

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)

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

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 4.51-100, PTS 2.55-2.101]



PaliVerse

4. The Collection of the Numerical Discourses

04. The Book of the Fours

2. The Second Fifty

1. The Chapter on Streams of Merit

1. The First Discourse on Streams of Merit

51. At Sāvattthī. "Monks, there are these four streams of merit, streams 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. Which four? 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 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 lodging 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 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 four streams of merit, streams 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.

And further, monks, for a noble disciple endowed with these four 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 four 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,
Abounding in many terrors, the abode of excellent jewels;
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 first.

2. The Second Discourse on Streams of Merit

52. "Monks, there are these four 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 four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha: '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, monks, is the first 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.

"Furthermore, monks, a noble disciple is endowed with unwavering confidence in the Teaching: 'Well proclaimed by the Blessed One is the Teaching, visible here and now, immediately effective, inviting one to come and see, leading onward, to be individually experienced by the wise.' This, monks, is the second 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.

"Furthermore, monks, a noble disciple is endowed with unwavering confidence in the Community: 'The Community of the Blessed One's disciples is practicing well, the Community of the Blessed One's disciples is practicing uprightly, the Community of the Blessed One's disciples is practicing by the true method, the Community of the Blessed One's disciples is practicing properly, that is, 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.' This, monks, is the third 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.

"Furthermore, monks, a noble disciple is endowed with morality pleasing to the noble ones, unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, conducive to concentration. This, monks, is the fourth 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 four 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."

"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 second.

3. The First Discourse on Communal Life

53. On one occasion the Blessed One was travelling on the highway between Madhurā and Verañja. Many householders and women householders were also travelling on the highway between Madhurā and Verañja. Then the Blessed One, having turned aside from the road, sat down at the foot of a certain tree. The householders and women householders saw the Blessed One seated at the foot of a certain tree. Having seen him, they approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. To those householders and women householders seated to one side, the Blessed One said this -

"Householders, there are these four kinds of communal life. Which four? A miserable man lives together with a miserable woman, a miserable man lives together with a goddess, a god lives together with a miserable woman, a god lives together with a goddess.

"And how, householders, does a miserable man live together with a miserable woman? Here, householders, a husband is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, indulges in spirits, liquor and intoxicants that cause negligence, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins; and his wife too is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, indulges in spirits, liquor and intoxicants that cause negligence, is immoral, of bad character, dwells at home with a

mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins. Thus, householders, a miserable man lives together with a miserable woman.

"And how, householders, does a miserable man live together with a goddess? Here, householders, a husband is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, indulges in spirits, liquor and intoxicants that cause negligence, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins; but his wife 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, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins. Thus, householders, a miserable man lives together with a goddess.

"And how, householders, does a god live together with a miserable woman? Here, householders, a husband 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, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins; but his wife is one who kills living beings, etc. indulges in spirits, liquor and intoxicants that cause negligence, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins. Thus, householders, a god lives together with a miserable woman.

"And how, householders, does a god live together with a goddess? Here, householders, a husband abstains from killing living beings, etc. is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins; and his wife too abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins. Thus, householders, a god lives together with a goddess. These, householders, are the four kinds of communal life."

"When both are immoral, miserly, abusive;
They are wife and husband, miserable ones come together in communion.

"The husband is immoral, miserly, abusive;
The wife is moral, bountiful, free from avarice;
She, a goddess, lives together with a miserable husband.

"The husband is moral, bountiful, free from avarice;
The wife is immoral, miserly, abusive;
She, miserable, lives together with a god as husband.

"Both faithful, bountiful, restrained, living righteously;
They are wife and husband, speaking kindly to one another.

"Benefits become abundant for them, comfort arises;
Enemies become unhappy, when both are equal in morality.

"Having practised the Teaching here, both equal in moral rules and austerities;
Delighting in the world of gods, they rejoice, those who desire sensual
pleasures." The third.

4. The Second Discourse on Communal Life

54. "Monks, there are these four kinds of communal life. Which four? A miserable man lives together with a miserable woman, a miserable man lives together with a goddess, a god lives together with a miserable woman, a god lives together with a goddess.

"And how, monks, does a miserable man live together with a miserable woman? Here, monks, a husband is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins; and his wife too is one who kills living beings, takes what is not given, engages in sexual misconduct, speaks falsehood, speaks divisive speech, speaks harsh speech, engages in idle chatter, is covetous, has a mind of ill-will, holds wrong view, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins. Thus, monks, a miserable man lives together with a miserable woman.

"And how, monks, does a miserable man live together with a goddess? Here, monks, a husband is one who kills living beings, etc. holds wrong view, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins; but his wife abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins. Thus, monks, a miserable man lives together with a goddess.

"And how, monks, does a god live together with a miserable woman? Here, monks, a husband abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from divisive speech, abstains from harsh speech, abstains from idle chatter, is non-covetous, has a mind without ill-will, holds right view, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins; but his wife is one who kills living beings, etc. holds wrong view, is immoral, of bad character, dwells at home with a mind pervaded by the stain of stinginess, one who reviles and abuses ascetics and brahmins. Thus, monks, a god lives together with a miserable woman.

"And how, monks, does a god live together with a goddess? Here, monks, a husband abstains from killing living beings, etc. holds right view, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins; and his wife too abstains from killing living beings, etc. holds right view, is virtuous, of good character, dwells at home with a mind free from the stain of stinginess, one who does not revile and abuse ascetics and brahmins. Thus, monks, a god lives together with a goddess. These, monks, are the four kinds of communal life."

"When both are immoral, miserly, abusive;
They are wife and husband, miserable ones come together in communion.

"The husband is immoral, miserly, abusive;
The wife is moral, bountiful, free from avarice;
She, a goddess, lives together with a miserable husband.

"The husband is moral, bountiful, free from avarice;
The wife is immoral, miserly, abusive;
She, miserable, lives together with a god as husband.

"Both faithful, bountiful, restrained, living righteously;
They are wife and husband, speaking kindly to one another.

"Benefits become abundant for them, comfort arises;
Enemies become unhappy, when both are equal in morality.

"Having practised the Teaching here, both equal in moral rules and austerities;
Delighting in the world of gods, they rejoice, those who desire sensual pleasures." The fourth.

5. The First Discourse on Living in Harmony

55. Thus have I heard - On one occasion the Blessed One was dwelling among the Bhaggas at Suṃsumāragira in the Bhesakaḷā Grove, in the Deer Park. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the householder Nakulapitā; having approached, he sat down on the prepared seat. Then the householder Nakulapitā and the woman householder Nakulamātā approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, the householder Nakulapitā said this to the Blessed One -

"Since, venerable sir, the woman householder Nakulamātā was brought to me as a young woman when I was still young, I do not know of having transgressed against the woman householder Nakulamātā even in thought, how much less with the body! We would wish, venerable sir, to see one another both in this present life and in the future life." The woman householder Nakulamātā also said this to the Blessed One -
"Since, venerable sir, I was brought as a young woman to the householder Nakulapitā when he was still young, I do not know of having transgressed against the householder Nakulapitā even in thought, how much less with the body! We would wish, venerable sir, to see one another both in this present life and in the future life."

"If, householders, both wife and husband wish to see one another both in this present life and in the future life, and both are equal in faith, equal in morality, equal in generosity, equal in wisdom, they see one another both in this present life and in the future life."

"Both faithful, bountiful, restrained, living righteously;
They are wife and husband, speaking kindly to one another.

"Benefits become abundant for them, comfort arises;
Enemies become unhappy, when both are equal in morality.

"Having practised the Teaching here, both equal in moral rules and austerities;
Delighting in the world of gods, they rejoice, those who desire sensual pleasures." The fifth.

6. The Second Discourse on Living in Harmony

56. "If, monks, both wife and husband wish to see one another both in this present life and in the future life, and both are equal in faith, equal in morality, equal in generosity, equal in wisdom, they see one another both in this present life and in the future life."

"Both faithful, bountiful, restrained, living righteously;
They are wife and husband, speaking kindly to one another.

"Benefits become abundant for them, comfort arises;
Enemies become unhappy, when both are equal in morality.

