

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

05. The Book of the Fives (05. Pañcakanipātapāḷi)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)

[AN 5.1-50, PTS 3.1-3.62]



PaliVerse

4. The Collection of the Numerical Discourses

05. The Book of the Fives

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

The Collection of the Numerical Discourses

The Book of the Fives

1. The First Fifty

1. The Chapter on the Trainee's Powers

1. The Discourse in Brief

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

"There are, monks, these five powers of a trainee. Which five? The power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom - these, monks, are the five powers of a trainee.

"Therefore, monks, you should train thus - 'We will be endowed with the power of faith, a power of a trainee; we will be endowed with the power of shame, a power of a trainee; we will be endowed with the power of moral fear, a power of a trainee; we will be endowed with the power of energy, a power of a trainee; we will be endowed with the power of wisdom, a power of a trainee.' Thus indeed, monks, should you train." This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said. The first.

2. The Discourse in Detail

2. "There are, monks, these five powers of a trainee. Which five? The power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom. And what, monks, is the power of faith? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the 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.' This is called, monks, the power of faith.

"And what, monks, is the power of shame? Here, monks, a noble disciple has shame, he is ashamed of bodily misconduct, verbal misconduct, mental misconduct, he is ashamed of the attainment of evil unwholesome mental states. This is called, monks, the power of shame.

"And what, monks, is the power of moral fear? Here, monks, a noble disciple has moral fear, he fears bodily misconduct, verbal misconduct, mental misconduct, he fears the attainment of evil unwholesome mental states. This is called, monks, the power of moral fear.

"And what, monks, is the power of energy? Here, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. This is called, monks, the power of energy.

"And what, monks, is the power of wisdom? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is called, monks, the power of wisdom. These, monks, are the five powers of a trainee.

"Therefore, monks, you should train thus - 'We will be endowed with the power of faith, a power of a trainee; with the power of shame, etc. with the power of moral fear, etc. with the power of energy, etc. we will be endowed with the power of wisdom, a power of a trainee.' Thus indeed, monks, should you train." The second.

3. The Discourse on Suffering

3. "Monks, a monk possessed of five qualities dwells in suffering in this very life, with vexation, with anguish, with fever, and upon the body's collapse at death, an unfortunate realm is to be expected. Which five? Here, monks, a monk is faithless, is shameless, has no moral fear, is lazy, is unwise. Monks, a monk possessed of these five qualities dwells in suffering in this very life, with vexation, with anguish, with fever, and upon the body's collapse at death, an unfortunate realm is to be expected.

"Monks, a monk possessed of five qualities dwells happily in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm is to be expected. Which five? Here, monks, a monk has faith, has shame, has moral fear, is putting forth strenuous energy, is wise. Monks, a monk possessed of these five qualities dwells happily in this very life, without vexation, without anguish, without fever, and upon the body's collapse at death, a fortunate realm is to be expected." The third.

4. The Discourse on As It Was Carried

4. "Monks, a monk possessed of five qualities is deposited in hell as if carried there. Which five? Here, monks, a monk is faithless, is shameless, has no moral fear, is lazy, is unwise. Monks, a monk possessed of these five qualities is deposited in hell as if carried there.

"Monks, a monk possessed of five qualities is deposited in heaven as if carried there. Which five? Here, monks, a monk has faith, has shame, has moral fear, is putting forth strenuous energy, is wise. Monks, a monk possessed of these five qualities is deposited in heaven as if carried there." The fourth.

5. The Discourse on Training

5. "Whoever indeed, monks, whether monk or nun, having rejected the training, returns to the lower life, for that one in this very life five reasonable counter-arguments come to blameworthy positions. Which five? 'You had no faith in wholesome mental states, you had no shame in wholesome mental states, you had no moral fear in wholesome mental states, you had no energy in wholesome mental states, you had no wisdom in wholesome mental states.' Whoever indeed, monks, whether monk or nun, having rejected the training, returns to the lower life, for that one in this very life these five reasonable counter-arguments come to blameworthy positions.

"Whoever indeed, monks, whether monk or nun, together with suffering, together with displeasure, with tearful face, weeping, lives the holy life that is complete and pure, for that one in this very life five reasonable grounds for praise come. Which five? 'You had faith in wholesome mental states, you had shame in wholesome mental states, you had moral fear in wholesome mental states, you had energy in wholesome mental states, you had wisdom in wholesome mental states.' Whoever indeed, monks, whether monk or nun, together with suffering, together with displeasure, with tearful face, weeping, lives the holy life that is complete and pure, for that one in this very life these five reasonable grounds for praise come." The fifth.

6. The Discourse on Attainment

6. "Monks, there is no attainment of the unwholesome so long as faith is present in wholesome mental states. But when, monks, faith has disappeared, and faithlessness pervades and remains; then there is attainment of the unwholesome.

"Monks, there is no attainment of the unwholesome so long as shame is present in wholesome mental states. But when, monks, shame has disappeared, and shamelessness pervades and remains; then there is attainment of the unwholesome.

"Monks, there is no attainment of the unwholesome so long as moral fear is present in wholesome mental states. But when, monks, moral fear has disappeared, and moral fearlessness pervades and remains; then there is attainment of the unwholesome.

"Monks, there is no attainment of the unwholesome so long as energy is present in wholesome mental states. But when, monks, energy has disappeared, and idleness pervades and remains; then there is attainment of the unwholesome.

"Monks, there is no attainment of the unwholesome so long as wisdom is present in wholesome mental states. But when, monks, wisdom has disappeared, and lack of wisdom pervades and remains; then there is attainment of the unwholesome." The sixth.

7. The Discourse on Sensual Pleasure

7. "Mostly, monks, beings are delighted in sensual pleasures. When a son of good family, monks, having left behind sickle and carrying-pole, has gone forth from home into homelessness, it is fitting to say 'a son of good family gone forth through faith'. What is the reason for this? Sensual pleasures, monks, are obtainable through youth, and those of whatever kind or such kind. And whatever, monks, are inferior sensual pleasures, whatever are middling sensual pleasures, whatever are superior sensual

pleasures, all sensual pleasures go by the term 'sensual pleasures'. Just as, monks, a young boy, dull, an infant lying on his back, through the nurse's negligence, might put a stick or a potsherd in his mouth. The nurse should very quickly attend to him; having very quickly attended, she should very quickly remove it. If she could not very quickly remove it, having grasped his head with her left hand, having made a crooked finger with her right hand, she should remove it even with blood. What is the reason for this? 'There is this harming of the boy, monks; I do not say it does not exist.' And this is to be done, monks, by the nurse who desires his welfare, who seeks his benefit, who is compassionate, out of compassion. But when, monks, that boy has grown up and is mature in wisdom, the nurse is now without concern for that boy, monks - 'The boy is now self-guarded, not fit for negligence.'

"Just so, monks, as long as for a monk what is to be done by faith in wholesome mental states has not been done, what is to be done by shame in wholesome mental states has not been done, what is to be done by moral fear in wholesome mental states has not been done, what is to be done by energy in wholesome mental states has not been done, what is to be done by wisdom in wholesome mental states has not been done, that monk, monks, is to be protected by me for that long. But when, monks, for a monk what is to be done by faith in wholesome mental states has been done, what is to be done by shame in wholesome mental states has been done, what is to be done by moral fear in wholesome mental states has been done, what is to be done by energy in wholesome mental states has been done, what is to be done by wisdom in wholesome mental states has been done, I am now without concern for that monk, monks - 'The monk is now self-guarded, not fit for negligence.'" The seventh.

8. The Discourse on Passing Away

8. "Monks, a monk possessed of five qualities passes away, he is not established in the Good Teaching. Which five? A faithless monk, monks, passes away, he is not established in the Good Teaching. A shameless monk, monks, passes away, he is not established in the Good Teaching. A monk without moral fear, monks, passes away, he is not established in the Good Teaching. A lazy monk, monks, passes away, he is not established in the Good Teaching. An unwise monk, monks, passes away, he is not established in the Good Teaching. Monks, a monk possessed of these five qualities passes away, he is not established in the Good Teaching.

"Monks, a monk possessed of five qualities does not pass away, he is established in the Good Teaching. Which five? A faithful monk, monks, does not pass away, he is established in the Good Teaching. A monk with shame, monks, does not pass away, he is established in the Good Teaching. A monk with moral fear, monks, does not pass away, he is established in the Good Teaching. A monk putting forth strenuous energy, monks, does not pass away, he is established in the Good Teaching. A wise monk, monks, does not pass away, he is established in the Good Teaching. Monks, a monk possessed of these five qualities does not pass away, he is established in the Good Teaching." The eighth.

9. The First Discourse on Disrespect

9. "Monks, a monk possessed of five qualities, disrespectful, not deferential, passes away, he is not established in the Good Teaching. Which five? A faithless monk,

monks, disrespectful, not deferential, passes away, he is not established in the Good Teaching. A shameless monk, monks, disrespectful, not deferential, passes away, he is not established in the Good Teaching. A monk without moral fear, monks, disrespectful, not deferential, passes away, he is not established in the Good Teaching. A lazy monk, monks, disrespectful, not deferential, passes away, he is not established in the Good Teaching. An unwise monk, monks, disrespectful, not deferential, passes away, he is not established in the Good Teaching. Monks, a monk possessed of these five qualities, disrespectful, not deferential, passes away, he is not established in the Good Teaching.

