

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

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

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)

[AN 5.51-100, PTS 3.64-3.127]



PaliVerse

4. The Collection of the Numerical Discourses

05. The Book of the Fives

2. The Second Fifty

1. The Chapter on the Mental Hindrances

1. The Discourse on Obstruction

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

"Monks, these five are obstructions, mental hindrances, that climb over the mind, weakeners of wisdom. Which five? Sensual desire, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Anger, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Sloth and torpor, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Restlessness and remorse, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. Sceptical doubt, monks, is an obstruction, a mental hindrance, that climbs over the mind, a weakener of wisdom. These, monks, are the five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom.

That indeed, monks, a monk without abandoning these five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom, with weak wisdom, with feeble wisdom, will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones - this is impossible. Just as, monks, a mountain river, going far, with a swift current, able to carry things away. If a man were to open up plough-channels on both sides of it. Thus indeed, monks, the stream in the middle of the river, being distracted, dispersed, scattered, would neither go far, nor have a swift current, nor be able to carry things away. Just so, monks, that indeed a monk without abandoning these five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom, with weak wisdom, with feeble wisdom, will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones - this is impossible.

That indeed, monks, a monk having abandoned these five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom, with powerful wisdom, will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones - this is possible. Just as, monks, a mountain river, going far, with a swift current, able to carry things away. If a man were to close off the plough-channels on both sides of it. Thus indeed, monks, the stream in the middle

of the river, being undistracted, undispersed, unscattered, would go far, and have a swift current, and be able to carry things away. Just so, monks, that indeed a monk having abandoned these five obstructions, mental hindrances, that climb over the mind, weakeners of wisdom, with powerful wisdom, will know his own benefit, or will know the benefit of others, or will know the benefit of both, or will realise a super-human achievement, a distinction of knowledge and vision worthy of the noble ones - this is possible." The first.

2. The Discourse on the Unwholesome Heap

52. "A heap of unwholesome," monks, speaking rightly one would say of the five mental hindrances. For this is the entire heap of unwholesome, that is to say, the five mental hindrances. Which five? The mental hindrance of sensual desire, the mental hindrance of anger, the mental hindrance of sloth and torpor, the mental hindrance of restlessness and remorse, the mental hindrance of sceptical doubt. "A heap of unwholesome," monks, speaking rightly one would say of these five mental hindrances. For this is the entire heap of unwholesome, that is to say, the five mental hindrances. The second.

3. The Discourse on the Factor for Striving

53. "There are, monks, these five factors for striving. Which five? Here, monks, a monk 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.' He is free from illness, free from disease; endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving; he is not fraudulent and not deceitful; one who reveals himself as he really is to the Teacher, to the wise, or to his fellows in the holy life; He dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states. he is wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete elimination of suffering. These, monks, are the five factors for striving." The third.

4. The Discourse on the Time

54. "Monks, there are these five wrong times for striving. Which five? Here, monks, a monk is old, overcome by ageing. This, monks, is the first wrong time for striving.

"Furthermore, monks, a monk is ill, overcome by illness. This, monks, is the second wrong time for striving.

"Furthermore, monks, there is famine, poor crops, almsfood difficult to obtain, it is not easy to sustain oneself by gleaning and exertion. This, monks, is the third wrong time for striving.

"Furthermore, monks, there is danger, a forest uprising, and the country-folk, having mounted their vehicles, wander about. This, monks, is the fourth wrong time for striving.

"Furthermore, monks, the monastic community is split. But when the monastic

community is split, monks, there is mutual reviling, there is mutual abuse, there is mutual exclusion, there is mutual abandonment. Therein those without faith do not gain faith, and for some of those with faith there is alteration. This, monks, is the fifth wrong time for striving. These, monks, are the five wrong times for striving.

"Monks, there are these five right times for striving. Which five? Here, monks, a monk is young, a youth with black hair, endowed with the blessing of youth, in the first stage of life. This, monks, is the first right time for striving.