"Having practised the Teaching here, both equal in moral rules and austerities;
Delighting in the world of gods, they rejoice, those who desire sensual pleasures." The sixth.

7. The Discourse on Suppavāsā

57. On one occasion the Blessed One was dwelling among the Koliyans, where there was a market town of the Koliyans named Pajjanika. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of Suppavāsā the Koliyan daughter; having approached, he sat down on the prepared seat. Then Suppavāsā the Koliyan daughter with her own hand satisfied and served the Blessed One with superior solid and soft food. Then Suppavāsā the Koliyan daughter, when the Blessed One had finished eating and had removed his hand from the bowl, sat down to one side. To Suppavāsā the Koliyan daughter seated to one side, the Blessed One said this -

"Suppavāsā, a female noble disciple giving food gives four things to the recipients. What are the four? She gives life, she gives beauty, she gives happiness, she gives strength. Having given life, she becomes a partaker of life, whether divine or human. Having given beauty, she becomes a partaker of beauty, whether divine or human. Having given happiness, she becomes a partaker of happiness, whether divine or

human. Having given strength, she becomes a partaker of strength, whether divine or human. Suppavāsā, a female noble disciple giving food gives these four things to the recipients."

"She who gives well-prepared food,
Pure, superior, endowed with flavour;
That offering given to those who have gone straight,
To those endowed with conduct, to the exalted ones;
Joining merit with merit,
Rich in result, praised by the knowers of the world.

"Those who, recollecting such a sacrifice,
Wander in the world filled with joy;
Having removed the stain of stinginess with its root,
Blameless, they go to the heavenly state." The seventh.

8. The Discourse on Sudatta

58. 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, a noble disciple giving food gives four things to the recipients. What are the four? She gives life, she gives beauty, she gives happiness, she gives strength. Having given life, he becomes a partaker of life, whether divine or human. Having given beauty, etc. Having given happiness, etc. Having given strength, he becomes a partaker of strength, whether divine or human. Householder, a noble disciple giving food gives these four things to the recipients."

"He who to the restrained, to those who live on what others give,
At the proper time, attentively, gives food;
He bestows four things,
Life and beauty and happiness and strength.

"That man, a giver of life, a giver of beauty, giving happiness and strength;
He becomes long-lived and glorious, wherever he is reborn." The eighth.

9. The Discourse on Food

59. "Monks, a donor giving food gives four things to the recipients. What are the four? She gives life, she gives beauty, she gives happiness, she gives strength. Having given life, he becomes a partaker of life, whether divine or human. Having given beauty, etc. Having given happiness, etc. Having given strength, he becomes a partaker of strength, whether divine or human. Monks, a donor giving food gives these four things to the recipients."

"He who to the restrained, to those who live on what others give,
At the proper time, attentively, gives food;
He bestows four things,
Life and beauty and happiness and strength.

"That man, a giver of life, a giver of beauty, giving happiness and strength;

He becomes long-lived and glorious, wherever he is reborn." The ninth.

10. The Discourse on Proper Conduct for Laypeople

60. 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, a noble disciple possessed of four qualities is practising the proper practice for householders, which leads to the obtaining of fame and is conducive to heaven. With which four? Here, householder, a noble disciple attends upon the community of monks with robes, attends upon the community of monks with almsfood, attends upon the community of monks with lodging, attends upon the community of monks with requisites of medicines for the sick. Householder, a noble disciple possessed of these four qualities is practising the proper practice for householders, which leads to the obtaining of fame and is conducive to heaven."

"The wise proceed along the proper practice for householders;
Having attended with robes upon those who have gone the right way, the virtuous.

With almsfood and lodging, and with requisites for the sick;
For them by day and by night, merit always increases;
And having done good action, they go to the heavenly state." The tenth.

The Streams of Merit Chapter is the first.

Its summary:

Two on streams of merit and two, communal life, living righteously;
Suppavāsā and Sudatta, food, and the proper practice for householders.

2. The Chapter on Worthy Deeds

1. The Discourse on Worthy Deeds

61. 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 four things that are desirable, lovely, agreeable, and rare in the world. Which four? 'May wealth arise for me with reason' - this is the first thing that is desirable, lovely, agreeable, and rare in the world.

"Having obtained wealth with reason, 'may fame come to me together with relatives, together with preceptors' - this is the second thing that is desirable, lovely, agreeable, and rare in the world.

"Having obtained wealth with reason, having obtained fame together with relatives, together with preceptors, 'may I live long, may I maintain a long life span' - this is the third thing that is desirable, lovely, agreeable, and rare in the world.

"Having obtained wealth with reason, having obtained fame together with relatives,

together with preceptors, having lived long, having maintained a long life span, 'upon the body's collapse at death, may I be reborn in a fortunate realm, in a heavenly world' - this is the fourth thing that is desirable, lovely, agreeable, and rare in the world. These, householder, are the four things that are desirable, lovely, agreeable, and rare in the world.

"Householder, for the attainment of these four things that are desirable, lovely, agreeable, and rare in the world, four things are conducive. Which four? Accomplishment in faith, accomplishment in morality, accomplishment in generosity, accomplishment in wisdom.

"And what, householder, is accomplishment in faith? Here, householder, 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, householder, accomplishment in faith.

"And what, householder, is accomplishment in morality? Here, householder, a noble disciple abstains from killing living beings, etc. abstains from spirits, liquor and intoxicants that cause negligence. This is called, householder, accomplishment in morality.

"And what, householder, is accomplishment in generosity? Here, householder, 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, householder, accomplishment in generosity.

"And what, householder, is accomplishment in wisdom? Householder, one dwelling with a mind overcome by covetousness and unrighteous greed does what should not be done, fails in what should be done. Doing what should not be done, failing in what should be done, one falls from fame and happiness. Householder, one dwelling with a mind overcome by anger does what should not be done, fails in what should be done. Doing what should not be done, failing in what should be done, one falls from fame and happiness. Householder, one dwelling with a mind overcome by sloth and torpor does what should not be done, fails in what should be done. Doing what should not be done, failing in what should be done, one falls from fame and happiness. Householder, one dwelling with a mind overcome by restlessness and remorse does what should not be done, fails in what should be done. Doing what should not be done, failing in what should be done, one falls from fame and happiness. Householder, one dwelling with a mind overcome by sceptical doubt does what should not be done, fails in what should be done. Doing what should not be done, failing in what should be done, one falls from fame and happiness.

"That noble disciple, householder, having understood 'covetousness and unrighteous greed is an impurity of the mind', thus having understood, abandons covetousness and unrighteous greed, the impurity of the mind. Having understood 'anger is an impurity of the mind', thus having understood, abandons anger, the impurity of the mind. Having understood 'sloth and torpor is an impurity of the mind', thus having understood, abandons sloth and torpor, the impurity of the mind. Having understood

'restlessness and remorse is an impurity of the mind', thus having understood, abandons restlessness and remorse, the impurity of the mind. Having understood 'sceptical doubt is an impurity of the mind', thus having understood, abandons sceptical doubt, the impurity of the mind.

"And when, householder, for a noble disciple, having understood 'covetousness and unrighteous greed is an impurity of the mind', thus having understood, covetousness and unrighteous greed, the impurity of the mind, has been abandoned. Having understood 'anger is an impurity of the mind', thus having understood, anger, the impurity of the mind, has been abandoned. Having understood 'sloth and torpor is an impurity of the mind', thus having understood, sloth and torpor, the impurity of the mind, has been abandoned. Having understood 'restlessness and remorse is an impurity of the mind', thus having understood, restlessness and remorse, the impurity of the mind, has been abandoned. Having understood 'sceptical doubt is an impurity of the mind', thus having understood, sceptical doubt, the impurity of the mind, has been abandoned. This is called, householder, a noble disciple of great wisdom, of broad wisdom, one who sees what comes into range, accomplished in wisdom. This is called, householder, accomplishment in wisdom. Of these four things, householder, that are desirable, lovely, agreeable, and rare in the world, these four things lead to their attainment.

"That noble disciple, householder, 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 doer of four fitting deeds. What are the four? 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. He makes his friends and colleagues happy and pleased, and rightly maintains their happiness. This is his first wealth that has gone to a proper place, that has gone to a fitting place, that has been used according to reason.