"Monks, a monk possessed of five qualities, respectful, deferential, does not pass away, he is established in the Good Teaching. Which five? A faithful monk, monks, respectful, deferential, does not pass away, he is established in the Good Teaching. A monk with shame, monks, respectful, deferential, does not pass away, he is established in the Good Teaching. A monk with moral fear, monks, respectful, deferential, does not pass away, he is established in the Good Teaching. A monk putting forth strenuous energy, monks, respectful, deferential, does not pass away, he is established in the Good Teaching. A wise monk, monks, respectful, deferential, does not pass away, he is established in the Good Teaching. Monks, a monk possessed of these five qualities, respectful, deferential, does not pass away, he is established in the Good Teaching." The ninth.

10. The Second Discourse on Disrespect

10. "Monks, a monk possessed of five qualities, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. Which five? A faithless monk, monks, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. A shameless monk, monks, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. A monk without moral fear, monks, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. A lazy monk, monks, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. An unwise monk, monks, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline. Monks, a monk possessed of these five qualities, disrespectful, not deferential, is incapable of attaining growth, increase, and expansion in this Teaching and discipline.

"Monks, a monk possessed of five qualities, respectful, deferential, is capable of attaining growth, increase, and expansion in this Teaching and discipline. Which five? A faithful monk, monks, respectful, deferential, is capable of attaining growth, increase, and expansion in this Teaching and discipline. A monk with shame, monks, etc. a monk with moral fear, monks, etc. a monk putting forth strenuous energy, monks, etc. A wise monk, monks, respectful, deferential, is capable of attaining growth, increase, and expansion in this Teaching and discipline. Monks, a monk possessed of these five qualities, respectful, deferential, is capable of attaining growth, increase, and expansion in this Teaching and discipline." The tenth.

The Chapter on the Learner's Powers is first.

Its summary:

In brief, in detail, from suffering, supported, training as fifth;
Attainment and in sensual pleasures, passing away, two on disrespect.

2. The Chapter on Powers

1. The Discourse on Things Unheard Before

11. "Formerly I, monks, acknowledge having attained the perfection of the conclusion through direct knowledge regarding things not heard before. There are, monks, these five powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel. Which five? The power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom - these, monks, are the five powers of the Truth-finder, endowed with which powers the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel." The first.

2. The Discourse on the Peak

12. "There are, monks, these five powers of a trainee. Which five? The power of faith, the power of shame, the power of moral fear, the power of energy, the power of wisdom - these, monks, are the five powers of a trainee. Of these five powers of a trainee, monks, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the power of wisdom.

Just as, monks, of a pinnacle chamber, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the pinnacle. Just so, monks, of these five powers of a trainee, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the power of wisdom.

"Therefore, monks, you should train thus - 'We will be endowed with the power of faith, a power of a trainee; with the power of shame, etc. with the power of moral fear, etc. with the power of energy, etc. we will be endowed with the power of wisdom, a power of a trainee.' Thus indeed, monks, should you train." The second.

3. The Discourse in Brief

13. "There are, monks, these five powers. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom - these, monks, are the five powers." The third.

4. The Discourse in Detail

14. "There are, monks, these five powers. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom.

"And what, monks, is the power of faith? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One: the Worthy One, the 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.' This is called, monks, the power of faith.

"And what, monks, is the power of energy? Here, monks, a noble disciple dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. This is called, monks, the power of energy.

"And what, monks, is the power of mindfulness? Here, monks, a noble disciple is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago. This is called, monks, the power of mindfulness.

"And what, monks, is the power of concentration? Here, monks, a noble disciple, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; with the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. This is called, monks, the power of concentration.

"And what, monks, is the power of wisdom? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is called, monks, the power of wisdom. These, monks, are the five powers." The fourth.

5. The Discourse on What Should Be Seen

15. "There are, monks, these five powers. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom. And where, monks, should the power of faith be seen? In the four factors of stream-entry. Here the power of faith should be seen. And where, monks, should the power of energy be seen? In the four right strivings. Here the power of energy should be seen. And where, monks, should the power of mindfulness be seen? In the four establishments of mindfulness. Here the power of mindfulness should be seen. And where, monks, should the power of concentration be seen? In the four meditative absorptions. Here the power of concentration should be seen. And where, monks, should the power of wisdom be seen? In the four noble truths. Here the power of wisdom should be seen. These, monks, are the five powers." The fifth.

6. The Discourse on the Peak Again

16. "There are, monks, these five powers. Which five? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom - these, monks, are the five powers. Of these five powers, monks, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the power of wisdom. Just as, monks, of a pinnacle chamber, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the pinnacle. Just so, monks, of these five powers, this is the highest, this is the binding factor, this is the unifying factor, that is to say, the power of wisdom." The sixth.

7. The First Discourse on Welfare

17. "Monks, a monk possessed of five qualities is practising for personal welfare, not for the welfare of others. Which five? Here, monks, a monk is himself accomplished in morality, but does not encourage others to accomplishment in morality; he is himself accomplished in concentration, but does not encourage others to accomplishment in concentration; he is himself accomplished in wisdom, but does not encourage others to accomplishment in wisdom; he is himself accomplished in liberation, but does not encourage others to accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, but does not encourage others to accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five factors is practising for personal welfare, not for the welfare of others." The seventh.

8. The Second Discourse on Welfare

18. "Monks, a monk possessed of five qualities is practising for the welfare of others, not for personal welfare. Which five? Here, monks, a monk is himself not accomplished in morality, but encourages others to accomplishment in morality; he is himself not accomplished in concentration, but encourages others to accomplishment in concentration; he is himself not accomplished in wisdom, but encourages others to accomplishment in wisdom; he is himself not accomplished in liberation, but encourages others to accomplishment in liberation; he is himself not accomplished in knowledge and vision of liberation, but encourages others to accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five qualities is practising for the welfare of others, not for personal welfare." The eighth.

9. The Third Discourse on Welfare

19. "Monks, a monk possessed of five qualities is practising neither for personal welfare nor for the welfare of others. Which five? Here, monks, a monk is himself not accomplished in morality, and does not encourage others to accomplishment in morality; he is himself not accomplished in concentration, and does not encourage others to accomplishment in concentration; he is himself not accomplished in wisdom, and does not encourage others to accomplishment in wisdom; he is himself not accomplished in liberation, and does not encourage others to accomplishment in liberation; he is himself not accomplished in knowledge and vision of liberation, and does not encourage others to accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five qualities is practising neither for personal welfare nor for the welfare of others." The ninth.

10. The Fourth Discourse on Welfare

20. "Monks, a monk possessed of five qualities is practising both for personal welfare and for the welfare of others. Which five? Here, monks, a monk is himself accomplished in morality, and encourages others to accomplishment in morality; he is himself accomplished in concentration, and encourages others to accomplishment in concentration; he is himself accomplished in wisdom, and encourages others to accomplishment in wisdom; he is himself accomplished in liberation, and encourages others to accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, and encourages others to accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five qualities is practising both for personal welfare and for the welfare of others." The tenth.

The Chapter on Powers is second.

Its summary:

Not heard of and pinnacle, in brief and in detail;
To be seen and again pinnacle, the four also with welfare.

3. The Chapter on Five Factors

1. The First Discourse on Disrespect

21. "That indeed, monks, a monk who is disrespectful, not deferential, not courteous, 'will fulfil the fundamentals of conduct towards his fellows in the holy life' - this is impossible. 'Without fulfilling the fundamentals of conduct, he will fulfil the trainee state' - this is impossible. 'Without fulfilling the trainee state, he will fulfil the moralities' - this is impossible. 'Without fulfilling the moralities, he will fulfil right view' - this is impossible. 'Without fulfilling right view, he will fulfil right concentration' - this is impossible.

"That indeed, monks, a monk who is respectful, deferential, courteous, 'will fulfil the fundamentals of conduct towards his fellows in the holy life' - this is possible. 'Having fulfilled the fundamentals of conduct, he will fulfil the trainee state' - this is possible. 'Having fulfilled the trainee state, he will fulfil the moralities' - this is possible. 'Having fulfilled the moralities, he will fulfil right view' - this is possible. 'Having fulfilled right view, he will fulfil right concentration' - this is possible." The first.

2. The Second Discourse on Disrespect

22. "That indeed, monks, a monk who is disrespectful, not deferential, not courteous, 'will fulfil the fundamentals of conduct towards his fellows in the holy life' - this is impossible. 'Without fulfilling the fundamentals of conduct, he will fulfil the trainee state' - this is impossible. 'Without fulfilling the trainee state, he will fulfil the aggregate of morality' - this is impossible. 'Without fulfilling the aggregate of morality, he will fulfil the aggregate of concentration' - this is impossible. 'Without fulfilling the aggregate of concentration, he will fulfil the aggregate of wisdom' - this is impossible.

"That indeed, monks, a monk who is respectful, deferential, courteous, 'will fulfil the fundamentals of conduct towards his fellows in the holy life' - this is possible. 'Having fulfilled the fundamentals of conduct, he will fulfil the trainee state' - this is possible.

'Having fulfilled the trainee state, he will fulfil the aggregate of morality' - this is possible. 'Having fulfilled the aggregate of morality, he will fulfil the aggregate of concentration' - this is possible. 'Having fulfilled the aggregate of concentration, he will fulfil the aggregate of wisdom' - this is possible." The second.

3. The Discourse on Mental impurities

23. "Monks, there are these five impurities of gold, by which impurities impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work. Which five? Iron, copper, tin, lead, silver - these, monks, are the five impurities of gold, by which impurities impure gold is neither soft nor wieldy, nor luminous and is brittle, and does not rightly approach work. But when, monks, gold is liberated from these five impurities, that gold is soft and wieldy and luminous, and not brittle, and rightly approaches work. And whatever kind of ornament he wishes for - whether a signet ring, whether an earring, whether a necklace, whether a golden garland - it serves that purpose for him.

