

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

05. Anthology of Discourses (05. Suttanipātapāḷi)

2. The Minor Chapter (2. Cūḷavaggo)

[Snp 2, PTS 39-71]



PaliVerse

5. The Collection of Minor Texts

05. Anthology of Discourses

2. The Minor Chapter

1. The Discourse on the Jewels

- 224.** Whatever beings have assembled here, whether terrestrial or in the sky;
May all beings be glad-minded, and also attentively listen to what is said.
- 225.** Therefore, beings, all listen, show friendliness to the human generation;
Those who bring offerings by day and by night, therefore protect them, being diligent.
- 226.** Whatever wealth there is here or beyond, or whatever sublime jewel in the heavens;
There is none equal to the Truth-finder, this too is a sublime jewel in the Buddha;
By this truth may there be well-being.
- 227.** Elimination, dispassion, the Deathless, the sublime, which the Sage of the Sakyans, concentrated, attained;
There is nothing equal to that Dhamma, this too is a sublime jewel in the Dhamma;
By this truth may there be well-being.
- 228.** That which the Supreme Buddha praised as pure, the concentration with immediate result they call;
There is nothing equal to that concentration, this too is a sublime jewel in the Dhamma;
By this truth may there be well-being.
- 229.** Those persons, eight praised by the good, these are four pairs;
They are worthy of offerings, disciples of the Fortunate One, gifts given to them are of great fruit;
This too is a sublime jewel in the Community, by this truth may there be well-being.
- 230.** Those who are well-engaged with a firm mind, departing from defilements in Gotama's Dispensation;
They, having attained attainment, having plunged into the Deathless, having obtained it freely, enjoying peace;
This too is a sublime jewel in the Community, by this truth may there be well-being.
- 231.** Just as a gate-post fixed in the earth would be unshakeable by the four winds;

So too I declare the good person to be like that, who sees the noble truths with certainty;

This too is a sublime jewel in the Community, by this truth may there be well-being.

- 232.** Those who illuminate the noble truths, well taught by one of profound wisdom;
Even though they may be exceedingly heedless, they do not take up an eighth existence;

This too is a sublime jewel in the Community, by this truth may there be well-being.

- 233.** Together with his accomplishment of vision, three things are given up;
Identity view and doubt, and moral rules and austerities, whatever there is.

- 234.** And free from the four realms of misery, incapable of doing the six grave actions;
This too is a sublime jewel in the Community, by this truth may there be well-being.

- 235.** Even though he may do an evil deed, by body, speech, or mind;
He is incapable of concealing it, inability has been declared for one who has seen the state;
This too is a sublime jewel in the Community, by this truth may there be well-being.

- 236.** Just as in the forest thicket with flowering tops, in the first month of summer, in the hot season;
So too he expounded the excellent Teaching, leading to Nibbāna, for the supreme welfare;
This too is a sublime jewel in the Buddha, by this truth may there be well-being.

- 237.** The excellent one, knower of the excellent, giver of the excellent, bringer of the excellent, the unsurpassed one taught the excellent Dhamma;
This too is a sublime jewel in the Buddha, by this truth may there be well-being.

- 238.** The old is eliminated, there is no new origination, with minds dispassionate towards future existence;
They, with seeds eliminated, with desires not growing, the wise are extinguished like this lamp;
This too is a sublime jewel in the Community, by this truth may there be well-being.

- 239.** Whatever beings have assembled here, whether terrestrial or in the sky;
We venerate the Truth-finder, honoured by gods and humans, the Buddha -
may there be well-being.

- 240.** Whatever beings have assembled here, whether terrestrial or in the sky;

We venerate the Truth-finder, honoured by gods and humans, the Teaching -
may there be well-being.

- 241.** Whatever beings have assembled here, whether terrestrial or in the sky;
We venerate the Truth-finder, honoured by gods and humans, the Community
- may there be well-being.

The Discourse on the Jewels is concluded as first.

