, I was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. When I had gone to a private place and was in seclusion, monks, this reflection arose in my mind: 'It is painful indeed to dwell disrespectful, not deferential. What ascetic or brahmin might I, having honoured and respected, dwell in dependence on?'

"This occurred to me, monks - For the fulfilment of an unfulfilled aggregate of morality, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in morality than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of concentration, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in concentration than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of wisdom, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in wisdom than myself, whom I might dwell in dependence on, having honoured and respected.

"For the fulfilment of an unfulfilled aggregate of liberation, I might dwell in dependence on another ascetic or brahmin, having honoured and respected him. But I do not see in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, another ascetic or brahmin more accomplished in liberation than myself, whom I might dwell in dependence on, having honoured and respected."

"This occurred to me, monks - 'What if I were to dwell in dependence on this very Teaching to which I have fully awakened, having honoured and respected it?'

"Then, monks, Brahmā Sahampati, having known with his mind the reflection in my mind - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Brahma world, appeared before me. Then, monks, Brahmā Sahampati, having arranged his upper robe on one shoulder, having placed his right knee on the ground, having extended joined palms in salutation towards me, said this to me - 'So it is, Blessed One, so it is, Fortunate One! Those too, venerable sir, who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, those Blessed Ones too dwelt in dependence on the Teaching itself, having honoured and respected it; those too, venerable sir, who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, those Blessed Ones too will dwell in dependence on the Teaching itself, having honoured and respected it; may the Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One, dwell in dependence on the Teaching itself, having honoured and respected it.' This Brahmā Sahampati said. Having said this, he further said this -

"Those Self-awakened Ones of the past, and those Buddhas of the future;  
And he who is now the Perfectly Enlightened One, the destroyer of sorrow for many.

"All revering the Good Teaching, they dwelt and they dwell;

And also they will dwell, this is the nature of Buddhas.

"Therefore by one who loves oneself, by one aspiring to greatness;  
The Good Teaching should be revered, remembering the Buddhas' teaching."

"This, monks, Brahmā Sahampati said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there. Then I, monks, having understood Brahmā's request and what was proper for myself, dwelt in dependence on this very Teaching to which I have fully awakened, having honoured and respected it. And when, monks, the Community too was possessed of greatness, then I had respect for the Community also." The first.

## 2. The Second Discourse on Uruvelā

**22.** "On one occasion, monks, I was dwelling at Uruvelā on the bank of the river Nerañjarā at the goatherd's banyan tree, newly fully enlightened. Then, monks, several brahmins, old, aged, elderly, having traversed the span of life, having reached advanced years, approached me; having approached, they exchanged friendly greetings with me. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, monks, those brahmins said this to me - 'We have heard this, Master Gotama - the ascetic Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat.' This, Master Gotama, is indeed so. For indeed the Venerable Gotama does not pay respect to brahmins who are old, aged, elderly, who have traversed the span of life, who have reached advanced years, or rise up for them or invite them with a seat. This, Master Gotama, is not proper."

"This occurred to me, monks - 'These venerable ones do not know an elder or the qualities that make one an elder.' Even if, monks, one is old, eighty or ninety or a hundred years old by birth. And he speaks at the wrong time, speaks what is not factual, speaks what is unbeneficial, speaks what is not the Teaching, speaks what is not the discipline; he speaks words not worth treasuring, at the wrong time, without reason, without limit, not connected with benefit. Then he goes by the term 'a foolish elder.'

Even if, monks, one is young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life. And he speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal. Then he goes by the term 'a wise elder.'

"There are these four qualities that make one an elder, monks. Which four? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in

mind, thoroughly penetrated by view; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. These, monks, are the four qualities that make one an elder."

"He who with an agitated mind speaks much idle chatter;  
With unconcentrated thought, delighting in what is not the Good Teaching, like  
a wild animal;  
He is far from steadfastness, holding wrong view, disrespectful.

"But he who is accomplished in morality, learned, discerning;  
Restrained, wise in the teachings, he sees with insight the meaning through  
wisdom.

"Gone beyond all phenomena, without barrenness, discerning;  
Having abandoned birth and death, complete in the holy life.

"Him I call an elder, for whom there are no mental corruptions;  
With the elimination of the mental corruptions, a monk is called an elder."The  
second.

### 3. The Discourse on the World

**23.** "The world, monks, has been fully awakened to by the Truth-finder. The Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder. The origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder. The cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder. The practice leading to the cessation of the world has been developed by the Truth-finder.

"Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - all that has been fully awakened to by the Truth-finder. Therefore he is called 'Truth-finder'.

"And, monks, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'.

"Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'.

"In the world with its gods, monks, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power. Therefore he is called 'Truth-finder'."

"Having directly known the whole world, all in the world as it truly is;  
Unbound from the whole world, unattracted in the whole world.

"He indeed is the all-conquering wise one, releasing all mental knots;  
For him the supreme peace is touched, Nibbāna, fearless from any quarter.

"This is the Buddha who has eliminated the mental corruptions, without trouble, with doubt cut off;  
Having attained the elimination of all action, liberated in the extinction of clinging.

"This is that Blessed One, the Buddha, this is the unsurpassed lion;  
For the world with its gods, he set in motion the divine wheel.

"Thus gods and humans, those who have gone for refuge to the Buddha;  
Having come together, they pay homage to him, the great one, free from timidity.

"Tamed, the best of those who tame, peaceful, the sage among those who bring peace;  
Liberated, the foremost of those who liberate, crossed over, the excellent among those who help cross over.

"Thus indeed they pay homage to the great one, free from timidity;  
In the world including the gods, there is no one equal to you."The third.

#### 4. The Discourse on Kāḷaka's Park

**24.** On one occasion the Blessed One was dwelling at Sāketa in the Kāḷaka Park. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know.

"Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I have directly known. That has been understood by the Truth-finder; to that the Truth-finder has not clung.

"Whatever, monks, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind -

were I to say 'I do not know that,' that would be false on my part.

"Whatever, monks, etc. were I to say 'I both know and do not know that,' that too would be just the same.