"Just so, monks, there are these five impurities of the mind, by which impurities impure mind is neither soft nor wieldy, nor luminous and is brittle, and does not rightly become concentrated for the elimination of mental corruptions. Which five? Sensual desire, anger, sloth and torpor, restlessness and remorse, sceptical doubt - these, monks, are the five impurities of the mind, by which impurities impure mind is neither soft nor wieldy, nor luminous and is brittle, and does not rightly become concentrated for the elimination of mental corruptions. But when, monks, the mind is liberated from these five impurities, that mind is soft and wieldy and luminous, and not brittle, and rightly becomes concentrated for the elimination of mental corruptions. And towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I experience the various kinds of supernormal power - having been one, may I become many; having been many, may I become one; appearing and vanishing; may I go unhindered through walls, through ramparts, through mountains, just as through space; may I dive in and out of the earth just as in water; may I go on water without breaking it just as on earth; may I travel cross-legged through space just as a winged bird; may I fondle and stroke with my hand even the moon and sun, so mighty and powerful; may I exercise mastery with my body even as far as the Brahma world' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine ear element, purified and surpassing the human, may I hear both sounds - divine and human, whether far or near' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind - may I understand a mind with lust as "a mind with lust", may I understand a mind without lust as "a mind without lust"; may I understand a mind with hate as "a mind with hate", may I understand a mind without hate as "a mind without hate"; may I understand a mind with delusion as "a mind with delusion", may I understand a mind without delusion as "a mind without delusion"; may I understand a contracted mind as "a contracted mind", may I understand a

distracted mind as "a distracted mind"; may I understand an exalted mind as "an exalted mind", may I understand a not exalted mind as "a not exalted mind"; may I understand a surpassed mind as "a surpassed mind", may I understand an unsurpassed mind as "an unsurpassed mind"; may I understand a concentrated mind as "a concentrated mind", may I understand an unconcentrated mind as "an unconcentrated mind"; may I understand a liberated mind as "a liberated mind", may I understand an unliberated mind as "an unliberated mind" - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I recollect manifold past lives, as follows -one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there. there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here.' Thus with aspects and terms may I recollect manifold past lives' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; but these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world" - thus with the divine eye, which is pure and surpasses the human, may I see beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, may I understand beings according to their actions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness." The third.

4. The Discourse on the Immoral

24. "Monks, for one who is immoral, failing in morality, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment

and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed. Just as, monks, a tree lacking branches and leaves. Its outer bark does not go to fulfilment, its inner bark does not go to fulfilment, its softwood does not go to fulfilment, its heartwood does not go to fulfilment; just so, monks, for one who is immoral, failing in morality, right concentration has its proximate cause destroyed; when right concentration is absent, for one failing in right concentration, knowledge and vision of things as they really are has its proximate cause destroyed; when knowledge and vision of things as they really are is absent, for one failing in knowledge and vision of things as they really are, disenchantment and dispassion has its proximate cause destroyed; when disenchantment and dispassion is absent, for one failing in disenchantment and dispassion, knowledge and vision of liberation has its proximate cause destroyed.

"Monks, for one who is moral, accomplished in morality, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause. Just as, monks, a tree accomplished with branches and leaves. Its outer bark goes to fulfilment, its inner bark goes to fulfilment, its softwood goes to fulfilment, its heartwood goes to fulfilment; just so, monks, for one who is moral, accomplished in morality, right concentration is accomplished in its proximate cause; when right concentration is present, for one accomplished in right concentration, knowledge and vision of things as they really are is accomplished in its proximate cause; when knowledge and vision of things as they really are is present, for one accomplished in knowledge and vision of things as they really are, disenchantment and dispassion is accomplished in its proximate cause; when disenchantment and dispassion is present, for one accomplished in disenchantment and dispassion, knowledge and vision of liberation is accomplished in its proximate cause." The fourth.

5. The Discourse on the Unsupported

25. "Monks, supported by five factors, right view has liberation of mind as its fruit and liberation of mind as its benefit, and has liberation by wisdom as its fruit and liberation by wisdom as its benefit.

"Which five? Here, monks, right view is supported by morality, supported by learning, supported by discussion, supported by serenity, and supported by insight. Monks, supported by these five factors, right view has liberation of mind as its fruit and liberation of mind as its benefit, and has liberation by wisdom as its fruit and liberation by wisdom as its benefit." The fifth.

6. The Discourse on the Bases for Liberation

26. "There are, monks, these five planes of liberation, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental

corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained.

"Which five? Here, monks, the Teacher expounds the Teaching to a monk, or a certain fellow monk who takes the place of a teacher. In whatever way, monks, the Teacher expounds the Teaching to that monk, or a certain fellow monk who takes the place of a teacher, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, monks, is the first plane of liberation, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, but he expounds the Teaching in detail to others as he has heard it, as he has learned it. In whatever way, monks, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, monks, is the second plane of liberation, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, but he recites the Teaching in detail as he has heard it, as he has learned it. In whatever way, monks, a monk recites the Teaching in detail as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, monks, is the third plane of liberation, where for a monk dwelling diligent, ardent, etc. freedom from bondage is attained.

"Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, nor does he recite the Teaching in detail as he has heard it, as he has learned it; but he reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. In whatever way, monks, a monk reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it, in that

way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, monks, is the fourth plane of liberation, where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, the mental corruptions that were not eliminated go to utter elimination, and the unsurpassed freedom from bondage that was not attained is attained.

"Furthermore, monks, the Teacher does not indeed expound the Teaching to a monk, nor does a certain fellow monk who takes the place of a teacher, nor does he expound the Teaching in detail to others as he has heard it, as he has learned it, nor does he recite the Teaching in detail as he has heard it, as he has learned it, nor does he reflect upon, examine, and mentally contemplate the Teaching as he has heard it, as he has learned it; but a certain sign of concentration has been rightly grasped by him, well attended to, well considered, thoroughly understood with wisdom. In whatever way, monks, a certain sign of concentration has been rightly grasped by a monk, well attended to, well considered, thoroughly understood with wisdom, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching. For one who experiences the meaning and experiences the Teaching, gladness arises. In one who is gladdened, joy arises. When the mind is filled with joy, the body becomes calm. One whose body is calm feels happiness. The mind of one who is happy becomes concentrated. This, monks, is the fifth plane of liberation where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained.

"These, monks, are the five planes of liberation where for a monk dwelling diligent, ardent, and resolute, the unliberated mind becomes liberated, or the mental corruptions that were not eliminated go to utter elimination, or the unsurpassed freedom from bondage that was not attained is attained." The sixth.

7. The Discourse on Concentration

27. "Monks, develop immeasurable concentration, prudent and mindful. For monks who develop immeasurable concentration, prudent and mindful, five knowledges arise individually. Which five? 'This concentration is pleasant in the present and has pleasant results in the future' - thus knowledge arises individually. 'This concentration is noble and spiritual' - thus knowledge arises individually. 'This concentration is not practised by inferior persons' - thus knowledge arises individually. 'This concentration is peaceful, sublime, obtained through tranquillity, attained to unification, not reached by forceful suppression and restraint' - thus knowledge arises individually. 'I enter this concentration mindfully and emerge from it mindfully' - thus knowledge arises individually.

"Monks, develop immeasurable concentration, prudent and mindful. For monks who develop immeasurable concentration, prudent and mindful, these five knowledges arise individually." The seventh.

8. The Discourse on the Fivefold

28. "Monks, I will teach the development of the noble fivefold right concentration. Listen to that, pay close attention; I will speak." "Yes, venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"And what, monks, is the development of the noble fivefold right concentration? Here, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the first meditative absorption. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion; there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. Just as, monks, a skilled bathman or his apprentice, having scattered bath powder in a bronze dish, might knead it by sprinkling it again and again with water. That ball of bath powder is permeated with moisture, pervaded by moisture, pervaded within and without by moisture, yet does not drip. Just so, monks, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of seclusion; there is no part of his entire body unpervaded by the rapture and happiness born of seclusion. This, monks, is the first development of the noble fivefold right concentration.

"Furthermore, monks, with the subsiding of applied and sustained thought, etc. he enters and dwells in the second meditative absorption. He drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration; there is no part of his entire body unpervaded by the rapture and happiness born of concentration. Just as, monks, there might be a deep lake with a spring. It has no inlet for water from the eastern direction, no inlet for water from the western direction, no inlet for water from the northern direction, no inlet for water from the southern direction, and the rain god would not send down proper showers from time to time. Then cool streams of water, having sprung up from that very lake, would drench, steep, fill, and pervade that very lake with cool water; there would be no part of the entire lake unpervaded by cool water. Just so, monks, a monk drenches, steeps, fills, and pervades this very body with the rapture and happiness born of concentration; there is no part of his entire body unpervaded by the rapture and happiness born of concentration. This, monks, is the second development of the noble fivefold right concentration.

"Furthermore, monks, with the fading away of rapture, etc. he enters and dwells in the third meditative absorption. He drenches, steeps, fills, and pervades this very body with happiness free from rapture; there is no part of his entire body unpervaded by happiness free from rapture. Just as, monks, in a pond of water lilies, or a pond of lotuses, or a pond of white lotuses, some water lilies, or lotuses, or white lotuses are born in the water, grow in the water, do not rise above the water, and are nourished while submerged within. They, from their tips to their roots, are drenched, steeped, filled, and pervaded with cool water; there is no part of the entire water lilies, or lotuses, or white lotuses unpervaded by cool water. Just so, monks, a monk drenches, steeps, fills, and pervades this very body with happiness free from rapture; there is no part of his entire body unpervaded by happiness free from rapture. This, monks, is the third development of the noble fivefold right concentration.