2. The Discourse on Verminous Odour

- 242.** "Millet, ciṅgūlaka grains, and cīnaka beans, leaf-fruit, root-fruit, and wild fruit;
Eating what is obtained by the Teaching, the peaceful do not speak falsehood
desiring sensual pleasures.
- 243.** "While eating what is well prepared, well finished, given by others, purified,
superior;
Consuming rice food, you eat, Kassapa, verminous odour.
- 244.** "Verminous odour is not allowable for me," thus indeed you speak, kinsman of
Brahma;
Consuming rice food, with well-prepared bird meat;
I ask you, Kassapa, about this matter, of what kind is your verminous odour?"
- 245.** "Killing living beings, murder, cutting off and imprisonment, theft, lying, fraud
and cheating;
Useless recitation, consorting with another's wife - this is verminous odour, not
the eating of meat.
- 246.** "Whatever people here are unrestrained in sensual pleasures, greedy for
flavours, attached to impure conduct;
Holding the view of nihilism, unrighteous, hard to guide - this is verminous
odour, not the eating of meat.
- 247.** "Those who are rough, harsh, backbiters, betrayers of friends, merciless and
arrogant;
Habitually not giving and not giving anything to anyone - this is verminous
odour, not the eating of meat.
- 248.** "Wrath and vanity and obstinacy and opposition, deceit and envy and
accumulation of useless talk;
Conceit and arrogance and intimacy with the unvirtuous - this is verminous
odour, not the eating of meat.
- 249.** "Those of evil morality, debt-destroyers and informers, fraudulent in business,
here impostors;
Vile men who here commit wrong-doing - this is verminous odour, not the
eating of meat.
- 250.** "Whatever people here are unrestrained towards living beings, engaged in

harming, having taken from others;
Immoral, cruel, harsh, disrespectful - this is verminous odour, not the eating of meat.

- 251.** "Those greedy for these, hostile and slayers, constantly striving, after death go to darkness;
Beings fall headlong into hell - this is verminous odour, not the eating of meat.
- 252.** "Not the fasting from fish and meat, not nakedness, not shaven-headedness, not matted hair and dirt;
Not rough hides, nor the practice of fire-sacrifice, nor whatever many austerities for immortality in the world;
Nor incantations, oblations, sacrifices, nor seasonal observances, can purify a mortal who has not overcome uncertainty.
- 253.** "Whoever should wander guarded in those, with faculties understood, established in the Teaching, delighted in rectitude and gentleness;
Gone beyond attachment, with all suffering abandoned, the wise one does not cling to what is seen and heard."
- 254.** Thus this meaning the Blessed One again and again, declared it, and the one gone beyond the sacred texts understood;
With variegated verses the sage made known, free from the odour of flesh, unattached, hard to lead astray.
- 255.** Having heard the Buddha's well-spoken verse, free from verminous odour, dispelling all suffering;
With humble mind he paid homage to the Truth-finder, and right there he requested the going forth.

The Discourse on Verminous Odour is concluded as second.

3. The Discourse on Shame

- 256.** One who transgresses shame, who is disgusted by it, who says "I am yours";
One who does not undertake actions that can be done, one should know him thus: "He is not mine."
- 257.** Whoever makes pleasant speech without follow-through to friends;
One not doing but speaking - the wise fully understand him.
- 258.** He is not a friend who is always heedful, suspecting breach, observing only faults;
But one in whom one sleeps as a son upon the breast, he indeed is a friend who cannot be divided by others.
- 259.** The state that produces delight, bringing praise and happiness;
One expecting the fruit develops it, bearing the manly burden.
- 260.** Having drunk the flavour of solitude, and the flavour of peace;

One becomes free from anguish, sinless, drinking the flavour of joy in the Dhamma.

The Discourse on Shame is concluded as third.

4. The Discourse on Blessings

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then a certain deity, when the night was far advanced, with surpassing beauty, having illuminated almost the entire Jeta's Grove, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, that deity addressed the Blessed One in verse -

- 261.** "Many gods and human beings have pondered upon blessings;
Longing for safety, tell us the highest blessing."
- 262.** "Non-association with fools, and association with the wise;
Veneration of those worthy of veneration - this is the highest blessing.
- 263.** "Residence in a suitable place, and having made merit in the past;
Rightly directing oneself - this is the highest blessing.
- 264.** "Great learning and craft, and monastic discipline well-trained;
And whatever speech is well-spoken - this is the highest blessing.
- 265.** Attendance upon mother and father, care for children and wife;
And activities that are not confused - this is the highest blessing.
- 266.** "Giving and righteous conduct, care for relatives;
Blameless actions - this is the highest blessing.
- 267.** "Abstinence, refraining from evil, and self-control from drinking intoxicants;
Diligence in teachings - this is the highest blessing.
- 268.** Respect and humility, contentment and gratitude;
Hearing the Teaching at the right time - this is the highest blessing.
- 269.** "Patience and being easy to admonish, and seeing ascetics;
Discussion of the Teaching at the right time - this is the highest blessing.
- 270.** "Austere asceticism and the holy life, and seeing the noble truths;
And the realisation of Nibbāna - this is the highest blessing.
- 271.** Whose mind does not waver when touched by worldly adversities;
Sorrowless, stainless, secure - this is the highest blessing.
- 272.** Having done such things, unconquered everywhere;
They go to safety everywhere, that is the highest blessing for them.