"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, he provides protection against such misfortunes. He makes himself safe. This is his second wealth that has gone to a proper place, that has gone to a fitting place, that has been used according to reason.

"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 his third wealth that has gone to a proper place, that has gone to a fitting place, that has been used according to reason.

"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 his fourth wealth that has gone to a proper place, that has gone to a fitting place, that has been used according to reason.

"That noble disciple, householder, 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 doer of these four fitting deeds. For whomsoever, householder, wealth goes to utter elimination apart from these four fitting deeds, this wealth is called, householder, wealth that has not gone to a proper place, that has not gone to a fitting place, that has been used without reason. For whomsoever, householder, wealth goes to utter elimination through these four fitting deeds, this wealth is called, householder, wealth that has gone to a proper place, that has gone to a fitting place, that has been used according to reason."

"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 Freedom from Debt

62. 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, householder, these four kinds of happiness to be attained by a householder enjoying sensual pleasures, from time to time, on occasion. What are the four? The happiness of ownership, the happiness of wealth, the happiness of freedom from debt, the happiness of blamelessness.

"And what, householder, is the happiness of ownership? Here, householder, a son of good family has wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained. He, thinking 'I have wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained,' attains happiness, attains pleasure. This is called, householder, the happiness of ownership.

"And what, householder, is the happiness of wealth? Here, householder, a son of good family uses wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, and makes merit. He, thinking 'With wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, I use and I make merit,' attains happiness, attains pleasure. This is called, householder, the happiness of wealth.

"And what, householder, is the happiness of freedom from debt? Here, householder, a son of good family owes nothing to anyone, whether little or much. He, thinking 'I owe nothing to anyone, whether little or much,' attains happiness, attains pleasure. This is called, householder, the happiness of freedom from debt.

"And what, householder, is the happiness of blamelessness? Here, householder, a noble disciple is possessed of blameless bodily action, possessed of blameless verbal action, possessed of blameless mental action. He, thinking 'I am possessed of blameless bodily action, possessed of blameless verbal action, possessed of blameless mental action,' attains happiness, attains pleasure. This is called, householder, the happiness of blamelessness. These, householder, are the four kinds of happiness to be attained by a householder enjoying sensual pleasures, from time to time, on occasion."

"Having known the happiness of freedom from debt, and also the happiness of ownership beyond;

A mortal enjoying the happiness of wealth, then sees with insight through wisdom.

"Seeing with insight, the wise one knows both kinds of wealth;

This is not worth a sixteenth fraction of the happiness of blamelessness."The second.

3. The Discourse on Brahmā

63. "Monks, those families where mother and father are venerated at home by their children are with Brahmā. Monks, those families where mother and father are venerated at home by their children are with the first teachers. Monks, those families where mother and father are venerated at home by their children are with the first deities. Monks, those families where mother and father are venerated at home by their children are with those worthy of offerings.

'Brahmā', monks, this is a designation for mother and father. 'First teachers', monks, this is a designation for mother and father. 'First deities', monks, this is a designation for mother and father. 'Worthy of offerings', monks, this is a designation for mother and father. What is the reason for this? Monks, mother and father are of great service to their children, they are their nurturers, nourishers, and those who show them this world."

"Mother and father are called Brahmā, and first teachers;

Worthy of offerings from their children, compassionate towards their offspring.

"Therefore the wise person should venerate them, and should honour them;

With food and with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.

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

4. The Discourse on Hell

64. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? One is a killer of living beings, one is a taker of what is not given, one is one who engages in sexual misconduct, one is a liar - Monks, one possessed of these four qualities is deposited in hell as if carried there."

"Killing living beings, taking what is not given, and lying, it is said;
And going to another's wife - the wise do not praise these."The fourth.

5. The Discourse on Matter

65. "Monks, there are these four persons existing and found in the world. Which four? One who measures by appearance and is pleased by appearance, one who measures by sound and is pleased by sound, one who measures by austerity and is pleased by austerity, one who measures by the teaching and is pleased by the teaching - these, monks, are the four persons existing and found in the world."

"Those who measured by appearance, and those who followed by sound;
Overcome by the power of desire and lust, those people do not directly know.

"He does not know internally, and he does not see externally;
The fool obstructed all around, he indeed is carried away by sound.

"He does not know internally, but he sees with insight externally;
Seeing the fruit externally, he too is carried away by sound.

"He understands internally, and he sees with insight externally;
One who sees with obstructions removed, he is not carried away by sound."
The fifth.

6. The Discourse on With Lust

66. "Monks, there are these four persons existing and found in the world. Which four? One with lust, one with hate, one with delusion, one with conceit - these, monks, are the four persons existing and found in the world."

"Filled with lust for enticing things, delighting in what is pleasing;
Beings hindered by delusion, bound, they increase bondage.

"Born of lust and born of hate, and born of delusion, the fools;
Doing unwholesome action, bringing vexation, with painful consequences.

"Persons hindered by ignorance, become blind, without eyes;
Being such as those mental states are, they do not think 'we are just that'."
The sixth.

7. The Discourse on the Serpent King

67. On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvattthī a certain monk, bitten by a snake, had died. Then several monks approached the Blessed One; having approached, they paid respect to the Blessed One and sat down to one side. Seated to one side, those monks said this to the Blessed One - "Here, venerable sir, in Sāvattthī a certain monk, bitten by a snake, has died."

"Surely, monks, that monk did not pervade the four royal families of serpents with a mind of friendliness. If, monks, that monk had pervaded the four royal families of serpents with a mind of friendliness, then, monks, that monk, bitten by a snake, would not have died.

"What are the four? The Virūpakkha royal family of serpents, the Erāpatha royal family of serpents, the Chabyāputta royal family of serpents, the Kaṇhāgotamaka royal family of serpents. Surely, monks, that monk did not pervade these four royal families of serpents with a mind of friendliness. If, monks, that monk had pervaded these four royal families of serpents with a mind of friendliness, then, monks, that monk, bitten by a snake, would not have died.

"I allow, monks, to pervade these four royal families of serpents with a mind of friendliness for self-protection, for self-guarding, for self-safety."

"I have friendliness with the Virūpakkhas, I have friendliness with the Erāpathas;
I have friendliness with the Chabyāputtas, and I have friendliness with the Kaṇhāgotamakas.

"I have friendliness with the footless, I have friendliness with the two-footed;
I have friendliness with the four-footed, I have friendliness with the many-footed.

"May the footless not harm me, may the two-footed not harm me;
May the four-footed not harm me, may the many-footed not harm me.

"All beings, all living things, all creatures, all without exception;
May all see good fortune, may no evil come to anyone.

"Immeasurable is the Buddha, immeasurable is the Dhamma;
Immeasurable is the Community, measurable are the creeping things.

"Snakes, scorpions, centipedes, spiders, lizards, and mice;
Protection has been made by me, safety has been made by me, may beings withdraw;
I pay homage to the Blessed One, homage to the seven Perfectly Enlightened Ones." The seventh.

8. The Discourse on Devadatta

68. On one occasion the Blessed One was dwelling at Rājagaha on the Vulture's Peak mountain, not long after Devadatta had departed. There the Blessed One, referring to Devadatta, addressed the monks - "For self-destruction, monks, material gain, honour and fame arose for Devadatta. For ruin, monks, material gain, honour and fame arose for Devadatta.

"Just as, monks, a plantain gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a bamboo gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a reed gives fruit for its own destruction, gives fruit for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta.

"Just as, monks, a mule conceives an embryo for its own destruction, conceives an embryo for its ruin; just so, monks, for self-destruction material gain, honour and fame arose for Devadatta, for ruin material gain, honour and fame arose for Devadatta."

"Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
Honour kills a contemptible person, as the embryo kills the mule."The eighth.

9. The Discourse on Striving

69. "There are, monks, these four strivings. What are the four? Striving by restraint, striving by abandonment, striving by development, striving by protection. And what, monks, is striving by restraint? Here, monks, a monk generates desire for the non-arising of unarisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, striving by restraint.