"Furthermore, monks, with the abandoning of pleasure, etc. he enters and dwells in the fourth meditative absorption. He sits having pervaded this very body with a pure and bright mind; there is nothing of his entire body unpervaded by the pure and bright mind. Just as, monks, a man having wrapped himself up to the head with a white cloth might be seated; there would be no part of his entire body untouched by the white cloth. Just so, monks, a monk sits having pervaded this very body with a pure and bright mind; there is nothing of his entire body unpervaded by the pure and bright mind. This is the fourth development of the noble five-factored right concentration, monks.

"Furthermore, monks, for a monk the sign of reviewing has been rightly grasped, well attended to, well considered, thoroughly understood with wisdom. Just as, monks, one person might review another, or one standing might review one seated, or one seated might review one lying down. Just so, monks, for a monk the sign of reviewing has been rightly grasped, well attended to, well considered, thoroughly understood with wisdom. This is the fifth development of the noble five-factored right concentration, monks. Thus developed, monks, when a monk has thus cultivated the noble five-factored right concentration, towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"Just as, monks, a water jar full of water, filled to the brim so that a crow could drink from it, placed on a stand. If a strong man were to tip it from any direction, would water come out?" "Yes, venerable sir." "Just so, monks, when a monk has thus developed the noble five-factored right concentration, thus cultivated, towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"Just as, monks, on a level piece of ground there might be a quadrangular pond, bounded by embankments, full of water, filled to the brim so that a crow could drink from it. If a strong man were to release the embankment from any direction, would water come out?" "Yes, venerable sir." "Just so, monks, when a monk has thus developed the noble five-factored right concentration, thus cultivated, towards whatever mental state to be realised by direct knowledge, etc. when there is a basis for mindfulness.

"Just as, monks, on level ground at a crossroads a chariot harnessed to thoroughbreds might stand ready with goad lying ready. A skilled trainer, a charioteer of horses to be tamed, having mounted it, having taken the reins in his left hand, having taken the goad in his right hand, might drive it forward and back wherever he wishes, however he wishes. Just so, monks, when a monk has thus developed the noble five-factored right concentration, thus cultivated, towards whatever mental state to be realised by direct knowledge he inclines the mind for realisation by direct knowledge, in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I experience the various kinds of supernormal power - having been one, may I become many, etc. may I exercise mastery with my body even as far as the Brahma world' - in each and every case he attains the ability to witness, when

there is a basis for mindfulness.

"If he wishes - 'With the divine ear element, purified and surpassing the human, may I hear both sounds - divine and human, whether far or near' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind - may I understand a mind with lust as "a mind with lust", may I understand a mind without lust as "a mind without lust", a mind with hate... a mind without hate, a mind with delusion, a mind without delusion, a contracted mind, a distracted mind, an exalted mind, a not exalted mind, a surpassed mind, an unsurpassed mind, a concentrated mind, an unconcentrated mind, a liberated mind, may I understand an unliberated mind as "an unliberated mind"' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'May I recollect manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms may I recollect manifold past lives' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the divine eye, which is pure and surpasses the human, etc. may I understand beings according to their actions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness.

"If he wishes - 'With the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, may I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions' - in each and every case he attains the ability to witness, when there is a basis for mindfulness." The eighth.

9. The Discourse on the Walking Path

29. "Monks, there are these five benefits of walking meditation. Which five? One becomes capable of enduring journeys, one becomes capable of striving, one has little illness, what is eaten, drunk, chewed, and tasted is properly digested, and concentration attained through walking meditation is long-lasting. These, monks, are the five benefits of walking meditation." The ninth.

10. The Discourse on Nāgita

30. Thus have I heard - On one occasion the Blessed One was wandering on a journey among the Kosalans together with a large Community of monks, and arrived at a brahmin village of the Kosalans named Icchānaṅgala. There the Blessed One stayed at Icchānaṅgala in the Icchānaṅgala forest thicket. The brahmin householders of Icchānaṅgala heard - "Indeed, my dear, the ascetic Gotama, a Sakyan son who has gone forth from the Sakyan clan, has arrived at Icchānaṅgala; he is staying at Icchānaṅgala in the Icchānaṅgala forest thicket. And concerning that Master Gotama, such a good reputation has arisen - 'Thus indeed is the Blessed One: the Worthy One, the 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, having realised by direct knowledge himself, proclaims this world with its gods, with its

Māras, with its Brahmās, this generation with its ascetics and brahmins, with its gods and humans. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. Good indeed is the seeing of such Worthy Ones." Then the brahmin householders of Icchānaṅgala, after that night had passed, taking abundant solid and soft food, approached the Icchānaṅgala forest thicket; having approached, they stood outside the door-porch, making loud sounds and great sounds.

Now at that time the Venerable Nāgita was the Blessed One's attendant. Then the Blessed One addressed the Venerable Nāgita - "Who are these, Nāgita, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" "These, venerable sir, are the brahmin householders of Icchānaṅgala, having taken abundant solid and soft food, standing outside the door-porch, for the Blessed One himself and for the Community of monks." "Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment, of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise."

"Let the Blessed One now consent, venerable sir, let the Fortunate One consent; now is the time for the Blessed One to consent, venerable sir. Wherever the Blessed One will now go, inclined towards that will go the brahmins and householders, townspeople and country-folk. Just as, venerable sir, when the sky rains with large drops, the waters flow according to the slope; just so, venerable sir, wherever the Blessed One will now go, inclined towards that will go the brahmins and householders, townspeople and country-folk. What is the reason for this? For such, venerable sir, is the Blessed One's morality and wisdom."

"Let me not come together with fame, Nāgita, nor let fame come together with me. Whoever, Nāgita, does not obtain at will, does not obtain without difficulty, does not obtain without trouble, this happiness of renunciation, this happiness of solitude, this happiness of peace, this happiness of enlightenment, of which I am one who obtains at will, obtains without difficulty, obtains without trouble - he might consent to that filthy happiness, that happiness of torpor, that happiness of material gain, honour and praise. For what is eaten, drunk, chewed and tasted, Nāgita, faeces and urine - this is its outcome. From the change and alteration of dear ones, Nāgita, there arise sorrow, lamentation, suffering, displeasure and anguish - this is its outcome. For one engaged in the pursuit of the sign of foulness, Nāgita, loathsomeness towards the sign of beauty becomes established - this is its outcome. For one dwelling observing impermanence in the six sense bases of contact, Nāgita, loathsomeness towards contact becomes established - this is its outcome. For one dwelling observing rise and fall in the five aggregates of clinging, Nāgita, loathsomeness towards clinging becomes established - this is its outcome." The tenth.

The Chapter on the Fivefold is third.

Its summary:

Two on disrespect and impurities, with the immoral and unsupported;
Liberation, concentration, five-factored, walking path, and with Nāgita.

4. The Chapter on Sumanā

1. The Discourse on Sumanā

31. On one occasion, etc. in Anāthapiṇḍika's park. Then the princess Sumanā, surrounded by five hundred chariots and five hundred princesses, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the princess Sumanā said this to the Blessed One -

"Suppose here, venerable sir, there were two disciples of the Blessed One, equal in faith, equal in morality, equal in wisdom - one a donor, one a non-donor. Upon the body's collapse at death, they would be reborn in a fortunate realm, in a heavenly world. For them having become gods, venerable sir, would there be a distinction, would there be a difference?"

"There would be, Sumanā," the Blessed One said - "Sumanā, he who is a donor, having become a god, surpasses that non-donor in five respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority. Sumanā, he who is a donor, having become a god, surpasses that non-donor in these five respects."

"But if, venerable sir, having passed away from there, they come to this state of being, for them having become human beings, venerable sir, would there be a distinction, would there be a difference?" "There would be, Sumanā," the Blessed One said - "Sumanā, he who is a donor, having become a human being, surpasses that non-donor in five respects - in human life span, in human beauty, in human happiness, in human fame, in human authority. Sumanā, he who is a donor, having become a human being, surpasses that non-donor in these five respects."

"But if, venerable sir, both go forth from home into homelessness, for them having gone forth, venerable sir, would there be a distinction, would there be a difference?"

"There would be, Sumanā," the Blessed One said - "Sumanā, he who is a donor, having gone forth, surpasses that non-donor in five respects - he mostly uses robes that are requested, little that is unrequested; he mostly uses almsfood that is requested, little that is unrequested; he mostly uses lodging that is requested, little that is unrequested; he mostly uses requisites of medicines for the sick that are requested, little that is unrequested. Those fellows in the holy life with whom he dwells, they mostly behave towards him with agreeable bodily action, little with disagreeable; they mostly behave towards him with agreeable verbal action, little with disagreeable; they mostly behave towards him with agreeable mental action, little with disagreeable; they mostly offer him agreeable offerings, little that is disagreeable. Sumanā, he who is a donor, having gone forth, surpasses that non-donor in these five respects."

"But if, venerable sir, both attain arahantship, for them having attained arahantship, venerable sir, would there be a distinction, would there be a difference?" "Here indeed, Sumanā, I say there is no difference whatsoever, that is to say, liberation

compared to liberation."