The Discourse on Blessing is concluded as fourth.

5. The Discourse on Sūciloma

Thus have I heard - On one occasion the Blessed One was dwelling at Gayā on the Ṭaṅkitamañca, in the abode of the demon Sūciloma. Now at that time the demon Khara and the demon Sūciloma were passing by not far from the Blessed One. Then the demon Khara said this to the demon Sūciloma - "That is an ascetic!" "That is no ascetic, that is a mere ascetic. I will find out whether he is an ascetic or whether he is a mere ascetic."

Then the demon Sūciloma approached the Blessed One; having approached, he brought his body close to the Blessed One. Then the Blessed One drew his body away. Then the demon Sūciloma said this to the Blessed One - "Do you fear me, ascetic?" "I do not fear you, friend; but your touch is evil."

"I will ask you a question, ascetic. If you do not answer me, I will derange your mind, or I will split your heart, or having seized you by the feet I will hurl you across the Ganges."

"I do not see anyone, friend, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, who could derange my mind or split my heart or having seized me by the feet hurl me across the Ganges. But ask, friend, whatever you wish." Then the demon Sūciloma addressed the Blessed One in verse -

- 273.** "Lust and hate, from what source do they arise, discontent, delight, and terror,
from where are they born;
From where arising do mental thoughts release, like boys releasing a crow?"
- 274.** "Lust and hate, from this source do they arise, discontent, delight, and terror,
from here are they born;
From here arising do mental thoughts release, like boys releasing a crow."
- 275.** "Born from affection, arisen from oneself, like the trunk-born shoots of a
banyan tree;
Many, attached to sensual pleasures, like a māluvā creeper spread in the
forest.
- 276.** "Those who understand from what source it arises, they dispel it, listen
demon;
They cross this flood hard to cross, never crossed before, for non-rebirth."

The Discourse on Sūciloma is concluded as fifth.

6. The Discourse on Righteous Conduct

- 277.** Righteous conduct, the holy life, this they call the highest treasure;
Even if one has gone forth, from home into homelessness.
- 278.** If he is of a garrulous nature, delighting in harming, like a wild animal;
His life is worse, he increases the dust of his own self.
- 279.** A monk fond of disputes, covered by the quality of delusion;

Does not know even what is declared, the Teaching taught by the Buddha.

- 280.** Harming those with developed selves, led on by ignorance;
He does not know the defilement, the path leading to hell.
- 281.** Having attained the nether world, from womb to womb, from darkness to darkness;
Such a monk indeed, after death undergoes suffering.
- 282.** Just as a pit of excrement may be, full after many years;
And whoever may be of such a form, one with a blemish is indeed hard to purify.
- 283.** Whoever you know to be of such a kind, monks, connected with the household life;
Having evil desires, evil thoughts, evil conduct and evil resort.
- 284.** All being united, you should expel him;
Eject the rubbish, remove the filth.
- 285.** Then carry away the chaff, those who are not ascetics but think themselves ascetics;
Having expelled those of evil desires, who frequent evil conduct.
- 286.** The pure, being mindful, arrange communal life with the pure;
Then, united and prudent, you will make an end of suffering.

The Discourse on Righteous Conduct is concluded as sixth.

7. The Discourse on Brahmin Righteousness

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then several wealthy brahmins of Kosala, old, aged, advanced in years, having traversed the span of life, having reached the final stage of life, approached the Blessed One; having approached, they exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, they sat down to one side. Seated to one side, those wealthy brahmins said this to the Blessed One - "Do the brahmins of today, Master Gotama, agree with the ancient brahmins in the brahmin practices?" "No, brahmins, the brahmins of today do not agree with the ancient brahmins in the brahmin practices." "It would be good if Master Gotama would speak about the brahmin practices of the ancient brahmins, if it is not troublesome for Master Gotama." "If so, brahmins, listen, pay close attention, I will speak." "Yes, sir," those wealthy brahmins assented to the Blessed One. The Blessed One said this -

- 287.** "The sages of old were austere ascetics, self-restrained;
Having abandoned the five types of sensual pleasure, they practised for their own welfare.
- 288.** "The brahmins had no cattle, no unwrought gold, no grain;
Their wealth and grain was study, they guarded the supreme treasure.