"And what, monks, is striving by abandonment? Here, monks, a monk generates desire for the abandoning of arisen evil unwholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, striving by abandonment.

"And what, monks, is striving by development? Here, monks, a monk generates desire for the arising of unarisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, striving by development.

"And what, monks, is striving by protection? Here, monks, a monk generates desire for the presence, non-decay, increase, expansion, development, and fulfilment of arisen wholesome mental states, he strives, arouses energy, exerts the mind, and strives. This is called, monks, striving by protection. These, monks, are the four strivings."

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

10. The Discourse on the Unrighteous

70. "At the time, monks, when kings are unrighteous, the king's officials at that time are also unrighteous. When the king's officials are unrighteous, the brahmins and householders at that time are also unrighteous. When the brahmins and householders are unrighteous, the townspeople and country folk at that time are also unrighteous. When the townspeople and country folk are unrighteous, the moon and sun revolve unevenly. When the moon and sun revolve unevenly, the constellations and stars revolve unevenly. When the constellations and stars revolve unevenly, nights and days revolve unevenly. When nights and days revolve unevenly, months and fortnights revolve unevenly. When months and fortnights revolve unevenly, seasons and years revolve unevenly. When seasons and years revolve unevenly, winds blow unevenly, erratically, off their paths. When winds blow unevenly, erratically, off their paths, the deities become agitated. When the deities are agitated, the rain god does not send down proper showers. When the rain god does not send down proper showers, the crops ripen unevenly. Monks, human beings consuming crops that ripen unevenly are short-lived, ugly, and have many illnesses.

"At the time, monks, when kings are righteous, the king's officials at that time are also righteous. When the king's officials are righteous, the brahmins and householders at that time are also righteous. When the brahmins and householders are righteous, the townspeople and country folk at that time are also righteous. When the townspeople and country folk are righteous, the moon and sun revolve evenly. When the moon and sun revolve evenly, the constellations and stars revolve evenly. When the constellations and stars revolve evenly, nights and days revolve evenly. When nights and days revolve evenly, months and fortnights revolve evenly. When months and fortnights revolve evenly, seasons and years revolve evenly. When seasons and years revolve evenly, winds blow evenly, regularly, on their paths. When winds blow evenly, regularly, on their paths, the deities are not agitated. When the deities are not agitated, the rain god sends down proper showers. When the rain god sends down proper showers, the crops ripen evenly. Monks, human beings consuming crops that ripen evenly are long-lived, beautiful, strong, and have few illnesses."

"When cattle are crossing, if the bull goes crookedly;
All of them go crookedly, when the leader has gone crookedly.

"Just so among human beings, whoever is considered the best;
If he practises what is not the Teaching, how much more the other generation;
The whole country sleeps in suffering, if the king is not righteous.

"If, when cattle are crossing, the bull goes straight;
All of them go straight, when the leader has gone straight.

"Just so among human beings, whoever is considered the best;
If he practises the Teaching, how much more the other generation;
The whole country sleeps in happiness, if the king is righteous." The tenth.

The Worthy of Offerings Chapter is the second.

Its summary:

Bowl-action, freedom from debt, with Brahmā and hell, with matter as fifth;
With lust, snake-king, Devadatta, striving, and with the unrighteous.

3. The Chapter on the Incontrovertible Way of Practice

1. The Discourse on Striving

71. "Monks, a monk endowed with four qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions. With which four? Here, monks, a monk is virtuous, is very learned, is putting forth strenuous energy, is wise. Monks, a monk endowed with these four qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions. The first.

2. The Discourse on Right View

72. "Monks, a monk endowed with four qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions. With which four? With thought of renunciation, with thought of non-anger, with thought of non-violence, with right view - Monks, a monk endowed with these four qualities has entered upon the incontrovertible way of practice and has laid the groundwork for the elimination of the mental corruptions. The second.

3. The Discourse on the Good Person

73. "Monks, a bad person should be known as possessed of four qualities. With which four? Here, monks, a bad person, whatever disrepute there is of another, he manifests it even when not asked, what then to say when asked! But when asked, brought to the question, without omitting, taking hold of it, he becomes one who speaks the disrepute of another completely and in detail. This should be known, monks: 'This person is a bad person.'

"Furthermore, monks, a bad person, whatever praise there is of another, he does not manifest it even when asked, what then to say when not asked! But when asked, brought to the question, having omitted, having held back, he becomes one who speaks the praise of another incompletely and without detail. This should be known, monks: 'This person is a bad person.'

"Furthermore, monks, a bad person, whatever disrepute there is of oneself, he does not manifest it even when asked, what then to say when not asked! But when asked, brought to the question, having omitted, having held back, he becomes one who speaks the disrepute of oneself incompletely and without detail. This should be known, monks: 'This person is a bad person.'

"Furthermore, monks, a bad person, whatever praise there is of oneself, he manifests it even when not asked, what then to say when asked! But when asked, brought to the question, without omitting, taking hold of it, he becomes one who speaks the praise of oneself completely and in detail. This should be known, monks: 'This person is a bad person.' Monks, a bad person should be known as possessed of these four qualities.

"Monks, a good person should be known as possessed of four qualities. With which four? Here, monks, a good person, whatever disrepute there is of another, he does not manifest it even when asked, what then to say when not asked! But when asked, brought to the question, having omitted, having held back, he becomes one who speaks the disrepute of another incompletely and without detail. This should be known, monks: 'This person is a good person.'

"Furthermore, monks, a good person, whatever praise there is of another, he manifests it even when not asked, what then to say when asked! But when asked, brought to the question, without omitting, taking hold of it, he becomes one who speaks the praise of another completely and in detail. This should be known, monks: 'This person is a good person.'

"Furthermore, monks, a good person, whatever disrepute there is of oneself, he manifests it even when not asked, what then to say when asked! But when asked, brought to the question, without omitting, taking hold of it, he becomes one who speaks the disrepute of oneself completely and in detail. This should be known, monks: 'This person is a good person.'

"Furthermore, monks, a good person, whatever praise there is of oneself, he does not manifest it even when asked, what then to say when not asked! But when asked, brought to the question, having omitted, having held back, he becomes one who speaks the praise of oneself incompletely and without detail. This should be known, monks: 'This person is a good person.' Monks, a good person should be known as possessed of these four qualities.

"Just as, monks, a young wife, on whatever night or day she is brought, at that very moment strong shame and moral fear is present in her towards her mother-in-law, father-in-law, and husband, and even towards the slaves, workmen and servants. She, at a later time, through living together and through intimacy, speaks thus to her mother-in-law, father-in-law, and husband - 'Go away, what do you know!' Just so, monks, here a certain monk, on whatever night or day he has gone forth from home into homelessness, at that very moment strong shame and moral fear is present in him towards monks, nuns, male lay followers, and female lay followers, and even towards monastery attendants and novices. He, at a later time, through living together and through intimacy, speaks thus to his teacher and preceptor - 'Go away, what do you know!' Therefore, monks, you should train thus - 'We will dwell with a mind like a newly arrived young wife.' Thus indeed, monks, should you train." The third.

4. The First Discourse on the Foremost

74. "There are, monks, these four highest things. What are the four? The highest morality, the highest concentration, the highest wisdom, the highest liberation - these, monks, are the four highest things." The fourth.

5. The Second Discourse on the Foremost

75. "There are, monks, these four highest things. What are the four? The highest in matter, the highest in feeling, the highest in perception, the highest in existence - these, monks, are the four highest things." The fifth.

6. The Discourse on Kusinārā

76. On one occasion the Blessed One was dwelling at Kusinārā in the Upavattana, in the Sāla grove of the Mallas, between the twin Sāla trees, at the time of his final Nibbāna. There the Blessed One addressed the monks - "Monks." "Venerable sir," those monks assented to the Blessed One. The Blessed One said this -

"Perhaps, monks, even for one monk there may be uncertainty or doubt about the Buddha, or the Teaching, or the Community, or the path, or the practice. Ask, monks, do not be remorseful afterwards - 'The Teacher was present before us, yet we were not able to question the Blessed One face to face.'" When this was said, those monks remained silent. For the second time the Blessed One addressed the monks -

"Perhaps, monks, even for one monk there may be uncertainty or doubt about the Buddha, or the Teaching, or the Community, or the path, or the practice. Ask, monks, do not be remorseful afterwards - 'The Teacher was present before us, yet we were not able to question the Blessed One face to face.'" For the second time those monks remained silent. For the third time the Blessed One addressed the monks - "Perhaps, monks, even for one monk there may be uncertainty or doubt about the Buddha, or the Teaching, or the Community, or the path, or the practice. Ask, monks, do not be remorseful afterwards - 'The Teacher was present before us, yet we were not able to question the Blessed One face to face.'" For the third time those monks remained silent.