"Whatever, monks, etc. were I to say 'I neither know nor do not know that,' that would be a fault on my part.

"Thus, monks, the Truth-finder, having seen what is to be seen, does not imagine the seen, does not imagine the unseen, does not imagine what is to be seen, does not imagine a seer; having heard what is to be heard, does not imagine the heard, does not imagine the unheard, does not imagine what is to be heard, does not imagine a hearer; having sensed what is to be sensed, does not imagine the sensed, does not imagine the unsensed, does not imagine what is to be sensed, does not imagine a senser; having cognised what is to be cognised, does not imagine the cognised, does not imagine the uncognised, does not imagine what is to be cognised, does not imagine a cogniser. Thus, monks, the Truth-finder, regarding phenomena to be seen, heard, sensed, and cognised, is just such a one, such. And I say that there is no other such one more superior or more sublime than that such one."

"Whatever is seen or heard or sensed,  
Clung to, held as truth by others;  
Among those self-restrained views, such a one  
Would not affirm as true or false what is supreme.

"Having seen beforehand this dart,  
Where the generation, attached, is entangled;  
I know, I see, it is just so -  
There is no clinging for the Truth-finders." The fourth.

## 5. The Discourse on the Holy Life

**25.** "This holy life, monks, is not lived for the purpose of deceiving people, nor for the purpose of flattering people, nor for the benefit of material gain, honour and fame, nor for the benefit of release from controversy, nor thinking 'Thus may people know me.' Rather, monks, this holy life is lived for the purpose of restraint, for the purpose of abandoning, for the purpose of dispassion, for the purpose of cessation."

"For the purpose of restraint, for the purpose of abandoning, the holy life not based on hearsay;  
That Blessed One taught, leading to what is grounded in Nibbāna;  
This is the path followed by the great ones, by the great sages.

"And those who proceed along it, as taught by the Buddha;  
They will make an end of suffering, those who act according to the Teacher's instruction." The fifth.

## 6. The Discourse on Deceit

**26.** "Those monks, monks, who are deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated - those monks, monks, are not my own. And those monks, monks, have departed from this Teaching and discipline, and they do not attain growth,

increase, and expansion in this Teaching and discipline. But those monks, monks, who are not deceitful, not prattlers, wise, without obstinacy, well concentrated - those monks, monks, are my own. And those monks, monks, have not departed from this Teaching and discipline. And they attain growth, increase, and expansion in this Teaching and discipline."

"Deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated;  
They do not grow in the Teaching, taught by the Perfectly Enlightened One.

"Not deceitful, not prattlers, wise, without obstinacy, well concentrated;  
They indeed grow in the Teaching, taught by the Perfectly Enlightened One."  
The sixth.

## 7. The Discourse on Contentment

**27.** "There are, monks, these four things that are little and easy to obtain, and they are blameless. What are the four? A rag robe, monks, among robes is little and easy to obtain, and it is blameless. A morsel of almsfood, monks, among foods is little and easy to obtain, and it is blameless. A tree-root, monks, among lodgings is little and easy to obtain, and it is blameless. Cattle-urine, monks, among medicines is little and easy to obtain, and it is blameless. These, monks, are the four things that are little and easy to obtain, and they are blameless. Since, monks, a monk is satisfied with what is little and easy to obtain, I say this is a certain factor of asceticism for him."

"For one satisfied with what is blameless, with what is little and easy to obtain;  
Concerning lodging, robe, drink and food;  
There is no vexation of mind, the directions are not obstructed.

And whatever teachings have been declared, conforming to asceticism;  
They are attained by one who is satisfied, diligent, and training." The seventh.

## 8. The Discourse on the Noble Lineage

**28.** "Monks, there are these four noble lineages, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Which four? Here, monks, a monk is content with any robe whatsoever, and speaks in praise of contentment with any robe whatsoever, and does not commit an improper wrong way of earning because of robes, and not having obtained a robe, he is not agitated, and having obtained a robe, he uses it not greedy, not infatuated, not clinging, seeing the danger, with wisdom of escape; and yet by that contentment with any robe whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, monks, a monk established in the ancient, primordial noble lineage.

"Furthermore, monks, a monk is content with any almsfood whatsoever, and speaks in praise of contentment with any almsfood whatsoever, and does not commit an improper wrong way of earning because of almsfood, and not having obtained almsfood, he is not agitated, and having obtained almsfood, he uses it not greedy, not infatuated, not clinging, seeing the danger, with wisdom of escape; and yet by

that contentment with any almsfood whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, monks, a monk established in the ancient, primordial noble lineage.

"Furthermore, monks, a monk is content with any lodging whatsoever, and speaks in praise of contentment with any lodging whatsoever, and does not commit an improper wrong way of earning because of lodging, and not having obtained a lodging, he is not agitated, and having obtained a lodging, he uses it not greedy, not infatuated, not clinging, seeing the danger, with wisdom of escape; and yet by that contentment with any lodging whatsoever, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, monks, a monk established in the ancient, primordial noble lineage.

"Furthermore, monks, a monk delights in meditation, is devoted to meditation, delights in abandoning, is devoted to abandoning; and yet by that delight in meditation, that devotion to meditation, that delight in abandoning, that devotion to abandoning, he does not exalt himself nor scoff at others. Whoever therein is skilled, not lazy, fully aware and mindful, this one is called, monks, a monk established in the ancient, primordial noble lineage. These, monks, are the four noble lineages, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise.

"And further, monks, a monk possessed of these four noble lineages, if he dwells in the eastern direction, he himself overcomes discontent, discontent does not overcome him; if he dwells in the western direction, he himself overcomes discontent, discontent does not overcome him; if he dwells in the northern direction, he himself overcomes discontent, discontent does not overcome him; if he dwells in the southern direction, he himself overcomes discontent, discontent does not overcome him. What is the reason for this? Because, monks, the wise one overcomes both discontent and delight."

"Discontent does not overcome the wise one, discontent does not overcome the wise one;  
The wise one indeed overcomes discontent, for the wise one is one who overcomes discontent.