- 289.** "Whatever had been prepared for them, the door-food that was available;
Made with faith for those seeking, they thought it should be given to them.
- 290.** With cloths of various colours, with beds and public rest-houses;
Prosperous countries and kingdoms, they paid homage to the brahmins.
- 291.** "The brahmins were not to be killed, invincible, protected by co-religionists;
No one prevented them at the doors of families in every respect.
- 292.** "For forty-eight years, they lived the holy life from youth;
In search of true knowledge and conduct, the brahmins practised in former times.
- 293.** "Brahmins did not go to another, nor did they buy a wife;
Having come together, they arranged communal life only through mutual affection.
- 294.** "Apart from that time, towards a wife abstaining from the season;
In between, brahmins do not go to sexual intercourse.
- 295.** "The holy life and morality, rectitude, gentleness, austere asceticism;
Meekness and non-violence, and patience too they praised.
- 296.** "Whoever was supreme among them, a Brahma God of firm effort;
He too did not engage in sexual intercourse, even in a dream.
- 297.** "Training in his duty, here some of intelligent birth;
The holy life and morality, and patience too they praised.
- 298.** "Having requested rice-grain, beds, cloth, and ghee and oil;
Having gathered them together righteously, from that they arranged a sacrifice.
- 299.** "When the sacrifice was prepared, they did not kill cattle;
Just as mother, father, brother, or even other relatives;
Cattle are our supreme friends, from whom medicines are produced.
- 300.** "Givers of food, givers of strength, and givers of beauty, givers of happiness likewise;
Having known this reason, they did not kill cattle.
- 301.** "Delicate, with large bodies, beautiful and famous;
Brahmins, by their own principles, zealous in duties and non-duties;
As long as they lived in the world, this generation prospered in happiness.
- 302.** "There was illusion for them, having seen the minute from the minute;
And the king's splendour, women fully adorned.
- 303.** "And in chariots yoked with thoroughbreds, well-made, with variegated coverings;

In dwelling sites and dwellings, divided into sections, measured.

- 304.** "Surrounded by herds of cattle, endowed with groups of excellent women;
The brahmins coveted the lofty human wealth.
- 305.** "They, having composed charms there, then approached Okkāka;
'You will have abundant wealth and grain, sacrifice much of your property;
Sacrifice much of your riches.'
- 306.** "Then the king was convinced by the brahmins, the bull among charioteers;
The horse-sacrifice, the human-sacrifice, the sammāpāsa, the vājapeyya, the
niraggaḷa;
Having performed these sacrifices, he gave wealth to the brahmins.
- 307.** "Cattle, beds and garments, women fully adorned;
And in chariots yoked with thoroughbreds, well-made, with variegated
coverings.
- 308.** "Charming dwellings, well divided into sections;
Having filled them with various grains, he gave wealth to the brahmins.
- 309.** "And they, having obtained wealth there, arranged storage;
For those overcome by desire, craving increased even more;
They, having composed charms there, again approached Okkāka.
- 310.** "Just as water and earth, unwrought gold, wealth and grain;
So cattle are for human beings, for they are requisites for living creatures;
Sacrifice much of your property, sacrifice much of your riches."
- 311.** "Then the king was convinced by the brahmins, the bull among charioteers;
Many hundreds of thousands of cattle he had slaughtered in the sacrifice.
- 312.** "Not with foot nor with horn, they did not harm anyone;
The cattle, like goats, meek, yielding pots of milk;
Having seized them by the horns, the king slaughtered them with a knife.
- 313.** "Then the gods and the ancestors, Inda, titans and demons;
Cried out 'Not the Teaching!' when the knife fell upon the cow.
- 314.** "Three diseases existed in the past: desire, lack of appetite, and ageing;
Through the slaughter of cattle, they became ninety-eight.
- 315.** "This not the Teaching of punishments, entered, was ancient;
The innocent are killed, qualities decline for the sacrificers.
- 316.** "Thus this is a trifling practice, ancient and blamed by the wise;
Wherever one sees such a thing, people censure the sacrificer.
- 317.** "Thus when the teaching had perished, workers and merchants were divided;
Many nobles were divided, the wife despised her husband.