Then the Blessed One addressed the monks: "Perhaps, monks, out of respect for the Teacher you would not ask. Let a friend inform a friend, monks." When this was said, those monks remained silent. Then the Venerable Ānanda said this to the Blessed One - "Wonderful, Venerable Sir, marvellous, Venerable Sir! Thus confident am I, Venerable Sir! There is not in this community of monks even for one monk any uncertainty or doubt about the Buddha, or the Teaching, or the Community, or the path, or the practice."

"You speak out of confidence, Ānanda. But here, Ānanda, the Truth-finder has knowledge - 'There is not in this community of monks even for one monk any uncertainty or doubt about the Buddha, or the Teaching, or the Community, or the path, or the practice.' For, Ānanda, of these five hundred monks, the last monk is a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment." The sixth.

7. The Discourse on the Incomprehensible

77. "There are, monks, these four incomprehensible things that should not be considered; which, if one were to consider them, one would become a partaker of madness and vexation. What are the four? The domain of the Buddhas, monks, is incomprehensible, it should not be considered; which, if one were to consider it, one would become a partaker of madness and vexation. The domain of meditative absorption of one who meditates, monks, is incomprehensible, it should not be considered; which, if one were to consider it, one would become a partaker of madness and vexation. The result of action, monks, is incomprehensible, it should not be considered; which, if one were to consider it, one would become a partaker of madness and vexation. Speculation about the world, monks, is incomprehensible, it should not be considered; which, if one were to consider it, one would become a

partaker of madness and vexation. These, monks, are the four incomprehensible things that should not be considered; which, if one were to consider them, one would become a partaker of madness and vexation." The seventh.

8. The Discourse on Offering

78. "There are, monks, these four purifications of offerings. What are the four? There is, monks, an offering that becomes pure on account of the donor, not on account of the recipient; there is, monks, an offering that becomes pure on account of the recipient, not on account of the donor; there is, monks, an offering that becomes pure neither on account of the donor nor on account of the recipient; there is, monks, an offering that becomes pure both on account of the donor and on account of the recipient.

"And how, monks, does an offering become pure on account of the donor, not on account of the recipient? Here, monks, the donor is moral, of good character; the recipients are immoral, of bad character. Thus, monks, an offering becomes pure on account of the donor, not on account of the recipient.

"And how, monks, does an offering become pure on account of the recipient, not on account of the donor? Here, monks, the donor is immoral, of bad character; the recipients are moral, of good character. Thus, monks, an offering becomes pure on account of the recipient, not on account of the donor.

"And how, monks, does an offering become pure neither on account of the donor nor on account of the recipient? Here, monks, the donor is immoral, of bad character; the recipients too are immoral, of bad character. Thus, monks, an offering becomes pure neither on account of the donor nor on account of the recipient.

"And how, monks, does an offering become pure both on account of the donor and on account of the recipient? Here, monks, the donor is moral, of good character; the recipients too are moral, of good character. Thus, monks, an offering becomes pure both on account of the donor and on account of the recipient. These, monks, are the four purifications of offerings." The eighth.

9. The Discourse on Trade

79. Then the Venerable Sāriputta 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 Sāriputta said this to the Blessed One - "What, venerable sir, is the cause, what is the condition, whereby for some person here the same trade undertaken leads to failure? But what, venerable sir, is the cause, what is the condition, whereby for some person here the same trade undertaken does not turn out according to intention? What, venerable sir, is the cause, what is the condition, whereby for some person here the same trade undertaken turns out according to intention? But what, venerable sir, is the cause, what is the condition, whereby for some person here the same trade undertaken turns out beyond intention?"

"Here, Sāriputta, a certain person, having approached an ascetic or a brahmin, invites him - 'Let the venerable sir speak about requisites.' That with which he invites, that he does not give. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that leads to failure for him.

"Here again, Sāriputta, a certain person, having approached an ascetic or a brahmin, invites him - 'Let the venerable sir speak about requisites.' That with which he invites, that he does not give according to intention. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that does not turn out according to intention for him.

"Here again, Sāriputta, a certain person, having approached an ascetic or a brahmin, invites him - 'Let the venerable sir speak about requisites.' That with which he invites, that he gives according to intention. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that turns out according to intention for him.

"Here, Sāriputta, a certain person, having approached an ascetic or a brahmin, invites him - 'Let the venerable sir speak about requisites.' That with which he invites, that he gives beyond intention. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that turns out beyond intention for him.

"This, Sāriputta, is the cause, this is the condition, whereby for some person here the same trade undertaken leads to failure. But this, Sāriputta, is the cause, this is the condition, whereby for some person here the same trade undertaken does not turn out according to intention. But this, Sāriputta, is the cause, this is the condition, whereby for some person here the same trade undertaken turns out according to intention. But this, Sāriputta, is the cause, this is the condition, whereby for some person here the same trade undertaken turns out beyond intention." The ninth.

10. The Discourse on Kamboja

80. On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Then the Venerable Ānanda approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"What, venerable sir, is the cause, what is the condition, whereby a woman neither sits in an assembly, nor engages in work, nor goes to Kamboja?" "A woman is prone to wrath, Ānanda; a woman is envious, Ānanda; a woman is stingy, Ānanda; a woman is unwise, Ānanda - this, Ānanda, is the cause, this is the condition, whereby a woman neither sits in an assembly, nor engages in work, nor goes to Kamboja." The tenth.

The Chapter on the Incontrovertible Way of Practice is the third.

Its summary:

Striving, View, Good Person, Young Wife, and two on Highest Things;
Kusinārā, Incomprehensible, Offering, Trade, and Kamboja.

4. The Chapter on the Immovable

1. The Discourse on Killing Living Beings

81. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? One is a killer of living beings, one is a taker of what is not given, one is one who engages in sexual misconduct, one is a liar - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? One abstains from killing living beings, one abstains from taking what is not given, one abstains from sexual misconduct, one abstains from lying - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The first.

2. The Discourse on Lying

82. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? One is a liar, one speaks divisive speech, one speaks harsh speech, one engages in idle chatter - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? One abstains from lying, one abstains from divisive speech, one abstains from harsh speech, one abstains from idle chatter - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The second.

3. The Discourse on One Who Deserves Dispraise

83. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? Without investigating and without scrutinising, he praises one who deserves dispraise; without investigating and without scrutinising, he dispraises one who deserves praise; without investigating and without scrutinising, he displays confidence in a matter not inspiring confidence; without investigating and without scrutinising, he displays distrust in a matter inspiring confidence - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? Having investigated and scrutinised, he dispraises one who deserves dispraise; having investigated and scrutinised, he praises one who deserves praise; having investigated and scrutinised, he displays distrust in a matter not inspiring confidence; having investigated and scrutinised, he displays confidence in a matter inspiring confidence - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The third.

4. The Discourse on Wrath as Weighty

84. "Monks, one possessed of four qualities is deposited in hell as if carried there. With which four? One who reveres wrath but not the Good Teaching, one who reveres contempt but not the Good Teaching, one who reveres material gain but not the Good Teaching, one who reveres honour but not the Good Teaching - Monks, one possessed of these four qualities is deposited in hell as if carried there.

"Monks, one possessed of four qualities is deposited in heaven as if carried there. With which four? One who reveres the Good Teaching but not wrath, one who reveres the Good Teaching but not contempt, one who reveres the Good Teaching but not

material gain, one who reveres the Good Teaching but not honour - Monks, one possessed of these four qualities is deposited in heaven as if carried there." The fourth.