"For one who has abandoned all action, who has expelled, who could obstruct;  
Like a gold coin of Jambu river gold, who is worthy to blame him;  
Even the gods praise him, he is praised even by Brahmā."The eighth.

## 9. The Discourse on the Teaching in Verses

**29.** "There are, monks, these four passages of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. What are the four? Non-covetousness, monks, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise.

"Non-anger, monks, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise.

"Right mindfulness, monks, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise.

"Right concentration, monks, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. These, monks, are the four passages of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise."

"One should dwell non-covetous, with a mind without ill-will;  
Mindful, with a fully focused mind, internally well concentrated."The ninth.

## 10. The Discourse with a Wandering Ascetic

**30.** On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time several well-known wandering ascetics were dwelling at the wandering ascetics' park on the bank of the Sappinī, as follows - Annabhāra, Varadhara, and the wandering ascetic Sakuludāyī, and other well-known wandering ascetics. Then the Blessed One, in the afternoon, having emerged from seclusion, approached the wandering ascetics' park on the bank of the Sappinī; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to those wandering ascetics -

"There are, wandering ascetics, these four passages of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. What are the four? Non-covetousness, wandering ascetics, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Non-anger, wandering ascetics, is a passage of the Teaching... etc. Right mindfulness, wandering ascetics, is a passage of the Teaching... etc. Right concentration, wandering ascetics, is a passage of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, is not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. These, wandering ascetics, are the four passages of the Teaching, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise.

"Whoever, wandering ascetics, should say thus - 'Having rejected this passage of the Teaching of non-covetousness, I will declare an ascetic or a brahmin who is covetous, with intense lust for sensual pleasures,' to him I would say thus there - 'Let him come, let him speak, let him explain, let us see his power.' That indeed, wandering ascetics, having rejected the passage of the Teaching of non-covetousness, he will declare an ascetic or a brahmin who is covetous, with intense lust for sensual pleasures - this is impossible.

"Whoever, wandering ascetics, should say thus - 'Having rejected this passage of the Teaching of non-anger, I will declare an ascetic or a brahmin with a corrupted mind, with evil mental intentions,' to him I would say thus there - 'Let him come, let him speak, let him explain, let us see his power.' That indeed, wandering ascetics, having rejected the passage of the Teaching of non-anger, he will declare an ascetic or a brahmin with a corrupted mind, with evil mental intentions - this is impossible.

"Whoever, wandering ascetics, should say thus - 'Having rejected this passage of the Teaching of right mindfulness, I will declare an ascetic or a brahmin who is unmindful, not fully aware,' to him I would say thus there - 'Let him come, let him speak, let him explain, let us see his power.' That indeed, wandering ascetics, having rejected the passage of the Teaching of right mindfulness, he will declare an ascetic or a brahmin who is unmindful, not fully aware - this is impossible.

"Whoever, wandering ascetics, should say thus - 'Having rejected this passage of the Teaching of right concentration, I will declare an ascetic or a brahmin who is unconcentrated, with a wandering mind,' to him I would say thus there - 'Let him come, let him speak, let him explain, let us see his power.' That indeed, wandering ascetics, having rejected the passage of the Teaching of right concentration, he will declare an ascetic or a brahmin who is unconcentrated, with a wandering mind - this is impossible.

"Whoever, wandering ascetics, should think these four passages of the Teaching should be censured and protested against, for him in this very life four reasonable counter-arguments come to blameworthy positions. Which four? If the venerable one censures and protests against the passage of the Teaching of non-covetousness, then those ascetics and brahmins who are covetous, with intense lust for sensual pleasures, are honourable to him, they are praiseworthy to him. If the venerable one censures and protests against the passage of the Teaching of non-anger, then those ascetics and brahmins with corrupted minds, with evil mental intentions, are honourable to him, they are praiseworthy to him. If the venerable one censures and protests against the passage of the Teaching of right mindfulness, then those ascetics and brahmins who are unmindful, not fully aware, are honourable to him, they are praiseworthy to him. If the venerable one censures and protests against the passage of the Teaching of right concentration, then those ascetics and brahmins who are unconcentrated, with wandering minds, are honourable to him, they are praiseworthy to him.

"Whoever, wandering ascetics, should think these four passages of the Teaching should be censured and protested against, for him in this very life these four reasonable attacks in speech come to blameworthy positions. Even those wandering ascetics who were the Ukkalā and Vassabhañña, proponents of noncausality, proponents of the inefficacy of action, proponents of nihilism, even they did not think these four passages of the Teaching should be censured and protested against. What is the reason for this? Because of fear of blame, anger, and censure."

"Without anger, always mindful, internally well concentrated;  
Training in the removal of covetousness, he is called diligent."The tenth.

*The Uruvelā Chapter is the third.*

Its summary:

Two Uruvelā, World, Kāḷaka, with Holy Life as fifth;  
Deceitful, Contentment, and Lineage, Passage of the Teaching, and with  
Wandering Ascetic.

## 4. The Chapter on the Wheel

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### 1. The Discourse on the Wheel

**31.** "There are, monks, these four wheels, endowed with which the four wheels turn for gods and humans, endowed with which gods and humans soon achieve greatness and abundance of wealth. What are the four? Residence in a suitable place, reliance on good persons, rightly directing oneself, and having made merit in the past - these, monks, are the four wheels, endowed with which the four wheels turn for gods and humans, endowed with which gods and humans soon achieve greatness and abundance of wealth."

"One should dwell in a suitable place, one should make noble friends;  
A man accomplished in right aspiration, who has made merit in the past;  
Grain, wealth, fame, renown, and happiness overpower him." The first.

### 2. The Discourse on Inclusion

**32.** "There are, monks, these four ways of supporting others. What are the four? Giving, endearing speech, beneficent conduct, impartiality - these, monks, are the four ways of supporting others."

"Giving and endearing speech, and beneficent conduct here;  
And impartiality in all things, in each case as is fitting;  
These ways of supporting others in the world are like the linchpin of a moving chariot.