- 318.** "Warriors and kinsmen of Brahma, and whatever others are protected by the clan;
Having rejected the discussion about birth, they came under the control of sensual pleasures."

When this was said, those wealthy brahmins said this to the Blessed One -"Excellent, Master Gotama! Etc. May Master Gotama remember us as lay followers who have gone for refuge from this day forth for life."

The Discourse on Brahmin Righteousness is concluded as seventh.

8. The Discourse on the Boat

- 319.** From whom a person would learn the Teaching, he should venerate him as the deities venerate Indra;
He, being venerated, with a gladdened mind towards him, being very learned, makes the Teaching manifest.
- 320.** Having considered that with desire for its meaning, the wise one, proceeding in accordance with the Teaching;
Becomes intelligent, discerning, and subtle, whoever diligently associates with such a one.
- 321.** Associating with one who is inferior and foolish, who has not attained the goal, and who is envious;
Not having understood the Teaching right here, with uncertainty uncrossed, one goes to death.
- 322.** Just as a man, having descended into a river, with great water, a stream with a swift current;
He, being carried along, going with the stream, how can he help others to cross?
- 323.** Likewise, not having understood the Teaching, not having examined the meaning from the very learned;
Himself not knowing, with uncertainty uncrossed, how can he help others to understand?
- 324.** Just as one who, having boarded a sturdy boat, endowed with oar and pole;
He might ferry across many others there, one skilled in means there, wholesome, wise.
- 325.** Thus too, whoever has attained knowledge, self-developed, very learned, has an unshakeable nature;
He indeed could convince others, understanding, those possessed of the proximate cause of giving ear.
- 326.** Therefore indeed one should associate with a good person, one who is wise and very learned;
Having understood the meaning, proceeding accordingly, one who has cognised the Teaching, he would obtain happiness.

9. The Discourse on What Morality

- 327.** "Of what morality, of what conduct, developing what actions,
Would a man rightly settled attain the highest good?"
- 328.** One should be respectful to elders and not envious, and one who knows the proper time for an audience with teachers;
Knowing the moment for a talk on the Teaching that is spoken, one should attentively listen to the well-spoken words.
- 329.** "One should go to the presence of teachers at the proper time, having rejected obstinacy, humble in conduct;
The meaning, the Teaching, self-control, the holy life, one should both recollect and practise.
- 330.** "Delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, one who knows the discernment of the Dhamma;
One should never practise speech that corrupts the Dhamma, but should be guided by true, well-spoken words.
- 331.** "Laughter, prattle, lamentation, anger, deceitfulness, scheming, greed, conceit;
Rivalry, harshness, corruption and infatuation, having abandoned these, one should wander free from vanity, of established self.
- 332.** "Well-spoken words have cognition as their substance, and learning has cognised concentration as its substance;
Neither wisdom nor learning grows for that man who is rash and heedless.
- 333.** "And those who delight in the Teaching proclaimed by the Noble One,
They are unsurpassed in speech, in mind, and in action;
They are established in peace, meekness, and concentration,
And have reached the core of learning and wisdom."

The Discourse on What Morality is concluded as ninth.

10. The Discourse on Rising

- 334.** Rise up, sit down, what use is sleeping to you?
For what sleep is there for those who are afflicted, pierced by darts, being transformed?
- 335.** Rise up, sit down, train firmly for peace;
Let not the King of Death, having known you as heedless, delude you who are subject to his control.
- 336.** By which gods and humans, attached, remain desirous;
Cross over this clinging, let not the moment pass you by;

For those who have missed the moment grieve, consigned to hell.

- 337.** Negligence is dust, negligence; affected by negligence is dust;
By diligence, by true knowledge, one should draw out the dart from oneself.

The Discourse on Rising is concluded as tenth.