"Furthermore, monks, a monk is free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. This, monks, is the second right time for striving.

"Furthermore, monks, there is plenty, good crops, almsfood easily obtained, it is easy to sustain oneself by gleanings and exertion. This, monks, is the third right time for striving.

"Furthermore, monks, human beings dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection. This, monks, is the fourth right time for striving.

"Furthermore, monks, the monastic community dwells in unity, being joyful, without contention, with common recitation, comfortably. But when the monastic community is united, monks, there is no mutual reviling, there is no mutual abuse, there is no mutual exclusion, there is no mutual abandonment. Therein those without faith gain faith, and for those with faith there is increase. This, monks, is the fifth right time for striving. These, monks, are the five right times for striving."The fourth.

5. The Discourse on Mother and Son

55. On one occasion the Blessed One was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvattṥī both a mother and son entered the rains residence - a monk and a nun. They wished to see each other repeatedly. The mother wished to see her son repeatedly; the son too wished to see his mother repeatedly. From their repeated seeing, bonding arose. When there was bonding, intimacy arose. When there was intimacy, an opportunity arose. They, with minds overcome by lust, without rejecting the training, without declaring their weakness, engaged in sexual intercourse.

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 Sāvattṥī both a mother and son entered the rains residence - a monk and a nun. They wished to see each other repeatedly. The mother wished to see her son repeatedly; the son too wished to see his mother repeatedly. From their repeated seeing, bonding arose; when there was bonding, intimacy arose; when there was intimacy, an opportunity arose. They, with minds overcome by lust, without rejecting the training, without declaring their weakness, engaged in sexual intercourse."

"What indeed does that foolish man imagine, monks - 'A mother is not attached to her son, or a son to his mother'? I do not, monks, perceive any other single form so enticing, so desirable, so intoxicating, so binding, so infatuating, so obstructive to the

achievement of the unsurpassed freedom from bondage as this, monks, a woman's form. Beings are lustful, greedy, bound, infatuated, and attached to a woman's form, monks. They grieve for a long time, subject to the control of a woman's form.

"I do not, monks, perceive any other single sound etc. any single odour etc. any single flavour etc. I perceive any single tangible object so enticing, so desirable, so intoxicating, so binding, so infatuating, so obstructive to the achievement of the unsurpassed freedom from bondage as this, monks, a woman's touch. Beings are lustful, greedy, bound, infatuated, and attached to a woman's touch, monks. They grieve for a long time, subject to the control of a woman's touch.

"A woman, monks, even when walking, obsesses a man's mind; even when standing etc. even when sitting etc. even when lying down etc. even when laughing etc. even when speaking etc. even when singing etc. even when crying etc. even when bloated etc. even when dead, obsesses a man's mind. If anyone, monks, speaking rightly would say - 'Māra's snare all around' - speaking rightly one would say this of womankind - 'Māra's snare all around.'"

"One may converse with one sword in hand, one may converse even with a goblin;
One may approach even a venomous snake, by which one bitten does not live.

"But never should one alone converse with a woman alone;
They bind the unmindful one, with a glance and with a smile.

"And also with improper dress, and with charming speech;
This person is not easy to approach, even when bloated or dead.

"These five types of sensual pleasure are seen in the form of a woman;
Forms, sounds, flavours, odours, and delightful tangible objects.

"For those swept away by the flood of sensuality, not fully understanding sensual pleasures;
Time, destination, and existence after existence, in the round of rebirths they are led.

"But those who, having fully understood sensual pleasures, live free from fear from any quarter;
They indeed have gone beyond in the world, those who have attained the elimination of mental corruptions." The fifth.

6. The Discourse on the Preceptor

56. Then a certain monk approached his own preceptor; having approached, he said this to his own preceptor - "Now, venerable sir, my body has become weak and stiff, the directions are not clear to me, the teachings do not occur to me, sloth and torpor remains obsessing my mind, I live the holy life without delight, and I have sceptical doubt regarding the teachings."