"Wonderful, venerable sir, marvellous, venerable sir! How fitting it is, venerable sir, to give gifts, fitting to make merit; since indeed merits are helpful for one who has become a god, merits are helpful for one who has become a human being, merits are helpful for one who has gone forth." "So it is, Sumanā! Indeed it is fitting, Sumanā, to give gifts, fitting to make merit! Merits are helpful for one who has become a god, merits are helpful for one who has become a human being, merits are helpful for one who has gone forth."

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

"Just as the spotless moon, going through the space element;
Outshines all the hosts of stars in the world with its radiance.

"So too one accomplished in morality, a person with faith;
Outshines all the stingy in the world with generosity.

"Just as a cloud thundering, garlanded with lightning, with a hundred peaks;
Fills the high ground and the low, raining upon the earth.

"So one accomplished in vision, a disciple of the Perfectly Enlightened One;
The wise one surpasses the stingy in five respects.

"In life span and in fame, in beauty and in happiness;
He indeed, surrounded by wealth, after death rejoices in heaven."The first.

2. The Discourse on Cundī

32. On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then the princess Cundī, surrounded by five hundred chariots and five hundred princesses, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the princess Cundī said this to the Blessed One -

"Our brother, venerable sir, the prince named Cunda, he says thus - 'Whenever someone, whether woman or man, has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, upon the body's collapse at death, that one is reborn only in a fortunate realm, not in an unfortunate realm.' I, venerable sir, ask the Blessed One - 'Devoted to what kind of Teacher, venerable sir, does one upon the body's collapse at death, get reborn only in a fortunate realm, not in an unfortunate realm? Devoted to what kind of Teaching does one upon the body's collapse at death, get reborn only in a fortunate realm, not in an unfortunate realm? Devoted to what kind of Community does one upon the body's collapse at death, get reborn only in a fortunate realm, not in an unfortunate realm? Fulfilling what kind of moral precepts does one upon the body's collapse at death, get reborn only in a fortunate realm, not in an unfortunate realm?'"

"As far as there are beings, Cundī, 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, Cundī, 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, Cundī, the noble eightfold path is declared the foremost among them. Those, Cundī, 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, Cundī, 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, Cundī, 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, Cundī, 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, Cundī, 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.

"As far as there are moral precepts, Cundī, morality pleasing to the noble ones is declared the foremost among them, that is to say - unbroken, without holes, unspotted, unblemished, liberating, praised by the wise, not adhered to, and conducive to concentration. Those, Cundī, who fulfil the morality pleasing to the noble ones, they are the foremost fulfillers. And for those who are the foremost fulfillers, the foremost result comes to be."

"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 second.

3. The Discourse on Uggaha

33. On one occasion the Blessed One was dwelling at Bhaddiya in the Jāṭiyā grove. Then Uggaha, Meṇḍaka's grandson, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Uggaha, Meṇḍaka's grandson, said this to the Blessed One -

"May the Blessed One consent to accept a meal from me for tomorrow as the fourth with himself, venerable sir." The Blessed One consented by silence. Then Uggaha, Meṇḍaka's grandson, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

Then the Blessed One, after that night had passed, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Uggaha, Meṇḍaka's grandson; having approached, he sat down on the prepared seat. Then Uggaha, Meṇḍaka's grandson, with his own hand satisfied and served the Blessed One with superior solid and soft food. Then Uggaha, Meṇḍaka's grandson, when the Blessed One had finished eating and had removed his hand from the bowl, sat down to one side. Seated to one side, Uggaha, Meṇḍaka's grandson, said this to the Blessed One - "These girls of mine, venerable sir, will go to their husbands' families. Let the Blessed One exhort them, venerable sir; let the Blessed One instruct them, venerable sir, for what would be for their welfare and happiness for a long time."

Then the Blessed One said this to those girls - "Therefore, girls, you should train thus - 'To whomever your mother and father will give us as a husband, desiring our welfare, seeking our benefit, compassionate, out of compassion, for him we will be ones who rise early, ones who retire late, ones who are willing to do what is asked, ones who conduct ourselves agreeably, ones who speak pleasantly.' Thus indeed, girls, should you train.

"Therefore, girls, you should train thus - 'Whoever will be our husband's elders, whether mother or father or ascetics and brahmins, we will honour them, respect them, revere them, venerate them, and when they have arrived, we will honour them with a seat and water.' Thus indeed, girls, should you train.

"Therefore, girls, you should train thus - 'Whatever are our husband's internal household activities, whether wool or cotton, therein we will be skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange.' Thus indeed, girls, should you train.

"Therefore, girls, you should train thus - 'Whatever is our husband's internal household, whether slaves or servants or labourers, we will know what has been done as done and what has not been done as not done, we will know the strength and weakness of the sick, and we will distribute the solid and soft food according to their due share.' Thus indeed, girls, should you train.

"Therefore, girls, you should train thus - 'Whatever wealth or grain or silver or gold our husband brings, that we will safeguard with protection and guarding, and therein we will be not gamblers, not thieves, not drunkards, not destroyers.' Thus indeed, girls, should you train. Possessed of these five qualities, girls, a woman, upon the body's collapse at death, is reborn in the company of the Manāpakāyika gods."

"He who supports her always, constantly ardent and zealous;
A man who brings all desires, her husband - she does not despise.

"And a good woman should not anger her husband with jealous conduct;
And all those venerable to her husband, the wise woman honours.

"Industrious, not lazy, with household attendants well-organised;
She behaves agreeably to her husband, she guards what has been brought.

"Whatever woman thus conducts herself, following her husband's wishes and control;
The Agreeable gods are those, where she is reborn." The third.

4. The Discourse on Sīha the General

34. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the general Sīha approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the general Sīha said this to the Blessed One - "Is it possible, venerable sir, for the Blessed One to declare a fruit of giving visible here and now?"

"It is possible, Sīha," the Blessed One said - "A donor, Sīha, a master of giving, is dear and agreeable to many people. That a donor, Sīha, a master of giving, is dear and agreeable to many people, this too is a fruit of giving visible here and now.

"Furthermore, Sīha, good persons who are peaceful resort to a donor, a master of giving. That good persons who are peaceful resort to a donor, Sīha, a master of giving, this too is a fruit of giving visible here and now.

"Furthermore, Sīha, a good reputation arises for a donor, a master of giving. That a good reputation arises for a donor, Sīha, a master of giving, this too is a fruit of giving visible here and now.

"Furthermore, Sīha, a donor, a master of giving, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed. That a donor, Sīha, a master of giving, whatever assembly he approaches - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - he approaches confident, unabashed, this too is a fruit of giving visible here and now.

"Furthermore, Sīha, a donor, a master of giving, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. That a donor, Sīha, a master of giving, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world, this is a fruit of giving pertaining to the future life."

When this was said, the general Sīha said this to the Blessed One - "These four fruits of giving visible here and now, venerable sir, that have been declared by the Blessed One, I do not go by faith in the Blessed One in this matter; I know these myself. I, venerable sir, am a donor, a master of giving, dear and agreeable to many people. I, venerable sir, am a donor, a master of giving; good persons who are peaceful resort to me. I, venerable sir, am a donor, a master of giving; a good reputation has arisen

for me - 'The general Sīha is a donor, a doer, an attendant of the Community.'I, venerable sir, am a donor, a master of giving, whatever assembly I approach - whether an assembly of warriors, whether an assembly of brahmins, whether an assembly of householders, whether an assembly of ascetics - I approach confident, unabashed. These four fruits of giving visible here and now, venerable sir, that have been declared by the Blessed One, I do not go by faith in the Blessed One in this matter; I know these myself. But that which the Blessed One says to me, venerable sir - 'A donor, Sīha, a master of giving, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world' - this I do not know; but in this matter I go by faith in the Blessed One." "So it is, Sīha, so it is, Sīha!A donor, a master of giving, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world."

"One who gives is dear, many associate with him,
And he attains fame, and his glory increases;
Unabashed, he enters the assembly,
The man without stinginess is confident.

"Therefore the wise give gifts,
Having removed the stain of stinginess, seekers of happiness;
They, established for a long time in the celestial abode,
Having attained the company of the gods, they delight.

"Having made opportunity, having made merit, passed away from here,
Self-luminous, they wander about in Nandana;
There they rejoice, delight, and are glad,
Endowed with the five types of sensual pleasure;
"Having done the word of the unattached one, such a one,
The disciples of the Fortunate One delight in heaven."The fourth.

5. The Discourse on the Benefits of Giving

35. "Monks, there are these five benefits of giving. Which five? One is dear and agreeable to many people; good persons who are peaceful associate with one; a good reputation arises; one does not depart from the duties of a householder; upon the body's collapse at death, one is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits of giving."

"One who gives is dear, following the Teaching of the virtuous;
The peaceful always associate with him, the restrained practitioners of the holy life.

"They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental corruptions." The fifth.

6. The Discourse on Timely Giving

36. "There are, monks, these five timely gifts. Which five? One gives a gift to a visitor; one gives a gift to one departing; one gives a gift to one who is ill; one gives a gift during a famine; whatever new crops and new fruits there are, one first

establishes them among the virtuous. These, monks, are the five timely gifts."

"The wise give at the proper time, bountiful, free from avarice;
Given in proper time to the noble ones, to such upright ones.

"With a clear mind towards them, the offering is abundant;
Those who rejoice therein, or who perform service;
The offering is not diminished by that, they too are sharers in the merit.

"Therefore one should give with a non-regressing mind, where what is given is
of great fruit;
Merits are a support for beings in the world beyond."The sixth.