11. The Discourse on Rāhula

- 338.** "Is it that through constant communion, you do not despise the wise one;
The torch-bearer for human beings, is he esteemed by you?"
- 339.** "Not through constant communion, do I despise the wise one;
The torch-bearer for human beings, is always esteemed by me."
- 340.** "Having abandoned the five types of sensual pleasure, dear and delightful;
Having gone forth from home through faith, become one who makes an end of suffering.
- 341.** "Associate with good friends, and with secluded lodgings;
Solitary, with little disturbance, be one who knows moderation in food.
- 342.** "Regarding robes and almsfood, regarding requisites and lodging;
Do not make craving for these, do not come again to the world.
- 343.** "Restrained in the principal monastic code, and in the five faculties;
Let mindfulness directed to the body be yours, be full of disenchantment.
- 344.** "Avoid the sign of the beautiful connected with lust;
Develop the mind towards foulness, fully focused, well concentrated.
- 345.** "And develop the signless, abandon the underlying tendency to conceit;
Then through the full realisation of conceit, you will live at peace."

Thus the Blessed One repeatedly exhorted the Venerable Rāhula with these verses.

The Discourse on Rāhula is concluded as eleventh.

12. The Discourse on Nigrodhakappa

Thus have I heard - On one occasion the Blessed One was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the Venerable Vaṅgīsa's preceptor, the elder named Nigrodhakappa, had recently attained final Nibbāna at the Aggāḷava shrine. Then, when the Venerable Vaṅgīsa had gone to a private place and was in seclusion, this reflection arose in his mind: "Has my preceptor attained final Nibbāna or has he not attained final Nibbāna?" Then the Venerable Vaṅgīsa, in the afternoon, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Vaṅgīsa said this to the Blessed One: "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Has my preceptor attained final Nibbāna or has he not attained final Nibbāna?'" Then the Venerable Vaṅgīsa, having risen from his seat, having arranged his robe on one

shoulder, having extended joined palms in salutation towards the Blessed One,
addressed the Blessed One in verse -

- 346.** "We ask the Teacher of superior wisdom, who in this very life is the cutter of doubts;
A monk died at Aggāḷava, well-known, famous, with a perfectly calmed self.
- 347.** "Nigrodhakappa was his name, given by you, Blessed One, to the brahmin;
He practised venerating you, hoping for liberation, putting forth strenuous energy, one who sees the firm Teaching.
- 348.** "That disciple, O Sakyan, we all too wish to know, O All-Seeing One;
Our ears are well-prepared for hearing, you are our Teacher, you are unsurpassed.
- 349.** "Cut off our sceptical doubt, tell me this, know the one who has attained final Nibbāna, O one of extensive wisdom;
Speak to us in our midst, O All-Seeing One, like Sakka, the thousand-eyed one, among the gods.
- 350.** "Whatever mental knots here are paths of delusion, on the side of not knowing, states of sceptical doubt;
Having reached the Truth-finder, they do not exist, for this is the supreme vision for people.
- 351.** "If indeed a man did not dispel the defilements, just as the wind disperses a mass of clouds;
The whole world would be covered in darkness, and even luminous men would not shine."
- 352.** "The wise become light-makers, that I consider you likewise, O hero;
Knowing you as Vipassī, we have approached you, reveal to us the cosmic cycle in the assemblies.
- 353.** "Quickly utter your word, lovely one, lovely; like a swan, having raised up, coo gently;
With a voice like drops, well-modulated, all of us, attentive, shall hear you.
- 354.** "Having entirely abandoned birth and death, having restrained the wise one, I will speak the Teaching;
For worldlings have no freedom of action, but the Truth-finders have deliberate action.
- 355.** "This accomplished explanation of yours, well learnt by one of upright wisdom;
This final salutation with joined palms is well offered, do not delude one who knows, O one of superior wisdom.
- 356.** "Having known the noble teaching, high and low, do not delude one who knows, O hero of superior mind;

Just as one scorched by heat in the hot season longs for water, I long for your speech - pour forth what has been heard.

- 357.** "The holy life for which purpose he lived it, Kappāyana - was that not in vain for him?
Did he attain Nibbāna, or with residue of clinging, in what way was he liberated - let us hear that."
- 358.** "He has cut off craving here in mentality-materiality," (thus spoke the Blessed One)
"The stream of the Dark One, long lain dormant;
He has crossed over birth and death entirely,"
Thus spoke the Blessed One, foremost of the five.
- 359.** "Having heard this, I am pleased, your word, O seventh sage;
Truly my question was not in vain, the brahmin did not deceive me.
- 360.** "Speaking as he acts, acting as he speaks, he was a disciple of the Buddha;
He cut through Death's net, spread out firm by the deceitful one.
- 361.** "The Blessed One saw the beginning, of clinging, Kappiya;
Kappāyana has indeed overcome, the realm of Death so hard to cross."