"And if these ways of supporting others did not exist, a mother on account of her child  
Would not obtain respect or veneration, nor a father on account of his child.

"Since the wise rightly regard these ways of supporting others,  
Therefore they attain greatness, and they become praiseworthy." The second.

### 3. The Discourse on the Lion

**33.** "Monks, a lion, the king of beasts, goes out from his dwelling place in the evening. Having gone out from his dwelling place, he stretches himself. Having stretched himself, he surveys all around the four directions. Having surveyed all around the four directions, he roars the lion's roar three times. Having roared the lion's roar three times, he departs for his food resort. Now, monks, whatever animals hear the sound of the lion, the king of beasts, roaring, they for the most part experience fear, anxiety, and terror. Those dwelling in holes enter their holes; those dwelling in water enter the water; those dwelling in the forest enter the forest; birds resort to the sky. Even those royal elephants, monks, in villages, market towns, and

royal cities, bound with firm thongs and bonds, they too, having cut through and burst apart those bonds, frightened, releasing urine and faeces, flee here and there. Thus powerful, monks, is the lion, the king of beasts, among animals, thus influential, thus majestic.

"Just so, monks, when a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One, he expounds the Teaching - 'Thus is identity, thus is the origin of identity, thus is the cessation of identity, thus is the practice leading to the cessation of identity.' Even those gods, monks, who are long-lived, beautiful, abounding in happiness, long-lasting in lofty mansions, they too, having heard the Truth-finder's proclamation of the Teaching, for the most part experience fear, anxiety, and terror - 'It seems, friend, that being impermanent, we imagined we were permanent; It seems, friend, that being unstable, we imagined we were stable; It seems, friend, that being non-eternal, we imagined we were eternal. It seems, friend, that we are impermanent, unstable, non-eternal, included in identity.' Thus powerful, monks, is the Truth-finder for the world with its gods, thus influential, thus majestic."

"When the Buddha, having directly known, set in motion the wheel of the Teaching;  
The Teacher without equal for the world with its gods.

"Both identity and its cessation, and the origination of identity;  
And the noble eightfold path, leading to the peace of suffering.

"Even those gods who are long-lived, beautiful and famous;  
Became frightened and terrified, like other animals before a lion.

"Not having transcended identity, 'We are indeed impermanent, friend;  
Having heard the word of the Worthy One, the one who is free, such a one.'  
The third.

#### 4. The Discourse on Supreme Confidence

**34.** "Monks, there are these four supreme confidences. Which four? As far as there are beings, monks, whether footless or two-footed or four-footed or many-footed, whether material or immaterial, whether percipient or non-percipient or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them, the Worthy One, the Perfectly Enlightened One. Those, monks, who are devoted to the Buddha, they are devoted to the foremost. And for those devoted to the foremost, the foremost result comes to be.

As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them. Those, monks, who are devoted to the noble eightfold path, they are devoted to the foremost. And for those devoted to the foremost, the foremost result comes to be.

As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them, that is to say, the crushing of vanity, the removal of thirst, the uprooting of attachment, the cutting off of the round of existence, the elimination of craving, dispassion, cessation, Nibbāna. Those, monks, who are devoted to the phenomenon of dispassion, they are devoted to the foremost. And for those devoted to the foremost, the foremost result comes to be.

As far as there are communities or groups, monks, the Community of the Truth-finder's disciples is declared the foremost among them, that is to say, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world. Those, monks, who are devoted to the Community, they are devoted to the foremost. And for those devoted to the foremost, the foremost result comes to be. These, monks, are the four supreme confidences."

"For those indeed devoted to the foremost, who understand the foremost Teaching;

For those devoted to the foremost Buddha, worthy of offerings, unsurpassed.

For those devoted to the foremost Teaching, the happiness of dispassion and peace;

For those devoted to the foremost Community, the unsurpassed field of merit.

For those giving gifts to the foremost, the foremost merit increases;

The foremost life span and beauty, fame, renown, happiness, and strength.

The wise one, a giver to the foremost, concentrated on the foremost Teaching; Whether become a god or a human, having attained the foremost, rejoices."

The fourth.

## 5. The Discourse on Vassakāra

**35.** On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the brahmin Vassakāra, the chief minister of Magadha, approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Vassakāra, the chief minister of Magadha, said this to the Blessed One -

"We, Master Gotama, declare a great man of great wisdom to be possessed of four qualities. With which four? Here, Master Gotama, one is very learned, and he knows the meaning of whatever has been learned, of whatever has been said - 'This is the meaning of this statement, this is the meaning of this statement.' He is mindful, remembering and recollecting what was done long ago and what was said long ago; and regarding whatever household duties there are to be done, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange. We, Master Gotama, declare a great man of great wisdom to be possessed

of these four qualities. If, Master Gotama, this is to be given thanks for, may Master Gotama give thanks to me; but if, Master Gotama, this is to be protested against, may Master Gotama protest against me."

"I neither give thanks to you, brahmin, nor do I protest. I, brahmin, declare a great man of great wisdom to be possessed of four qualities. With which four? Here, brahmin, one is practising for the welfare of many people, for the happiness of many people; many people have been established by him in the noble true method, that is to say, in the nature of good qualities, in the nature of wholesome qualities. He thinks whatever applied thought he wishes to think, and he does not think whatever applied thought he does not wish to think; he thinks whatever thought he wishes to think, and he does not think whatever thought he does not wish to think. Thus he has attained mastery of mind in the path of applied thought. He is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. With the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. I neither give thanks to you, brahmin, nor do I protest. I, brahmin, declare a great man of great wisdom to be possessed of these four qualities."

"It is wonderful, Master Gotama, it is marvellous, Master Gotama! How well spoken is this by Master Gotama. And we, Master Gotama, remember Master Gotama as possessed of these four qualities; for Master Gotama is practising for the welfare of many people, for the happiness of many people; many people have been established by you in the noble true method, that is to say, in the nature of good qualities, in the nature of wholesome qualities. For Master Gotama thinks whatever applied thought he wishes to think, and he does not think whatever applied thought he does not wish to think; he thinks whatever thought he wishes to think, and he does not think whatever thought he does not wish to think. For Master Gotama has attained mastery of mind in the path of applied thought. For Master Gotama is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life. For Master Gotama, 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."