7. The Discourse on Food

37. "Monks, a donor giving food gives five things to the recipients. Which five? He gives life, he gives beauty, he gives happiness, he gives strength, he gives discernment. Having given life, he becomes a partaker of life, whether divine or human; having given beauty, he becomes a partaker of beauty, whether divine or human; having given happiness, he becomes a partaker of happiness, whether divine or human; having given strength, he becomes a partaker of strength, whether divine or human; having given discernment, he becomes a partaker of discernment, whether divine or human. Monks, a donor giving food gives these five things to the recipients."

"The wise one, a giver of life, a giver of strength, a giver of beauty, a giver of discernment;
The intelligent one, a giver of happiness, attains happiness.

Having given life, strength, beauty, happiness, and discernment;
He becomes long-lived and glorious, wherever he is reborn." The seventh.

8. The Discourse on Faith

38. "Monks, there are these five benefits for a faithful son of good family. Which five? Those good persons who are peaceful in the world, they first have compassion for one with faith, not so for one without faith; they first approach one with faith, not so one without faith; they first accept from one with faith, not so from one without faith; they first expound the Teaching to one with faith, not so to one without faith; one with faith, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. These, monks, are the five benefits for a faithful son of good family.

"Just as, monks, on level ground at a crossroads a great banyan tree is a refuge for birds all around; just so, monks, a faithful son of good family is a refuge for many people - for monks, for nuns, for male lay followers, for female lay followers."

"Endowed with branches, leaves and fruit, a great tree with a trunk;
With roots, accomplished in fruit, it is a support for birds.

"In a delightful place, birds resort to it;
Those needing shade go for shade, those needing fruit are fruit-eaters.

"Just so, one accomplished in morality, a faithful person;

Humble in conduct, non-obstinate, gentle, kindly in speech, soft.

"Those without lust, without hate, without delusion, without mental corruptions;

Fields of merit in the world, they resort to such a person.

"They expound the Teaching to him, the dispelling of all suffering;

Having understood that Teaching here, he attains final nibbāna without mental corruptions." The eighth.

9. The Son Discourse

39. "There are, monks, these five states considering which mother and father wish for a son to be born in the family. Which five? 'Having been supported, he will support us; or he will do our duties for us; the family lineage will stand for a long time; he will proceed as an heir; or else he will give offerings for the departed who have passed away.' These, monks, are the five states considering which mother and father wish for a son to be born in the family."

"Considering five states, the wise wish for a son;

'Having been supported, he will support us, or he will do our duties for us.

"The family lineage may stand for a long time, he proceeds as an heir;
Or else for the departed, he will give offerings.

"Considering these states, the wise wish for a son;

Therefore the peaceful, good persons, are grateful and thankful.

"They support their mother and father, recollecting what was done before;
They do their duties for them, as is fitting for those who acted before.

"One who follows exhortation, who nourishes those who supported him, not letting the family lineage decline;

Faithful, accomplished in morality, such a son is praiseworthy." The ninth.

10. The Discourse on the Son of the Great Wealthy Man

40. "In dependence on the Himalaya, monks, the king of mountains, great sal trees grow with five kinds of growth. Which five? They grow with branches, leaves and foliage; they grow with bark; they grow with outer bark; they grow with softwood; they grow with heartwood. In dependence on the Himalaya, monks, the king of mountains, great sal trees grow with these five kinds of growth. Just so, monks, in dependence on a faithful son of good family, the people within grow with five kinds of growth. Which five? They grow in faith; they grow in morality; they grow in learning; they grow in generosity; they grow in wisdom. In dependence on a faithful son of good family, monks, the people within grow with these five kinds of growth."

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

"Just so this son of good family, accomplished in morality, faithful;

In dependence on him grow, children and wife and relatives;
Colleagues and assemblies of kin, and those who are his dependents.

"Those wise ones, seeing the morality of that moral one, his generosity and good conduct;
They imitate, those who are discerning.

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

The Chapter on Sumana is fourth.

Its summary:

Sumanā, Cundī, Uggaha, Sīha, the benefits of giving;
Timely food and faith, with sons and sal trees - these are ten.

5. The Chapter on King Muṇḍa

1. The Discourse on Taking

41. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this - "There are these five reasons for acquiring wealth, householder. Which five? Here, householder, a noble disciple with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, makes himself happy and pleased, and rightly maintains his happiness; he makes his mother and father happy and pleased, and rightly maintains their happiness; he makes his children, wife, slaves, workmen and servants happy and pleased, and rightly maintains their happiness. This is the first reason for acquiring wealth.

"Furthermore, householder, a noble disciple with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, makes his friends and colleagues happy and pleased, and rightly maintains their happiness. This is the second reason for acquiring wealth.

"Furthermore, householder, a noble disciple with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, whatever misfortunes there are - from fire or from water or from kings or from thieves or from disliked heirs - against such misfortunes he provides protection with his wealth, and makes himself safe. This is the third reason for acquiring wealth.

"Furthermore, householder, a noble disciple with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, is a maker of the five offerings. Offerings to

relatives, offerings to guests, offerings to departed ancestors, offerings to the king, offerings to deities - this is the fourth reason for acquiring wealth.

"Furthermore, householder, a noble disciple with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, to those ascetics and brahmins who abstain from vanity and negligence, who are established in patience and meekness, who tame themselves alone, who calm themselves alone, who bring themselves alone to final quenching - to such ascetics and brahmins he establishes an offering that is conducive to higher states, resulting in happiness, leading to heaven. This is the fifth reason for acquiring wealth. These, householder, are the five reasons for acquiring wealth.

"If, householder, for that noble disciple acquiring these five reasons for acquiring wealth, his wealth goes to utter elimination, he thinks thus - 'Whatever are the reasons for acquiring wealth, those I am acquiring, and my wealth is going to utter elimination.' Thus he has no remorse. If, householder, for that noble disciple acquiring these five reasons for acquiring wealth, his wealth increases, he thinks thus - 'Whatever are the reasons for acquiring wealth, those I am acquiring, and my wealth is increasing.' Thus he has no remorse in both respects."

"Wealth has been enjoyed, dependants have been supported, I have overcome misfortunes;

Beneficial offerings have been given, and also the five oblations have been made;

The virtuous ones have been attended to, the restrained practitioners of the holy life.

"For whatever purpose a wise person living in a house would desire wealth, That purpose has been attained by me, what has been done is without regret.

"A mortal remembering this, a man established in the noble teaching; They praise him right here, and after death he rejoices in heaven."The first.

2. The Discourse on the Good Person

42. "A good person, monks, being born in a family, exists for the benefit, welfare, and happiness of many people; he exists for the benefit, welfare, and happiness of mother and father; he exists for the benefit, welfare, and happiness of children and wife; he exists for the benefit, welfare, and happiness of slaves, workmen and servants; he exists for the benefit, welfare, and happiness of friends and colleagues; he exists for the benefit, welfare, and happiness of ascetics and brahmins.

"Just as, monks, a great rain cloud, bringing forth all the crops, exists for the benefit, welfare, and happiness of many people; just so, monks, a good person, being born in a family, exists for the benefit, welfare, and happiness of many people; he exists for the benefit, welfare, and happiness of mother and father; he exists for the benefit, welfare, and happiness of children and wife; he exists for the benefit, welfare, and happiness of slaves, workmen and servants; he exists for the benefit, welfare, and happiness of friends and colleagues; he exists for the benefit, welfare, and happiness of ascetics and brahmins."

"Beneficial to many, proceeding with wealth, the deity protects him who is protected by the Teaching;
Very learned, endowed with moral conduct, established in the Teaching, renown does not abandon him.

"One who is righteous, accomplished in morality, a speaker of truth, with a mind of shame;
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 second.

3. The Discourse on the Desirable

43. Then the householder Anāthapiṇḍika approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the householder Anāthapiṇḍika seated to one side, the Blessed One said this -

"Householder, there are these five things that are desirable, lovely, agreeable, and rare in the world. Which five? Life, householder, is desirable, lovely, agreeable, and rare in the world; beauty is desirable, lovely, agreeable, and rare in the world; happiness is desirable, lovely, agreeable, and rare in the world; fame is desirable, lovely, agreeable, and rare in the world; heavens are desirable, lovely, agreeable, and rare in the world. These, householder, are the five things that are desirable, lovely, agreeable, and rare in the world.

"I do not say, householder, that the attainment of these five things that are desirable, lovely, agreeable, and rare in the world comes about because of requesting or because of longing. If, householder, the attainment of these five things that are desirable, lovely, agreeable, and rare in the world were to come about because of requesting or because of longing, who here would lack anything?

"Indeed, householder, it is not proper for a noble disciple who desires life to request life or to delight in it, or even because of life. By a noble disciple who desires life, householder, the practice conducive to life should be practised. For the practice conducive to life, when practised by him, leads to the attainment of life. He becomes an obtainer of life, whether divine or human.

"Indeed, householder, it is not proper for a noble disciple who desires beauty to request beauty or to delight in it, or even because of beauty. By a noble disciple who desires beauty, householder, the practice conducive to beauty should be practised. For the practice conducive to beauty, when practised by him, leads to the attainment of beauty. He becomes an obtainer of beauty, whether divine or human.

"Indeed, householder, it is not proper for a noble disciple who desires happiness to request happiness or to delight in it, or even because of happiness. By a noble disciple who desires happiness, householder, the practice conducive to happiness should be practised. For the practice conducive to happiness, when practised by him, leads to the attainment of happiness. He becomes an obtainer of happiness, whether divine or human.