The Discourse on Nigrodhakappa is concluded as twelfth.

13. The Discourse on Right Wandering

- 362.** "I ask the sage of abundant wisdom,
One who has crossed over, gone beyond, attained final Nibbāna, one who is inwardly firm;
Having gone forth from home, having dispelled sensual pleasures, how should a monk
Rightly wander in the world?"
- 363.** "For whom blessings have been uprooted," (thus spoke the Blessed One)
"Omens, dreams, and characteristics;
He, having abandoned the faults of blessings,
Rightly should he wander in the world.
- 364.** "A monk should remove lust for human and also for divine sensual pleasures;
Having transcended existence, having understood the Teaching, he should rightly wander in the world.
- 365.** "Having turned one's back on slander, a monk should give up wrath and stinginess;
Having abandoned compliance and opposition, he should rightly wander in the world.
- 366.** "Having abandoned both the dear and the unpleasant, by non-clinging,
independent, not dependent anywhere;

Free from things subject to mental fetters, he should rightly wander in the world.

- 367.** "He does not consider substance in clinging, having removed desire and lust in grasping;
He is independent, not to be led by others, he should rightly wander in the world.
- 368.** "By speech, by mind, and by action, unopposed, having rightly understood the Teaching;
Aspiring to the state of Nibbāna, he should rightly wander in the world.
- 369.** "Whoever is honoured should not be elated thinking 'me', a monk even when reviled should not be provoked;
Having obtained food from others, he should not be intoxicated, he should rightly wander in the world.
- 370.** "Having abandoned greed and existence, abstaining from cutting and binding, the monk;
He, having crossed over doubt, free from the dart, should rightly wander in the world.
- 371.** "Having known what is suitable for oneself, a monk should not harm anyone in the world;
Having known the Teaching as it truly is, he should rightly wander in the world.
- 372.** For one in whom there are no underlying tendencies whatsoever, and the unwholesome roots are uprooted;
He, desireless, without longing, should rightly wander in the world.
- 373.** "With mental corruptions eliminated, conceit abandoned, having gone beyond all the path of lust;
Tamed, attained final Nibbāna, of established self, he should rightly wander in the world.
- 374.** "Faithful, learned, one who sees the fixed course, the wise one does not follow the group among those gone to groups;
Having removed greed, hate and aversion, he should rightly wander in the world.
- 375.** "The purely victorious one, the remover of the veil of the round of rebirths, a master in the teachings, one gone beyond, without longing;
Skilled in the knowledge of the cessation of activities, he should rightly wander in the world.
- 376.** "Regarding the past and also the future, gone beyond mental constructs, with wisdom of surpassing purity;
Free from all sense bases, he should rightly wander in the world.

- 377.** "Having understood the state, having fully realised the Teaching, having seen the abandoning of mental corruptions unveiled;
With the utter elimination of all clinging, he should rightly wander in the world."
- 378.** "Surely, Blessed One, it is just so, that monk who dwells thus, tamed;
Having transcended all mental fetters and bonds, he should rightly wander in the world."

The Discourse on Right Wandering is concluded as thirteenth.

14. The Discourse on the Righteous

Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the lay follower Dhammika together with five hundred lay followers approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the lay follower Dhammika addressed the Blessed One in verses -

- 379.** "I ask you, Gotama of extensive wisdom, how acting is a disciple good;
Whether one who goes from home into homelessness, or householders who are lay followers.
- 380.** "For you understand the destination of the world with its gods, and the ultimate goal;
There is no one equal to you, seer of subtle meaning, they call you the excellent Buddha.
- 381.** "Having perfectly understood all knowledge and the Teaching, you made it known, having compassion for beings;
You are one whose covering is removed, O All-Seeing One, you shine spotless in the entire world.
- 382.** "The king of serpents came to your presence, named Erāvaṇa, having heard 'the Conqueror';
He too, having consulted with you, departed, having heard 'well done', delighted in appearance.
- 383.** "Even the king Vessavaṇa Kuvera approaches you, inquiring about the Teaching;
When asked by him too, you speak, O wise one, and he too, having heard, is delighted in appearance.
- 384.** "Whatever sectarians there are, given to disputation, whether Ājīvakas or Jains;
None of them surpass you in wisdom, like one standing cannot surpass one going swiftly.
- 385.** "Whatever brahmins there are, given to disputation, and also some brahmins who are seniors;

All become bound to you for meaning, and also others who think themselves disputants.