"Certainly indeed, brahmin, this speech has been spoken by you having approached and accused. But I will explain to you - 'For I, brahmin, have practised for the welfare of many people, for the happiness of many people; many people have been established by me in the noble true method, that is to say, in good character, in wholesome character. For I, brahmin, whatever applied thought I wish to think, that applied thought I think; whatever applied thought I do not wish to think, that applied thought I do not think; whatever thought I wish to think, that thought I think; whatever thought I do not wish to think, that thought I do not think. For I, brahmin, have attained mastery of mind in the path of applied thought. For I, brahmin, am one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in

the present life. For I, brahmin, 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."

"He who knew the release from the snare of Death for all beings;  
He proclaimed the Teaching, the true method, for the welfare of gods and humans;  
Whom indeed, having seen and heard, many people have faith.

"Skilled in what is the path and what is not the path, with obligations fulfilled,  
without mental corruptions;  
The Buddha, in his final body, is called 'a great man.'"The fifth.

## 6. The Discourse on Doṇa

**36.** On one occasion the Blessed One was travelling on the highway between Ukkaṭṭha and Setabya. The brahmin Doṇa too was travelling on the highway between Ukkaṭṭha and Setabya. The brahmin Doṇa saw on the Blessed One's footprints wheels with a thousand spokes, with rims, with hubs, complete in every aspect; having seen them, this occurred to him - "Wonderful indeed, friend, marvellous indeed, friend! Surely these will not be the footprints of a human being!" Then the Blessed One, having turned aside from the road, sat down at the foot of a certain tree, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. Then the brahmin Doṇa, following the Blessed One's footprints, saw the Blessed One seated at the foot of a certain tree, inspiring, confidence-inspiring, with peaceful faculties, with peaceful mind, having attained the highest taming and serenity, tamed, guarded, with restrained faculties, an elephant. Having seen him, he approached the Blessed One; having approached, he said this to the Blessed One -

"Will the venerable one be a god?" "I will not be a god, brahmin." "Will the venerable one be a gandhabba?" "I will not be a gandhabba, brahmin." "Will the venerable one be a demon?" "I will not be a demon, brahmin." "Will the venerable one be a human being?" "I will not be a human being, brahmin."

"When asked 'Will the venerable one be a god?' - you say 'I will not be a god, brahmin.' When asked 'Will the venerable one be a gandhabba?' - you say 'I will not be a gandhabba, brahmin.' When asked 'Will the venerable one be a demon?' - you say 'I will not be a demon, brahmin.' When asked 'Will the venerable one be a human being?' - you say 'I will not be a human being, brahmin.' Then what now will the venerable one be?"

"Those mental corruptions, brahmin, because of which not being abandoned I would be a god - those mental corruptions of mine have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Those mental corruptions, brahmin, because of which not being abandoned I would be a gandhabba... I would be a demon... I would be a human being - those mental corruptions of mine have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Just as, brahmin, a water lily or a lotus or a white lotus, born in the water, grown in the water, having risen above the water, stands untainted by the water; just so indeed, brahmin, born in the world, grown in the world, having overcome the world, I dwell untainted by the world.

Remember me as a Buddha, brahmin."

"By which there would be rebirth among gods, or a gandhabba, a sky-farer;  
By which I might go to the condition of a demon, and attain human existence;  
Those mental corruptions of mine are eliminated, demolished, rendered  
useless.

"Just as a lovely white lotus is not tainted by water;  
I am not tainted by the world, therefore I am the Buddha, brahmin."The sixth.

## 7. The Discourse on Non-Delay

**37.** "Monks, a monk possessed of four qualities is unable to delay, he is near to Nibbāna itself. With which four? Here, monks, a monk is accomplished in morality, 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 accomplished in morality? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Thus, monks, a monk is accomplished in morality.

"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 he purifies the mind of obstructive mental states; during the middle watch of the night he 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 he purifies the mind of obstructive mental states. Thus, monks, a monk is devoted to wakefulness. Monks, a monk possessed of these four qualities is unable to decline, he is near to Nibbāna itself."

"A monk established in morality, and restrained in the faculties;  
Knowing moderation in food, he engages in wakefulness.

"Thus dwelling, ardent, unwearied day and night;  
Developing wholesome mental states, for the attainment of freedom from  
bondage.

"A monk delighting in diligence, or seeing danger in heedlessness;  
Is incapable of decline, he is near to Nibbāna itself." The seventh.

## 8. The Discourse on the Withdrawn One

**38.** "Monks, a monk who has rejected individual truths is called 'one who has completely relinquished all seeking, with calmed bodily activity, withdrawn'. And how, monks, is a monk one who has rejected individual truths? Here, monks, for a monk, whatever individual truths there are of the many ascetics and brahmins, as follows - 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death'; all those have been rejected, thoroughly rejected, given up, vomited out, released, abandoned, and relinquished. Thus, monks, a monk is one who has rejected individual truths.

"And how, monks, is a monk one who has completely relinquished all seeking? Here, monks, for a monk sensual seeking has been abandoned, seeking existence has been abandoned, seeking the holy life has been calmed. Thus, monks, a monk is one who has completely relinquished all seeking.

"And how, monks, is a monk one with calmed bodily activity? Here, monks, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, a monk enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Thus, monks, a monk is one with calmed bodily activity.

"And how, monks, is a monk withdrawn? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is withdrawn. Monks, a monk who has rejected individual truths is called 'one who has completely relinquished all seeking, with calmed bodily activity, withdrawn'."

"Sensual seeking, seeking existence, together with seeking the holy life;  
Thus adherence to truth, standpoints for views accumulated.

"For one dispassionate towards all lust, liberated through the elimination of  
craving;

Seeking has been relinquished, standpoints for views have been uprooted.