5. The Discourse on From Darkness to Darkness

85. "Monks, there are these four persons existing and found in the world. Which four? One heading from darkness to darkness, one heading from darkness to light, one heading from light to darkness, one heading from light to light.

And how, monks, is a person one in darkness heading for darkness? Here, monks, a certain person is reborn in a low family - in an outcast family or a basket-maker's family or a hunter's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty. And he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus, monks, a person is one in darkness heading for darkness.

And how, monks, is a person one in darkness heading for light? Here, monks, a certain person is reborn in a low family - in an outcast family or a basket-maker's family or a hunter's family or a chariot-maker's family or a refuse-scavenger's family, poor, with little food and drink, with a difficult livelihood, where food and clothing are obtained with difficulty; and he is ugly, unsightly, dwarfish, sickly, blind or crippled or lame or paralysed, not an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus, monks, a person is one in darkness heading for light.

And how, monks, is a person one in light heading for darkness? Here, monks, a certain person is reborn in a high family - in a wealthy warrior family or a wealthy brahmin family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain; and he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises misconduct by body, he practises misconduct by speech, he practises misconduct by mind. He, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Thus, monks, a person is one in light heading for darkness.

And how, monks, is a person one in light heading for light? Here, monks, a certain person is reborn in a high family - in a wealthy warrior family or a wealthy brahmin

family or a wealthy householder family, rich, of great wealth, of great possessions, with abundant gold and silver, with abundant means and provisions, with abundant wealth and grain; and he is handsome, good-looking, pleasing, endowed with the highest beauty of complexion, an obtainer of food, drink, clothing, vehicles, garlands, perfumes and ointments, bedding, lodging and lighting. He practises good conduct by body, he practises good conduct by speech, he practises good conduct by mind. He, having practised good conduct by body, having practised good conduct by speech, having practised good conduct by mind, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. Thus, monks, a person is one in light heading for light. These, monks, are the four persons existing and found in the world." The fifth.

6. The Discourse on From Bent to Bent

86. "Monks, there are these four persons existing and found in the world. Which four? The low to low, the low to high, the high to low, the high to high. These, monks, are the four persons existing and found in the world." The sixth.

7. The Son Discourse

87. "Monks, there are these four persons existing and found in the world. Which four? The unshakeable ascetic, the white lotus ascetic, the lotus ascetic, the delicate ascetic among ascetics.

"And how, monks, is a person an unshakeable ascetic? Here, monks, a monk is a learner, one who practises; he dwells aspiring for the unsurpassed freedom from bondage. Just as, monks, the eldest son of head-anointed king of the ruling caste, is fit for consecration, unconsecrated, having attained stability; just so, monks, a monk is a learner, one who practises, dwelling aspiring for the unsurpassed freedom from bondage. Thus, monks, a person is an unshakeable ascetic.

"And how, monks, is a person a white lotus ascetic? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions, but he does not dwell having touched the eight deliverances with the body. Thus, monks, a person is a white lotus ascetic.

"And how, monks, is a person a lotus ascetic? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions, and he dwells having touched the eight deliverances with the body. Thus, monks, a person is a lotus ascetic.

"And how, monks, is a person a delicate ascetic among ascetics? Here, monks, a monk 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. Whatever feelings there are - those originating from bile, or those originating from phlegm, or those originating from wind, or those resulting from the combination of humours, or those born of change of season, or those born of irregular care, or those caused by assault, or those born of the result of action - those do not arise much for him. He is free from illness. He is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus, monks, a person is a delicate ascetic among ascetics.

"If anyone, monks, speaking rightly would say 'the delicate ascetic among ascetics', it is of me indeed, monks, that one speaking rightly would say 'the delicate ascetic among ascetics'. For I, monks, mostly use robes that are requested, little that is unrequested; I mostly use almsfood that is requested, little that is unrequested; I mostly use lodging that is requested, little that is unrequested; I mostly use requisites of medicines for the sick that are requested, little that is unrequested. Those monks with whom I dwell, they mostly behave towards me 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. Whatever feelings there are - those originating from bile, or those originating from phlegm, or those originating from wind, or those resulting from the combination of humours, or those born of change of season, or those born of irregular care, or those caused by assault, or those born of the result of action - those do not arise much for me. I am free from illness. I am one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge myself, having attained, I dwell in the liberation of mind and liberation by wisdom that are without mental corruptions.

"If anyone, monks, speaking rightly would say 'the delicate ascetic among ascetics', it is of me indeed, monks, that one speaking rightly would say 'the delicate ascetic among ascetics'. These, monks, are the four persons existing and found in the world." The seventh.

8. The Discourse on Mental Fetters

88. "Monks, there are these four persons existing and found in the world. Which four? The unshakeable ascetic, the white lotus ascetic, the lotus ascetic, the delicate ascetic among ascetics.

"And how, monks, is a person an unshakeable ascetic? Here, monks, a monk, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Thus, monks, a person is an unshakeable ascetic.

"And how, monks, is a person a white lotus ascetic? Here, monks, a monk, with the

utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. Thus, monks, a person is a white lotus ascetic.

"And how, monks, is a person a lotus ascetic? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. Thus, monks, a person is a lotus ascetic.

"And how, monks, is a person a delicate ascetic among ascetics? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus, monks, a person is a delicate ascetic among ascetics. These, monks, are the four persons existing and found in the world." The eighth.

9. The Discourse on Right View

89. "Monks, there are these four persons existing and found in the world. Which four? The unshakeable ascetic, the white lotus ascetic, the lotus ascetic, the delicate ascetic among ascetics.

"And how, monks, is a person an unshakeable ascetic? Here, monks, a monk holds right view, holds right thought, holds right speech, holds right action, holds right livelihood, holds right effort, holds right mindfulness, holds right concentration. Thus, monks, a person is an unshakeable ascetic.

"And how, monks, is a person a white lotus ascetic? Here, monks, a monk holds right view, holds right thought, holds right speech, holds right action, holds right livelihood, holds right effort, holds right mindfulness, holds right concentration, holds right knowledge, holds right liberation, but he does not dwell having touched the eight deliverances with the body. Thus, monks, a person is a white lotus ascetic.

"And how, monks, is a person a lotus ascetic? Here, monks, a monk holds right view, etc. holds right liberation, and he dwells having touched the eight deliverances with the body. Thus, monks, a person is a lotus ascetic.

"And how, monks, is a person a delicate ascetic among ascetics? Here, monks, a monk mostly uses robes that are requested, little that is unrequested, etc. If anyone, monks, speaking rightly would say 'the delicate ascetic among ascetics', it is of me indeed, monks, that one speaking rightly would say 'the delicate ascetic among ascetics'. These, monks, are the four persons existing and found in the world." The ninth.

10. The Discourse on Aggregates

90. "Monks, there are these four persons existing and found in the world. Which four? The unshakeable ascetic, the white lotus ascetic, the lotus ascetic, the delicate ascetic among ascetics.

"And how, monks, is a person an unshakeable ascetic? Here, monks, a monk is a learner who has not attained his goal, dwelling aspiring for the unsurpassed freedom from bondage. Thus, monks, a person is an unshakeable ascetic.

"And how, monks, is a person a white lotus ascetic? Here, monks, a monk dwells observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... etc. such is perception... etc. such are activities... etc. such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' but he does not dwell having touched the eight deliverances with the body. Thus, monks, a person is a white lotus ascetic.

"And how, monks, is a person a lotus ascetic? Here, monks, a monk dwells observing the rise and fall in the five aggregates of clinging - 'Such is matter, such is the origin of matter, such is the passing away of matter; such is feeling... etc. such is perception... etc. such are activities... etc. such is consciousness, such is the origin of consciousness, such is the passing away of consciousness.' and he dwells having touched the eight deliverances with the body. Thus, monks, a person is a lotus ascetic.

"And how, monks, is a person a delicate ascetic among ascetics? Here, monks, a monk mostly uses robes that are requested, little that is unrequested, etc. It is of me indeed, monks, that one speaking rightly would say 'the delicate ascetic among ascetics'. These, monks, are the four persons existing and found in the world." The tenth.

The Macala Chapter is the fourth.