"Indeed, householder, it is not proper for a noble disciple who desires fame to request fame or to delight in it, or even because of fame. By a noble disciple who desires fame, householder, the practice conducive to fame should be practised. For the practice conducive to fame, when practised by him, leads to the attainment of fame. He becomes an obtainer of fame, whether divine or human.

"Indeed, householder, it is not proper for a noble disciple desiring heaven to request or delight in heaven, or even because of heaven. By a noble disciple desiring heaven, householder, the practice leading to heaven should be undertaken. For the practice leading to heaven, when undertaken by him, leads to the attainment of heaven. He becomes an obtainer of heaven."

"Life, beauty, fame, renown, heaven, birth in a high family;
By one desiring lofty delights, one after another.

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

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

4. The Discourse on the Giver of the Agreeable

44. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Ugga, the householder of Vesālī; having approached, he sat down on the prepared seat. Then Ugga, the householder of Vesālī, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Ugga, the householder of Vesālī, said this to the Blessed One -

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, is sālā-flower solid food; may the Blessed One accept it from me out of compassion." The Blessed One accepted out of compassion.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, is pork with ripe jujube fruit; may the Blessed One accept it from me out of compassion." The Blessed One accepted out of compassion.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, is nāliya vegetable cooked with oil removed; may the Blessed One accept it from me out of compassion." The Blessed One accepted out of compassion.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, is rice with the dark grains picked out, with various curries and various vegetables; may the Blessed One accept it from me out of compassion." The Blessed One accepted out of compassion.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, are cloths from Kāsi; may the Blessed One accept them from me out of compassion." The Blessed One accepted out of compassion.

"Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.' Agreeable to me, venerable sir, is a divan spread with a long-fleeced woollen cover, spread with a woollen cover embroidered with flowers, with an excellent antelope-hide spread, with a canopy above and red cushions at both ends. But, venerable sir, we know this - 'This is not allowable for the Blessed One.' This sandalwood plank of mine, venerable sir, is worth more than a hundred thousand; may the Blessed One accept it from me out of compassion." The Blessed One accepted out of compassion. Then the Blessed One gave thanks to Ugga, the householder of Vesālī, with this thanksgiving -

"One who gives what is agreeable obtains what is agreeable,
Who gives with desire to those who are upright;
Clothing, bedding, food and drink,
And requisites of various kinds.

"What is given up and released and not grasped,
Having known the Worthy Ones to be like a field;
That good person, having given up what is hard to give,
One who gives what is agreeable obtains what is agreeable."

Then the Blessed One, having given thanks to Ugga, the householder of Vesālī, with this thanksgiving, rose from his seat and departed.

Then Ugga, the householder of Vesālī, at a later time, died. And Ugga, the householder of Vesālī, having died, was reborn in a certain mind-made body. Now at that time the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then Ugga 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. To Ugga the young god standing to one side, the Blessed One said this - "Is it according to your intention, Ugga?" "Truly it is according to my intention, Blessed One." Then the Blessed One addressed Ugga the young god in verses -

"One who gives what is agreeable obtains what is agreeable,
A giver of the foremost obtains the foremost again;
A giver of the excellent becomes one who obtains the excellent,
A giver of the foremost attains the foremost state.

"Whoever is a giver of the best, a giver of the excellent, and whoever is a man who gives the foremost;
He becomes long-lived and glorious, wherever he is reborn." The fourth.

5. The Discourse on Streams of Merit

45. "Monks, there are these five streams of merit, streams of the wholesome, nutriments of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

Which five? For one whose robe a monk uses while dwelling having attained immeasurable concentration of mind, immeasurable is that stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

For one whose almsfood a monk uses etc. for one whose dwelling a monk uses etc. for one whose bed and chair a monk uses etc.

For one whose requisite of medicines for the sick a monk uses while dwelling having attained immeasurable concentration of mind, immeasurable is that stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness. These, monks, are the five streams of merit, streams of the wholesome, nutriments of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.

And further, monks, for a noble disciple endowed with these five streams of merit, streams of the wholesome, it is not easy to take the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit.

Just as, monks, in the great ocean it is not easy to take the measure of water: 'So many gallons of water,' or 'so many hundreds of gallons of water,' or 'so many thousands of gallons of water,' or 'so many hundreds of thousands of gallons of water.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of water. Just so, monks, for a noble disciple endowed with these five streams of merit, streams of the wholesome, it is not easy to take the measure of merit: 'This much is the stream of merit, stream of the wholesome, nutriment of happiness, leading to heaven, resulting in happiness, conducive to heaven, leading to the desirable, to the pleasant, to the agreeable, to welfare, to happiness.' Rather, it is reckoned simply as an incalculable, immeasurable great mass of merit."

"The great ocean, boundless, a great lake,
Full of many terrors, the abode of hosts of gems;
Just as rivers frequented by multitudes of people,
Many flowing, approach the sea.

So to a person who gives food, drink, and cloth,
A donor of beds, seats, and coverings;
Streams of merit approach the wise one,
Just as rivers carrying water approach the ocean."The fifth.

6. The Discourse on Accomplishment

46. "There are these five accomplishments, monks. What five? Accomplishment in faith, accomplishment in morality, accomplishment in learning, accomplishment in generosity, accomplishment in wisdom - these, monks, are the five accomplishments." The sixth.

7. The Discourse on Wealth

47. "There are, monks, these five treasures. Which five? The treasure of faith, the treasure of morality, the treasure of learning, the treasure of generosity, the treasure of wisdom.

"And what, monks, is the treasure of faith? Here, monks, a noble disciple has faith, he believes in the enlightenment of the Truth-finder - 'Thus indeed is the Blessed One, etc. Teacher of gods and humans, the Enlightened One, the Blessed One.' This is called, monks, the treasure of faith.

"And what, monks, is the treasure of morality? Here, monks, a noble disciple abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, monks, the treasure of morality.

"And what, monks, is the treasure of learning? Here, monks, a noble disciple is very learned, etc. thoroughly penetrated by view. This is called, monks, the treasure of learning.

"And what, monks, is the treasure of generosity? Here, monks, a noble disciple dwells at home with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. This is called, monks, the treasure of generosity.

"And what, monks, is the treasure of wisdom? Here, monks, a noble disciple is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. This is called, monks, the treasure of wisdom. These, monks, are the five treasures."

"One whose faith in the Truth-finder is unshakeable and well established;
And whose morality is good, dear to the noble ones, praised.

"One who has confidence in the Community, and whose vision is upright;
They call him 'not poor', his life is not in vain.

"Therefore faith and morality, confidence and vision of the Teaching;
The wise one should pursue, remembering the Buddhas' teaching." The seventh.

8. The Discourse on Impossible States

48. "There are, monks, these five unobtainable states by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world. Which five? 'May what is subject to ageing not age' - this is an unobtainable state by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world. 'May what is subject to disease not fall ill' -

etc. 'May what is subject to death not die' - 'May what is subject to destruction not be destroyed' - 'May what is subject to loss not perish' - this is an unobtainable state by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world.

"For an ignorant worldling, monks, what is subject to ageing ages. He, when what is subject to ageing has aged, does not consider thus - 'It is not only for me that what is subject to ageing ages, but rather for all beings who come and go, who pass away and are reborn, what is subject to ageing ages. And if I, when what is subject to ageing has aged, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to ageing has aged, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, monks - 'An ignorant worldling, pierced by the poisoned dart of sorrow, torments only himself.'

"Furthermore, monks, for an ignorant worldling, what is subject to disease falls ill - etc. what is subject to death dies - what is subject to destruction is destroyed - what is subject to loss perishes. He, when what is subject to loss has perished, does not consider thus - 'It is not only for me that what is subject to loss perishes, but rather for all beings who come and go, who pass away and are reborn, what is subject to loss perishes. And if I, when what is subject to loss has perished, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to loss has perished, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, monks - 'An ignorant worldling, pierced by the poisoned dart of sorrow, torments only himself.'

"But for a learned noble disciple, monks, what is subject to ageing ages. He, when what is subject to ageing has aged, considers thus - 'It is not only for me that what is subject to ageing ages, but rather for all beings who come and go, who pass away and are reborn, what is subject to ageing ages. And if I, when what is subject to ageing has aged, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to ageing has aged, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, monks - 'A learned noble disciple has pulled out the poisoned dart of sorrow, by which pierced the ignorant worldling torments only himself. Without sorrow, without the dart, the noble disciple brings only himself to final quenching.'

"Furthermore, monks, for a learned noble disciple, what is subject to disease becomes diseased... etc. what is subject to death dies - what is subject to destruction is destroyed - what is subject to loss perishes. He, when what is subject to loss has perished, considers thus: 'It is not only for me that what is subject to loss perishes, but rather for all beings who come and go, who pass away and are reborn, what is subject to loss perishes. And if I, when what is subject to loss has perished, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would

not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to loss has perished, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, monks - 'A learned noble disciple has pulled out the poisoned dart of sorrow, by which pierced the ignorant worldling torments only himself. Sorrowless, free from the dart, the noble disciple completely quenches himself.'"

"These, monks, are the five unobtainable states by an ascetic or brahmin or god or Māra or Brahmā or anyone in the world."

"Not by grieving, not by lamenting,
Is any benefit obtained here, even a little;
Knowing him grieving and suffering,
His enemies become pleased.

"But when a wise one in misfortunes,
Does not tremble, one who knows the judgment of benefit;
His enemies become unhappy,
Seeing his face unchanged, as before.

"By recitation, by incantation, by well-spoken words,
By giving, or by tradition;
In whatever way, wherever one might obtain benefit,
In that way, there one should strive.