"He indeed is a peaceful, mindful monk, calmed, unconquered;  
Through the full realisation of conceit, awakened, he is called 'withdrawn'.  
The eighth.

## 9. The Discourse on Ujjaya

**39.** Then the brahmin Ujjaya approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. Seated to one side, the brahmin Ujjaya said this to the Blessed One - "Does Master Gotama also praise sacrifice?" "I do not, brahmin, praise every sacrifice; nor do I, brahmin, not praise every sacrifice. In whatever sacrifice, brahmin, cattle are killed, goats and sheep are killed, chickens and pigs are killed, various living beings come to slaughter; such a sacrifice involving destruction, brahmin, I do not praise. What is the reason for this? For, brahmin, Worthy Ones or those who have attained the path of arahantship do not approach such a sacrifice involving destruction.

"But in whatever sacrifice, brahmin, cattle are not killed, goats and sheep are not killed, chickens and pigs are not killed, various living beings do not come to slaughter; such a sacrifice without killing, brahmin, I praise, that is to say, the perpetual gift, the family sacrifice. What is the reason for this? For, brahmin, Worthy Ones or those who have attained the path of arahantship approach such a sacrifice without killing."

"The horse-sacrifice, the human-sacrifice, the sammāpāsa, the vājapeyya, the niraggaḷa;  
Great sacrifices, great undertakings, they are not rich in result.

Where goats and sheep and cattle, various kinds, are killed;  
Those who have gone the right way, the great sages, do not approach that sacrifice.

But those sacrifices without killing, they always sacrifice according to family tradition;  
Goats and sheep and cattle, various kinds, are not killed therein;  
That sacrifice those who have gone the right way, the great sages, approach.

This the wise one should sacrifice, this sacrifice is rich in result;  
For indeed, for one sacrificing this, it is better, not worse;  
And the sacrifice is vast, and the deities are pleased." The ninth.

## 10. The Discourse about Udāyī

**40.** Then the brahmin Udāyī approached the Blessed One; having approached, with the Blessed One... etc. Seated to one side, the brahmin Udāyī said this to the Blessed One - "Does Master Gotama also praise sacrifice?" "I do not, brahmin, praise every sacrifice; nor do I, brahmin, not praise every sacrifice. In whatever sacrifice, brahmin, cattle are killed, goats and sheep are killed, chickens and pigs are killed, various living beings come to slaughter; such a sacrifice involving destruction, brahmin, I do

not praise. What is the reason for this? For, brahmin, Worthy Ones or those who have attained the path of arahantship do not approach such a sacrifice involving destruction.

"But in whatever sacrifice, brahmin, cattle are not killed, goats and sheep are not killed, chickens and pigs are not killed, various living beings do not come to slaughter; such a sacrifice without killing, brahmin, I praise, that is to say, the perpetual gift, the family sacrifice. What is the reason for this? For, brahmin, Worthy Ones or those who have attained the path of arahantship approach such a sacrifice without killing."

"A sacrifice prepared, without killing, allowable at the proper time;  
Such do the restrained practitioners of the holy life approach.

"Those in the world with veils removed, who have transcended family and destination;  
This sacrifice they praise, the Buddhas skilled in sacrifice.

"Whether at a sacrifice or at a memorial feast, having prepared the offering as is fitting;  
With a gladdened mind one sacrifices, among the practitioners of the holy life, a good field.

"Well-offered, well-sacrificed, well-bestowed, what is given to those worthy of offerings;  
And the sacrifice is vast, and the deities are pleased.

"Having thus sacrificed, the wise one, faithful, with a liberated mind;  
The wise one is reborn in a world of happiness, free from affliction."The tenth.

*The Wheel Chapter is the fourth.*

Its summary:

Cakka, Saṅgha, Sīha, Pasāda, with Vassakāra as fifth;  
Doṇa, Aparihāniya, Paṭilīna, Ujjaya, with Udāyī - these are ten.

## 5. The Chapter About Rohitassa

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### 1. The Discourse on the Development of Concentration

**41.** "There are, monks, these four developments of concentration. What are the four? There is, monks, a development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life; there is, monks, a development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision; there is, monks, a development of concentration that, when developed and cultivated, leads to mindfulness and full awareness; there is, monks, a development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions.

"And what, monks, is the development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life? Here, monks, a monk, quite secluded from sensual pleasures... he enters and dwells in the fourth meditative absorption. This, monks, is the development of concentration that, when developed and cultivated, leads to pleasant abiding in the present life.

"And what, monks, is the development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision? Here, monks, a monk attends to the perception of light, determines the perception of day - as by day so by night, as by night so by day. Thus with an open mind, unobstructed, he develops a mind of luminosity. This, monks, is the development of concentration that, when developed and cultivated, leads to the attainment of knowledge and vision.

"And what, monks, is the development of concentration that, when developed and cultivated, leads to mindfulness and full awareness? Here, monks, for a monk feelings arise as known, continue as known, pass away as known; perceptions arise as known... etc. applied thoughts arise as known, continue as known, pass away as known. This, monks, is the development of concentration that, when developed and cultivated, leads to mindfulness and full awareness.

"And what, monks, is the development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions? Here, monks, a monk dwells observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling, such is the origin of feeling, such is the passing away of feeling; such is perception, such is the origin of perception, such is the passing away of perception; such are activities, such is the origin of activities, such is the passing away of activities; such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' This, monks, is the development of concentration that, when developed and cultivated, leads to the elimination of mental corruptions. These, monks, are the four developments of concentration. And this was said by me, monks, 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 first.

## 2. The Discourse on Answering Questions

**42.** "There are, monks, these four ways of answering questions. What are the four? There is, monks, a question to be answered definitively; there is, monks, a question to be answered analytically; there is, monks, a question to be answered with a counter-question; there is, monks, a question to be set aside. These, monks, are the four ways of answering questions."

"One is a definitive statement, another an analytical statement;  
The third one should answer with a counter-question, but the fourth one should set aside.