Its summary:

Killing living beings and falsehood, blame, wrath, darkness, and bowing down;
Sons and mental fetter, view, with aggregate - these are ten.

5. The Chapter on Titans

1. The Discourse on Titans

91. "Monks, there are these four persons existing and found in the world. Which four? A titan with a titan's retinue, a titan with a god's retinue, a god with a titan's retinue, a god with a god's retinue.

And how, monks, is a person a titan with a titan's retinue? Here, monks, a certain person is immoral, of bad character, and his assembly too is immoral, of bad character. Thus, monks, a person is a titan with a titan's retinue.

And how, monks, is a person a titan with a god's retinue? Here, monks, a certain person is immoral, of bad character, but his assembly is virtuous, of good character. Thus, monks, a person is a titan with a god's retinue.

And how, monks, is a person a god with a titan's retinue? Here, monks, a certain person is virtuous, of good character, but his assembly is immoral, of bad character. Thus, monks, a person is a god with a titan's retinue.

And how, monks, is a person a god with a god's retinue? Here, monks, a certain person is virtuous, of good character, and his assembly too is virtuous, of good character. Thus, monks, a person is a god with a god's retinue. These, monks, are the

four persons existing and found in the world." The first.

2. The First Discourse on Concentration

92. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is an obtainer of internal serenity of mind, but not an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is an obtainer of insight into phenomena through higher wisdom, but not an obtainer of internal serenity of mind. Here again, monks, a certain person is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom. These, monks, are the four persons existing and found in the world." The second.

3. The Second Discourse on Concentration

93. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is an obtainer of internal serenity of mind, but not an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is an obtainer of insight into phenomena through higher wisdom, but not an obtainer of internal serenity of mind. Here again, monks, a certain person is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is an obtainer of internal serenity of mind but not an obtainer of insight into phenomena through higher wisdom, by that person, monks, having established himself in internal serenity of mind, exertion for insight into phenomena through higher wisdom is to be done. He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is an obtainer of insight into phenomena through higher wisdom but not an obtainer of internal serenity of mind, by that person, monks, having established himself in insight into phenomena through higher wisdom, exertion for internal serenity of mind is to be done. He, at a later time, becomes both an obtainer of insight into phenomena through higher wisdom and an obtainer of internal serenity of mind.

"There, monks, that person who is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom, by that person, monks, for the attainment of those very wholesome mental states, exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness is to be done. Just as, monks, one whose garment is on fire or whose head is on fire, for the quenching of that very garment or head, would make exceeding desire and effort and endeavour and enthusiasm and unremitting and mindfulness and full awareness; just so, monks, by that person, for the attainment of those very wholesome mental states, exceeding desire and effort and endeavour and

enthusiasm and unremitting and mindfulness and full awareness is to be done. He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom, by that person, monks, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done. These, monks, are the four persons existing and found in the world." The third.

4. The Third Discourse on Concentration

94. "Monks, there are these four persons existing and found in the world. Which four? Here, monks, a certain person is an obtainer of internal serenity of mind, but not an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is an obtainer of insight into phenomena through higher wisdom, but not an obtainer of internal serenity of mind. Here again, monks, a certain person is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom. Here again, monks, a certain person is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is an obtainer of internal serenity of mind but not an obtainer of insight into phenomena through higher wisdom, by that person, monks, that person who is an obtainer of insight into phenomena through higher wisdom, having approached him, should be addressed thus - 'How, friend, should activities be seen? How should activities be examined? How should activities be contemplated with insight?' He answers him according to what he has seen and known - 'Thus, friend, activities should be seen, thus activities should be examined, thus activities should be contemplated with insight.' He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is an obtainer of insight into phenomena through higher wisdom but not an obtainer of internal serenity of mind, by that person, monks, that person who is an obtainer of internal serenity of mind, having approached him, should be addressed thus - 'How, friend, should the mind be steadied? How should the mind be settled? How should the mind be made one-pointed? How should the mind be concentrated?' He answers him according to what he has seen and known - 'Thus, friend, the mind should be steadied, thus the mind should be settled, thus the mind should be made one-pointed, thus the mind should be concentrated.' He, at a later time, becomes both an obtainer of insight into phenomena through higher wisdom and an obtainer of internal serenity of mind.

"There, monks, that person who is neither an obtainer of internal serenity of mind nor an obtainer of insight into phenomena through higher wisdom, by that person, monks, that person who is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom, having approached him, should be addressed thus - 'How, friend, should the mind be steadied? How should the mind be settled? How should the mind be made one-pointed? How should the mind be concentrated? How should activities be seen? How should activities be

examined? How should activities be contemplated with insight?' He answers him according to what he has seen and known - 'Thus, friend, the mind should be steadied, thus the mind should be settled, thus the mind should be made one-pointed, thus the mind should be concentrated, thus activities should be seen, thus activities should be examined, thus activities should be contemplated with insight.' He, at a later time, becomes both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom.

"There, monks, that person who is both an obtainer of internal serenity of mind and an obtainer of insight into phenomena through higher wisdom, by that person, monks, having established himself in those very wholesome mental states, exertion for the further elimination of mental corruptions is to be done. These, monks, are the four persons existing and found in the world." The fourth.

5. The Discourse on the Firebrand from a Pyre

95. "Monks, there are these four persons existing and found in the world. Which four? One practising neither for personal welfare nor for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising for personal welfare but not for the welfare of others, one practising both for personal welfare and for the welfare of others.

Just as, monks, a firebrand from a funeral pyre, burning at both ends, smeared with dung in the middle, serves neither as firewood in the village nor in the forest; I say this person is similar to that, monks, that person who is practising neither for personal welfare nor for the welfare of others.

Therein, monks, that person who is practising for the welfare of others but not for personal welfare, this one of these two persons is more brilliant and more sublime. Therein, monks, that person who is practising for personal welfare but not for the welfare of others, this one of these three persons is more brilliant and more sublime. Therein, monks, that person who is practising both for personal welfare and for the welfare of others, this one of these four persons is the foremost and the best and the chief and the highest and the most excellent.

Just as, monks, from a cow comes milk, from milk comes curds, from curds comes butter, from butter comes ghee, from ghee comes the cream of ghee, and therein the cream of ghee is declared the foremost; just so, monks, that person who is practising both for personal welfare and for the welfare of others, this one of these four persons is the foremost and the best and the chief and the highest and the most excellent. These, monks, are the four persons existing and found in the world." The fifth.

6. The Discourse on the Removal of Lust

96. "Monks, there are these four persons existing and found in the world. Which four? One practising for personal welfare but not for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising neither for personal welfare nor for the welfare of others, one practising both for personal welfare and for the welfare of others.

And how, monks, is a person practising for personal welfare but not for the welfare of others? Here, monks, a certain person is himself practising for the removal of lust, but does not encourage others to remove lust; he is himself practising for the removal of hate, but does not encourage others to remove hate; he is himself practising for the removal of delusion, but does not encourage others to remove delusion. Thus, monks, a person is practising for personal welfare but not for the welfare of others.

And how, monks, is a person practising for the welfare of others but not for personal welfare? Here, monks, a certain person is himself not practising for the removal of lust, but encourages others to remove lust; he is himself not practising for the removal of hate, but encourages others to remove hate; he is himself not practising for the removal of delusion, but encourages others to remove delusion. Thus, monks, a person is practising for the welfare of others but not for personal welfare.

And how, monks, is a person practising neither for personal welfare nor for the welfare of others? Here, monks, a certain person is himself not practising for the removal of lust, nor does he encourage others to remove lust; he is himself not practising for the removal of hate, nor does he encourage others to remove hate; he is himself not practising for the removal of delusion, nor does he encourage others to remove delusion. Thus, monks, a person is practising neither for personal welfare nor for the welfare of others.

And how, monks, is a person practising both for personal welfare and for the welfare of others? Here, monks, a certain person is himself practising for the removal of lust, and also encourages others to remove lust; he is himself practising for the removal of hate, and also encourages others to remove hate; he is himself practising for the removal of delusion, and also encourages others to remove delusion. Thus, monks, a person is practising both for personal welfare and for the welfare of others. These, monks, are the four persons existing and found in the world." The sixth.