- 386.** "For this Teaching is subtle and pleasant, which has been well proclaimed by you, Blessed One;
All of us wishing to hear that very thing, tell us that, being asked, O best of Buddhas.
- 387.** "All my monks seated here, and lay followers likewise to hear;
Let them hear the Teaching awakened to by the Stainless One, well spoken, as the gods hear Vāsava's."
- 388.** "Listen to me, monks, I announce to you the teaching that shakes off, and practise that, all of you;
The deportment suitable for one gone forth, the wise one seeing the benefit should resort to it.
- 389.** "A monk should indeed not wander about at the improper time, and should go for almsfood in the village at the proper time;
For attachments embrace one who goes about at the improper time, therefore the Buddhas do not go about at the improper time.
- 390.** "Forms and sounds and flavours and odours, and contacts which intoxicate beings;
Having removed desire for these phenomena, he should enter for the morning meal at the proper time.
- 391.** "And a monk, having obtained almsfood at the right time, having gone aside alone, should sit in a secret place;
Reflecting internally, he should not send his mind outside, one whose individuality is well-collected.
- 392.** "Even if he should converse with a disciple, or with anyone else or with a monk;
He should speak of that sublime Teaching, not slander nor censure of others.
- 393.** "Indeed some engage in controversy, we do not praise those of limited wisdom;
From this and that, attachments cling to them, for their mind goes far from there.
- 394.** "Almsfood, dwelling, bed and seat, and water for washing the dust from the double robe;
Having heard the Teaching taught by the Fortunate One, the disciple of excellent wisdom uses them with understanding.
- 395.** "Therefore, regarding almsfood and lodging, and water and washing the dust from the double robe;
Untainted by these phenomena, a monk is like a water drop on a lotus leaf.

- 396.** "But I declare to you the householder's duty, how acting a disciple is good;
For this cannot be attained by one with possessions, to touch what is the
consummate monk's practice.
- 397.** "One should not kill a living being, nor cause to kill, nor approve of others'
killing;
Having laid aside the rod towards all beings, whether steady or trembling in
the world.
- 398.** "Therefore one should avoid what is not given, anything anywhere, a disciple
who is awakening;
One should not cause to steal, nor approve of those who steal, one should
avoid all that is not given.
- 399.** "One should avoid not holy life, like a wise man a blazing charcoal pit;
But if unable to live the holy life, one should not transgress with another's wife.
- 400.** "Whether gone to an assembly or gone to a company, one alone should not
speak falsely to another;
One should not cause to speak, nor approve of those who speak, one should
avoid all that is not factual.
- 401.** "One should not practise the drinking of intoxicants, whoever householder
approves of this teaching;
One should not cause to drink, nor approve of those who drink, having known
it thus as ending in madness.
- 402.** "For through intoxication fools do evil deeds, and cause other heedless people
to do them too;
One should avoid this plane of demerit, maddening, deluding, delightful to
fools.
- 403.** "One should not kill a living being, nor take what is not given, one should not
speak falsehood, nor should one be a drinker of intoxicants;
One should abstain from not practising the holy life, from sexual intercourse,
one should not eat at night, eating at the improper time.
- 404.** "One should not wear garlands, nor should one use perfumes, one should
sleep on a bed or on the ground on a rug;
This they call the eightfold Observance, made known by the Buddha, who has
reached the end of suffering.
- 405.** "And then, having observed the Observance of the fortnight, the fourteenth,
the fifteenth, and the eighth;
And the special fortnight, with a gladdened mind, endowed with eight factors,
well-complete in form.
- 406.** "Then in the morning, having observed the Observance, with food and drink to
the Community of monks;
With a gladdened mind, rejoicing, the wise one should share as is fitting.

407. "He should support his mother and father righteously, he should engage in righteous trade;
A householder practising this diligently, goes to the gods named Self-luminous."

The Discourse on Dhammika is concluded as fourteenth.

The Minor Chapter is concluded as second.

Its summary:

Jewel, Odour, Shame, and Blessing, with Sūciloma;
Righteous Conduct and Brahmin, Boat, What Morality, and Industriousness.

Rāhula, again Kappa, and likewise wandering ascetic;
Dhammika and the Wise Ones, they say, the Minor Chapter is fourteen.



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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