"And whoever knows the conformity with the Teaching in each case regarding

them;  
Skilled in the four questions, they call such a monk.

"Difficult to approach, difficult to overcome, profound, difficult to assail;  
And he is proficient in both what is beneficial and what is harmful.

"The wise person avoids what is harmful, and takes up what is beneficial.  
By attaining what is beneficial, that intelligent one is said to be a person of wisdom. The second.

### 3. The First Discourse on One Who Honours Wrath

**43.** "Monks, there are these four persons existing and found in the world. Which four? One who reveres wrath but not the Good Teaching, one who reveres contempt but not the Good Teaching, one who reveres material gain but not the Good Teaching, one who reveres honour but not the Good Teaching. These, monks, are the four persons existing and found in the world.

"Monks, there are these four persons existing and found in the world. Which four? One who reveres the Good Teaching but not wrath, one who reveres the Good Teaching but not contempt, one who reveres the Good Teaching but not material gain, one who reveres the Good Teaching but not honour. These, monks, are the four persons existing and found in the world."

"Monks who revere wrath and contempt, who have respect for material gain and honour;  
They do not grow in the Teaching, taught by the Perfectly Enlightened One.

"But those who revere the Good Teaching, they dwelt and they dwell;  
They indeed grow in the Teaching, taught by the Perfectly Enlightened One."  
The third.

### 4. The Second Discourse on One Who Honours Wrath

**44.** "Monks, there are these four things that are not the Good Teaching. Which four? Reverence for wrath, not reverence for the Good Teaching; reverence for contempt, not reverence for the Good Teaching; reverence for material gain, not reverence for the Good Teaching; reverence for honour, not reverence for the Good Teaching. These, monks, are the four things that are not the Good Teaching.

"Monks, there are these four things that are the Good Teaching. Which four? Reverence for the Good Teaching, not reverence for wrath; reverence for the Good Teaching, not reverence for contempt; reverence for the Good Teaching, not reverence for material gain; reverence for the Good Teaching, not reverence for honour. These, monks, are the four things that are the Good Teaching."

"A monk who reveres wrath and contempt, who has respect for material gain and honour;  
Like a rotten seed in a good field, does not grow in the Good Teaching.

"But those who revere the Good Teaching, they dwelt and they dwell;

They indeed grow in the Teaching, like medicinal herbs following moisture."  
The fourth.

## 5. The Discourse on Rohitassa

**45.** On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Then Rohitassa the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, Rohitassa the young god said this to the Blessed One -

"Where, venerable sir, there is no being born, no ageing, no dying, no passing away, no being reborn, is it possible, venerable sir, by travelling to know or see or reach the end of the world?" "Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world."

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'"

"Once in the past, venerable sir, I was a sage named Rohitassa, son of Bhoja, possessing supernormal power, able to travel through the sky. For me, venerable sir, such was my speed, just as a skilled archer, trained, practised, experienced, with a light arrow could with little difficulty shoot across the shadow of a palm tree. For me, venerable sir, such was my stride, just as from the eastern ocean to the western ocean. For me, venerable sir, endowed with such speed and with such a stride, such a wish arose - 'I shall reach the end of the world by travelling.' So I, venerable sir, except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, with a lifespan of a hundred years, living for a hundred years, having travelled for a hundred years, without reaching the end of the world, I died along the way.

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'"

"Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world. But I do not say, friend, that without reaching the end of the world there is making an end of suffering. Rather, friend, it is in this very fathom-long body with its perception and mind that I declare the world, the origin of the world, the cessation of the world, and the practice leading to the cessation of the world."

"By travelling the end of the world can never be reached;  
And without reaching the end of the world, there is no release from suffering.

"Therefore indeed the wise one, knower of the world,

Gone to the end of the world, the holy life fulfilled;  
Having known the end of the world, the peaceful one,  
Does not long for this world or the next." The fifth.

## 6. The Second Discourse on Rohitassa

**46.** Then the Blessed One, after that night had passed, addressed the monks - "This night, monks, Rohitassa the young god, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached me; having approached, he paid respect to me and stood to one side. Standing to one side, monks, Rohitassa the young god said this to me - 'Where, venerable sir, there is no being born, no ageing, no dying, no passing away, no being reborn, is it possible, venerable sir, by travelling to know or see or reach the end of the world?' When this was said, monks, I said this to Rohitassa the young god - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.' When this was said, monks, Rohitassa the young god said this to me - 'Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'

"Once in the past, venerable sir, I was a sage named Rohitassa, son of Bhoja, possessing supernormal power, able to travel through the sky. For me, venerable sir, such was my speed, just as a skilled archer, trained, practised, experienced, with a light arrow could with little difficulty shoot across the shadow of a palm tree. For me, venerable sir, such was my stride, just as from the eastern ocean to the western ocean. For me, venerable sir, endowed with such speed and with such a stride, such a wish arose - 'I shall reach the end of the world by travelling.' So I, venerable sir, except for eating, drinking, chewing and tasting, except for defecating and urinating, except for dispelling sleepiness and fatigue, with a lifespan of a hundred years, living for a hundred years, having travelled for a hundred years, without reaching the end of the world, I died along the way.

"Wonderful, venerable sir, marvellous, venerable sir! How well spoken is this, venerable sir, by the Blessed One - 'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.'" When this was said, monks, I said this to Rohitassa the young god -

"'Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world.' But I do not say, friend, that without reaching the end of the world there is making an end of suffering. Rather, friend, it is in this very fathom-long body with its perception and mind that I declare the world, the origin of the world, the cessation of the world, and the practice leading to the cessation of the world."

"By travelling the end of the world can never be reached;  
And without reaching the end of the world, there is no release from suffering.

"Therefore indeed the wise one, knower of the world,  
Gone to the end of the world, the holy life fulfilled;  
Having known the end of the world, the peaceful one,  
Does not long for this world or the next." The sixth.