7. The Discourse on Quick Peace

97. "Monks, there are these four persons existing and found in the world. Which four? One practising for personal welfare but not for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising neither for personal welfare nor for the welfare of others, one practising both for personal welfare and for the welfare of others.

And how, monks, is a person practising for personal welfare but not for the welfare of others? Here, monks, a certain person is quick to understand wholesome mental states, and is one who retains the teachings heard, and is an investigator of the meaning of the teachings retained, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching; but he is not of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear, and he is not one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Thus, monks, a person is practising for personal welfare but not for the welfare of others.

And how, monks, is a person practising for the welfare of others but not for personal welfare? Here, monks, a certain person is not indeed quick to understand wholesome mental states, and is not one who retains the teachings heard, and is not an

investigator of the meaning of the teachings retained, and not having understood the meaning and not having understood the Teaching, is not practising in accordance with the Teaching; but he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear, and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Thus, monks, a person is practising for the welfare of others but not for personal welfare.

And how, monks, is a person practising neither for personal welfare nor for the welfare of others? Here, monks, a certain person is not indeed quick to understand wholesome mental states, and is not one who retains the teachings heard, and is not an investigator of the meaning of the teachings retained, and not having understood the meaning and not having understood the Teaching, is not practising in accordance with the Teaching; but he is not of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear, and he is not one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Thus, monks, a person is practising neither for personal welfare nor for the welfare of others.

And how, monks, is a person practising both for personal welfare and for the welfare of others? Here, monks, a certain person is quick to understand wholesome mental states, and is one who retains the teachings heard, and is an investigator of the meaning of the teachings retained, having understood the meaning and having understood the Teaching, is practising in accordance with the Teaching; but he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear, and he is one who shows, an instigator, an inciter, a gladdener of his fellows in the holy life. Thus, monks, a person is practising both for personal welfare and for the welfare of others. These, monks, are the four persons existing and found in the world." The seventh.

8. The Discourse on Personal Welfare

98. "Monks, there are these four persons existing and found in the world. Which four? One practising for personal welfare but not for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising neither for personal welfare nor for the welfare of others, one practising both for personal welfare and for the welfare of others. These, monks, are the four persons existing and found in the world." The eighth.

9. The Discourse on the Training Rule

99. "Monks, there are these four persons existing and found in the world. Which four? One practising for personal welfare but not for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising neither for personal welfare nor for the welfare of others, one practising both for personal welfare and for the welfare of others.

And how, monks, is a person practising for personal welfare but not for the welfare of others? Here, monks, a certain person himself abstains from killing living beings, but does not encourage others to abstain from killing living beings; he himself abstains from taking what is not given, but does not encourage others to abstain from taking

what is not given; he himself abstains from sexual misconduct, but does not encourage others to abstain from sexual misconduct; he himself abstains from lying, but does not encourage others to abstain from lying; he himself abstains from spirits, liquor and intoxicants that cause negligence, but does not encourage others to abstain from spirits, liquor and intoxicants that cause negligence. Thus, monks, a person is practising for personal welfare but not for the welfare of others.

And how, monks, is a person practising for the welfare of others but not for personal welfare? Here, monks, a certain person himself does not abstain from killing living beings, but encourages others to abstain from killing living beings; he himself does not abstain from taking what is not given, but encourages others to abstain from taking what is not given; he himself does not abstain from sexual misconduct, but encourages others to abstain from sexual misconduct; he himself does not abstain from lying, but encourages others to abstain from lying; he himself does not abstain from spirits, liquor and intoxicants that cause negligence, but encourages others to abstain from spirits, liquor and intoxicants that cause negligence. Thus, monks, a person is practising for the welfare of others but not for personal welfare.

And how, monks, is a person practising neither for personal welfare nor for the welfare of others? Here, monks, a certain person himself does not abstain from killing living beings, nor does he encourage others to abstain from killing living beings... etc. he himself does not abstain from spirits, liquor and intoxicants that cause negligence, nor does he encourage others to abstain from spirits, liquor and intoxicants that cause negligence. Thus, monks, a person is practising neither for personal welfare nor for the welfare of others.

And how, monks, is a person practising both for personal welfare and for the welfare of others? Here, monks, a certain person himself abstains from killing living beings, and also encourages others to abstain from killing living beings... etc. he himself abstains from spirits, liquor and intoxicants that cause negligence, and also encourages others to abstain from spirits, liquor and intoxicants that cause negligence. Thus, monks, a person is practising both for personal welfare and for the welfare of others. These, monks, are the four persons existing and found in the world." The ninth.

10. The Discourse to Potaliya

100. Then the wandering ascetic Potaliya approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One. Having concluded the pleasant and memorable talk, he sat down to one side. To the wandering ascetic Potaliya seated to one side, the Blessed One said this -

"Potaliya, there are these four persons existing and found in the world. Which four? Here, Potaliya, a certain person speaks dispraise of one who deserves dispraise, factual and true, at the right time, but does not speak praise of one who deserves praise, factual and true, at the right time. Here again, Potaliya, a certain person speaks praise of one who deserves praise, factual and true, at the right time, but does not speak dispraise of one who deserves dispraise, factual and true, at the right time. Here again, Potaliya, a certain person neither speaks dispraise of one who deserves dispraise, factual and true, at the right time, nor speaks praise of one who deserves praise, factual and true, at the right time. Here again, Potaliya, a certain

person speaks dispraise of one who deserves dispraise, factual and true, at the right time, and speaks praise of one who deserves praise, factual and true, at the right time. These, Potaliya, are the four persons existing and found in the world. Of these four persons, Potaliya, which person do you prefer as more brilliant and more sublime?"

"Master Gotama, there are these four persons existing and found in the world. Which four? Here, Master Gotama, a certain person speaks dispraise of one who deserves dispraise, factual and true, at the right time, but does not speak praise of one who deserves praise, factual and true, at the right time. Here again, Master Gotama, a certain person speaks praise of one who deserves praise, factual and true, at the right time, but does not speak dispraise of one who deserves dispraise, factual and true, at the right time. Here again, Master Gotama, a certain person neither speaks dispraise of one who deserves dispraise, factual and true, at the right time, nor speaks praise of one who deserves praise, factual and true, at the right time. Here again, Master Gotama, a certain person speaks dispraise of one who deserves dispraise, factual and true, at the right time, and speaks praise of one who deserves praise, factual and true, at the right time. These, Master Gotama, are the four persons existing and found in the world. Of these four persons, Master Gotama, that person who neither speaks dispraise of one who deserves dispraise, factual and true, at the right time, nor speaks praise of one who deserves praise, factual and true, at the right time; this person I prefer of these four persons as more brilliant and more sublime. What is the reason for this? For this is excellent, Master Gotama, namely equanimity."

"Potaliya, there are these four persons existing and found in the world. Which four? Etc. These, Potaliya, are the four persons existing and found in the world. Of these four persons, Potaliya, that person who speaks dispraise of one who deserves dispraise, factual and true, at the right time, and speaks praise of one who deserves praise, factual and true, at the right time; this one of these four persons is more brilliant and more sublime. What is the reason for this? For this is excellent, Potaliya, namely knowing the right time in each case."

"Master Gotama, there are these four persons existing and found in the world. Which four? Etc. These, Master Gotama, are the four persons existing and found in the world. Of these four persons, Master Gotama, that person who speaks dispraise of one who deserves dispraise - factual, true, at the right time - and speaks praise of one who deserves praise - factual, true, at the right time; this person I prefer of these four persons as more brilliant and more sublime. What is the reason for this? For this is excellent, Master Gotama, namely, knowing the right time in each case."

"Excellent, Master Gotama, excellent, Master Gotama! Just as, Master Gotama, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching has been made clear by Master Gotama in many ways. I go for refuge to Master Gotama, to the Teaching, and to the Community of monks. May Master Gotama remember me as a lay follower who has gone for refuge from this day forth for life." The tenth.

The Titans Chapter is the fifth.

Its summary:

Titan, three concentrations, with the pyre-brand as fifth;
Lust, they dwell, personal welfare, training, and with Potaliya.

The Second 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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