"If one should understand that this benefit
Is unobtainable by me or by another;
Not grieving, one should endure,
'Action is firm, what can I do now?'" The eighth.

9. The Discourse on Kosala

49. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then King Pasenadi of Kosala approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side.

Then a certain man approached King Pasenadi of Kosala; having approached, he whispered to King Pasenadi of Kosala: "Queen Mallikā, Sire, has died." When this was said, King Pasenadi of Kosala sat afflicted, unhappy, with drooping shoulders, face cast down, brooding, without response.

Then the Blessed One, having understood that King Pasenadi of Kosala was afflicted, unhappy, with drooping shoulders, face cast down, brooding, bewildered, said this to King Pasenadi of Kosala: "There are, great king, these five unobtainable states by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world. Which five? 'May what is subject to ageing not age' - this is an unobtainable state. Etc. Not by grieving, not by lamenting, etc. 'Action is firm, what can I do now?'" The ninth.

10. The Discourse on Nārada

50. On one occasion the Venerable Nārada was dwelling at Pāṭaliputta in the Cock's Park. Now at that time Queen Bhaddā of King Muṇḍa had died, dear and agreeable. He, because of the deceased Queen Bhaddā, dear and agreeable, neither bathed nor anointed himself, nor ate food, nor engaged in work - night and day he was infatuated with the body of Queen Bhaddā. Then King Muṇḍa addressed Piyaka the treasurer - "Well then, my dear Piyaka, having placed the body of Queen Bhaddā in an iron oil vessel and having covered it with another iron vessel, so that we may see the body of Queen Bhaddā for a longer time." "Yes, Sire," Piyaka the treasurer, having assented to King Muṇḍa, having placed the body of Queen Bhaddā in an iron oil vessel, covered it with another iron vessel.

Then this occurred to Piyaka the treasurer - "Queen Bhaddā of this King Muṇḍa has died, dear and agreeable. He, because of the deceased Queen Bhaddā, dear and agreeable, neither bathed nor anointed himself, nor ate food, nor engaged in work - night and day he was infatuated with the body of Queen Bhaddā. What ascetic or brahmin might King Muṇḍa attend upon, having heard whose Teaching he might abandon the dart of sorrow?"

Then this occurred to Piyaka the treasurer - "This Venerable Nārada is dwelling at Pāṭaliputta in the Cock's Park. Now concerning that Venerable Nārada, such a good reputation has arisen - 'He is wise, accomplished, intelligent, very learned, a brilliant speaker, of good discernment, and both senior and a Worthy One.' What if King Muṇḍa were to attend upon the Venerable Nārada? Perhaps King Muṇḍa, having heard the Teaching from the Venerable Nārada, might abandon the dart of sorrow."

Then Piyaka the treasurer approached King Muṇḍa; having approached, he said this to King Muṇḍa - "This Venerable Nārada, Sire, is dwelling at Pāṭaliputta in the Cock's Park. Now concerning that Venerable Nārada, such a good reputation has arisen - 'He is wise, accomplished, intelligent, very learned, a brilliant speaker, of good discernment, and both senior and a Worthy One.' If Sire were to attend upon the Venerable Nārada, perhaps Sire, having heard the Teaching from the Venerable Nārada, might abandon the dart of sorrow." "Well then, my dear Piyaka, announce to the Venerable Nārada. How indeed could one like me think to approach an ascetic or brahmin dwelling in my realm without being announced beforehand?" "Yes, Sire," Piyaka the treasurer, having assented to King Muṇḍa, approached the Venerable Nārada; having approached, he paid respect to the Venerable Nārada and sat down to one side. Seated to one side, Piyaka the treasurer said this to the Venerable Nārada -

"Queen Bhaddā of this King Muṇḍa, venerable sir, has died, dear and agreeable. He, because of the deceased Queen Bhaddā, dear and agreeable, neither bathed nor anointed himself, nor ate food, nor engaged in work - night and day he was infatuated with the body of Queen Bhaddā. It would be good, venerable sir, if the Venerable Nārada would expound the Teaching to King Muṇḍa in such a way that King Muṇḍa, having heard the Teaching from the Venerable Nārada, might abandon the dart of sorrow." "Now let King Muṇḍa come when he thinks it is the right time, Piyaka."

Then Piyaka the treasurer, having risen from his seat, having paid respect to the Venerable Nārada, having circumambulated him keeping him on his right, approached King Muṇḍa; having approached, he said this to King Muṇḍa - "An

opportunity has been granted by the Venerable Nārada, Sire. Now let Your Majesty do as he thinks fit." "Well then, my dear Piyaka, have the finest vehicles harnessed." "Yes, Sire," Piyaka the treasurer, having assented to King Muṇḍa, having had the finest vehicles harnessed, said this to King Muṇḍa - "The finest vehicles have been harnessed for you, Sire. Now let Your Majesty do as he thinks fit."

Then King Muṇḍa, having ascended the finest vehicle, departed with the finest vehicles towards the Kukkuṭa Monastery with great royal pomp to see the Venerable Nārada. Having gone by vehicle as far as the ground was passable for vehicles, he descended from the vehicle and entered the monastery on foot. Then King Muṇḍa approached the Venerable Nārada; having approached, he paid respect to the Venerable Nārada and sat down to one side. To King Muṇḍa seated to one side, the Venerable Nārada said this -

"There are, great king, these five unobtainable states by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world. Which five? 'May what is subject to ageing not age' - this is an unobtainable state by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world. 'May what is subject to disease not fall ill' - etc. 'May what is subject to death not die' - 'May what is subject to destruction not be destroyed' - 'May what is subject to loss not perish' - this is an unobtainable state by an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world.

"For an ignorant worldling, great king, what is subject to ageing ages. He, when what is subject to ageing has aged, does not consider thus - 'It is not only for me that what is subject to ageing ages, but rather for all beings who come and go, who pass away and are reborn, what is subject to ageing ages. And if I, when what is subject to ageing has aged, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to ageing has aged, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, great king - 'An ignorant worldling, pierced by the poisoned dart of sorrow, torments only himself.'

"Furthermore, great king, for an ignorant worldling, what is subject to disease falls ill - etc. what is subject to death dies - what is subject to destruction is destroyed - what is subject to loss perishes. He, when what is subject to loss has perished, does not consider thus - 'It is not only for me that what is subject to loss perishes, but rather for all beings who come and go, who pass away and are reborn, what is subject to loss perishes. And if I, when what is subject to loss has perished, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to loss has perished, grieves, is wearied, laments, beats his breast and wails, falls into confusion. This is called, great king - 'An ignorant worldling, pierced by the poisoned dart of sorrow, torments only himself.'

"But for a learned noble disciple, great king, what is subject to ageing ages. He, when what is subject to ageing has aged, considers thus - 'It is not only for me that what is subject to ageing ages, but rather for all beings who come and go, who pass away

and are reborn, what is subject to ageing ages. And if I, when what is subject to ageing has aged, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to ageing has aged, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, great king - 'A learned noble disciple has pulled out the poisoned dart of sorrow, by which pierced the ignorant worldling torments only himself. Without sorrow, without the dart, the noble disciple brings only himself to final quenching.'

"Furthermore, great king, for a learned noble disciple, what is subject to disease becomes diseased... etc. what is subject to death dies - what is subject to destruction is destroyed - what is subject to loss perishes. He, when what is subject to loss has perished, considers thus: 'It is not only for me that what is subject to loss perishes, but rather for all beings who come and go, who pass away and are reborn, what is subject to loss perishes. And if I, when what is subject to loss has perished, were to grieve, be wearied, lament, beat my breast and wail, fall into confusion, food would not be agreeable to me, ugliness would come upon my body, my activities would not proceed, my enemies would be delighted, and my friends would be unhappy.' He, when what is subject to loss has perished, does not grieve, is not wearied, does not lament, does not beat his breast and wail, does not fall into confusion. This is called, great king - 'A learned noble disciple has pulled out the poisoned dart of sorrow, by which pierced the ignorant worldling torments only himself. Without sorrow, without the dart, the noble disciple brings only himself to final quenching.'

"These, great king, are the five unobtainable states by an ascetic or brahmin or god or Māra or Brahmā or anyone in the world."

"Not by grieving, not by lamenting,
Is any benefit obtained here, even a little;
Knowing him grieving and suffering,
His enemies become pleased.

"But when a wise one in misfortunes,
Does not tremble, one who knows the judgment of benefit;
His enemies become unhappy,
Seeing his face unchanged, as before.

"By recitation, by incantation, by well-spoken words,
By giving, or by tradition;
In whatever way, wherever one might obtain benefit,
In that way, there one should strive.

"If one should understand that this benefit
Is unobtainable by me or by another;
Not grieving, one should endure,
'Action is firm, what can I do now?'"

When this was said, King Muṇḍa said this to the Venerable Nārada -"What, venerable sir, is the name of this exposition of the Teaching?" "This exposition of the Teaching, great king, is called 'The Removal of the Dart of Sorrow'." "Truly, venerable sir, it is the removal of the dart of sorrow! For having heard this exposition of the Teaching, venerable sir, my dart of sorrow has been abandoned."

Then King Muṇḍa addressed Piyaka the treasurer -"Well then, my dear Piyaka, cremate Queen Bhaddā's body; And build a stupa for her. From this day forth we will now bathe and anoint ourselves, eat our meals, and engage in our duties." The tenth.

The Chapter on King Muṇḍa is fifth.

Its summary:

Beginning, good person, desirable, agreeable giver, outflow;
Accomplishment and wealth, state, Kosala, and with Nārada.

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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