## 7. The Discourse on Very Far

**47.** "There are, monks, these four things very far apart. What are the four? The sky, monks, and the earth; this is the first very far apart. The near shore, monks, of the ocean and the far shore; this is the second very far apart. From where, monks, the sun rises and where it sets; this is the third very far apart. The principle of the good, monks, and the principle of the bad; this is the fourth very far apart. These, monks, are the four things very far apart."

"The sky is far and the earth is far,  
The far shore of the ocean, that they say is far;  
From where the sun rises,  
The light-bringer, and where it sets;  
Farther than that, indeed, they say,  
Is the principle of the good and the principle of the bad.

"The meeting of the good is enduring,  
However long it may last, it remains just so;  
But quickly indeed the meeting of the bad disappears,  
Therefore the principle of the good is far from the unvirtuous." The seventh.

## 8. The Discourse on Visākha

**48.** On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Visākha, son of Pañcāla, was instructing, encouraging, inspiring, and gladdening the monks in the assembly hall with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent. Then the Blessed One, in the evening, having emerged from seclusion, went to the assembly hall; having approached, he sat down on the prepared seat. Having sat down, the Blessed One addressed the monks:

"Who now, monks, in the assembly hall is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent?" "The Venerable Visākha, venerable sir, son of Pañcāla, in the assembly hall is instructing, encouraging, inspiring, and gladdening the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent."

Then the Blessed One said this to the Venerable Visākha, son of Pañcāla: "Good, good, Visākha! Good indeed that you, Visākha, instructed, encouraged, inspired, and gladdened the monks with a talk on the Teaching, with polished speech, distinct, free from drooling, capable of making the meaning clear, included, independent.

"They do not know one not speaking, a wise one mixed among fools;

But they know one speaking, teaching the Deathless state.

"One should speak, illuminate the Teaching, hold up the banner of the sages; The sages have well-spoken words as their banner, for the Teaching is the banner of the sages." The eighth.

## 9. The Discourse on Illusion

**49.** "Monks, there are these four illusions of perception, illusions of thought, illusions of view. Which four? Monks, regarding the impermanent as permanent is an illusion of perception, an illusion of thought, an illusion of view; monks, regarding suffering as happiness is an illusion of perception, an illusion of thought, an illusion of view; monks, regarding non-self as self is an illusion of perception, an illusion of thought, an illusion of view; monks, regarding the unattractive as attractive is an illusion of perception, an illusion of thought, an illusion of view. These, monks, are the four illusions of perception, illusions of thought, illusions of view.

"Monks, there are these four non-illusions of perception, non-illusions of thought, non-illusions of view. Which four? Monks, regarding the impermanent as impermanent is not an illusion of perception, not an illusion of thought, not an illusion of view; monks, regarding suffering as suffering is not an illusion of perception, not an illusion of thought, not an illusion of view; monks, regarding non-self as non-self is not an illusion of perception, not an illusion of thought, not an illusion of view; monks, regarding the unattractive as unattractive is not an illusion of perception, not an illusion of thought, not an illusion of view. These, monks, are the four non-illusions of perception, non-illusions of thought, non-illusions of view."

"Perceiving the impermanent as permanent, and perceiving suffering as happiness;

And perceiving non-self as self, perceiving the unattractive as attractive;  
Beings destroyed by wrong view, mentally deranged, unconscious.

"Those people bound by Māra's bonds, not attaining security from bondage;  
Beings go to the round of rebirths, going to birth and death.

"But when Buddhas, light-bringers, arise in the world;  
They proclaim this Teaching, leading to the peace of suffering.

"Having heard them, the wise, having regained their own minds;  
They saw the impermanent as impermanent, they saw suffering as suffering.

"Non-self as non-self, they saw the unattractive as unattractive;  
Having undertaken right view, they overcame all suffering." The ninth.

## 10. The Discourse on Mental impurities

**50.** "Monks, there are these four impurities of the moon and sun, by which impurities impure the moon and sun do not shine, do not glow, do not radiate. Which four? Clouds, monks, are impurities of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate.

"Frost, monks, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate.

"Smoke and dust, monks, are impurities of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate.

"Rāhu, monks, the lord of titans, is an impurity of the moon and sun, by which impurity impure the moon and sun do not shine, do not glow, do not radiate. These, monks, are the four impurities of the moon and sun, by which impurities impure the moon and sun do not shine, do not glow, do not radiate.

"Just so, monks, there are these four impurities of ascetics and brahmins, by which impurities impure some ascetics and brahmins do not shine, do not glow, do not radiate. Which four? There are, monks, some ascetics and brahmins who drink spirits and liquor, who do not abstain from drinking spirits and liquor. This, monks, is the first impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate.

"There are, monks, some ascetics and brahmins who engage in sexual intercourse, who do not abstain from sexual intercourse. This, monks, is the second impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate.

"There are, monks, some ascetics and brahmins who consent to gold and silver, who do not abstain from accepting gold and silver. This, monks, is the third impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate.

"There are, monks, some ascetics and brahmins who live by wrong livelihood, who do not abstain from wrong livelihood. This, monks, is the fourth impurity of ascetics and brahmins, by which impurity impure some ascetics and brahmins do not shine, do not glow, do not radiate. These, monks, are the four impurities of ascetics and brahmins, by which impurities impure some ascetics and brahmins do not shine, do not glow, do not radiate."

"Stained by lust and hate, some ascetics and brahmins;  
Persons hindered by ignorance, delighting in what is pleasing.

"They drink spirits and liquor, they engage in sexual intercourse;  
Silver and gold, the foolish consent to;  
By wrong livelihood they live, some ascetics and brahmins.

"These impurities have been declared, by the Buddha, kinsman of the sun;  
By which impurities, some ascetics and brahmins;  
Do not shine, do not glow, impure, dusty, like beasts.

"Enveloped by darkness, slaves of craving, led by craving;  
They increase the terrible cemetery, they take up rebirth." The tenth.

*The Rohitassa Chapter is the fifth.*

Its summary:

Concentration, Question, two on Wrath, Rohitassa, the other two;  
Very Far, Visākhā, Illusions, with Impurities - these are ten.

*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.

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