Then that monk, having taken that co-resident pupil monk, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "This monk, venerable sir, says thus - 'Now, venerable sir, my body has become weak and stiff, the directions are not clear to me, the teachings do not occur to me, sloth and torpor remains obsessing my mind, I live the holy life without delight, and I have sceptical doubt regarding the teachings.'"

"So it is, monk, for one with unguarded doors in the sense faculties, for one not knowing moderation in food, for one not devoted to wakefulness, for one not gifted with introspection regarding wholesome mental states, for one dwelling not devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night, that the body becomes weak and stiff, the directions are not clear to him, the teachings do not occur to him, sloth and torpor remains obsessing his mind, he lives the holy life without delight, and he has sceptical doubt regarding the teachings. Therefore, monk, you should train thus - 'I will be with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, gifted with introspection regarding wholesome mental states, I will dwell devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night.' Thus indeed, monk, should you train."

Then that monk, exhorted by the Blessed One with this exhortation, having risen from his seat, having paid respect to the Blessed One, having circumambulated him keeping him on his right, departed. Then dwelling alone, withdrawn, diligent, ardent, and resolute, that monk soon realised for himself, with direct knowledge, in this very life, that unsurpassed consummation of the holy life for the sake of which sons of good family rightly go forth from home into homelessness; and, having entered upon it, he dwelt in it. He directly knew: "Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being." And that monk became one of the Worthy Ones.

Then that monk, having attained arahantship, approached his own preceptor; having approached, he said this to his own preceptor - "Now, venerable sir, my body is not weak and stiff, the directions are clear to me, the teachings occur to me, sloth and torpor does not remain obsessing my mind, I live the holy life with delight, and I have no sceptical doubt regarding the teachings." Then that monk, having taken that co-resident pupil monk, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "This monk, venerable sir, says thus - 'Now, venerable sir, my body is not weak and stiff, the directions are clear to me, the teachings occur to me, sloth and torpor does not remain obsessing my mind, I live the holy life with delight, and I have no sceptical doubt regarding the teachings.'"

"So it is, monk, for one with guarded doors in the sense faculties, for one knowing moderation in food, for one devoted to wakefulness, for one gifted with introspection regarding wholesome mental states, for one dwelling devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night, that the body is not weak and stiff, the directions are clear to him, the teachings occur to him, sloth and torpor does not remain obsessing his mind, he lives the holy life with delight, and he has no sceptical doubt regarding the teachings."

Therefore, monks, you should train thus - 'We will be with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, gifted with introspection regarding wholesome mental states, we will dwell devoted to the pursuit of meditation of the qualities conducive to enlightenment in the first and last watches of the night.' Thus indeed, monks, should you train." The sixth.

7. The Discourse on the States to be Frequently Reviewed

57. "There are, monks, these five states that should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth. Which five? 'I am subject to ageing, not gone beyond ageing' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth. 'I am subject to disease, not gone beyond disease' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth. 'I am subject to death, not gone beyond death' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth. 'There will be separation and parting from all that is dear and beloved to me' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth. 'I am the owner of my actions, the heir of my actions, born of my actions, related to my actions, I have my actions as my refuge. Whatever action I shall do - whether good or evil - of that I shall be the heir' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"And what, monks, is the reason dependent on which 'I am subject to ageing, not gone beyond ageing' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth? There is, monks, among beings an intoxication with youth in youth, intoxicated by which intoxication they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. For one repeatedly reviewing that state, whatever intoxication with youth there is in youth is either completely abandoned or else becomes diminished. This, monks, is the reason dependent on which 'I am subject to ageing, not gone beyond ageing' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"And what, monks, is the reason dependent on which 'I am subject to disease, not gone beyond disease' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth? There is, monks, among beings an intoxication with health in health, intoxicated by which intoxication they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. For one repeatedly reviewing that state, whatever intoxication with health there is in health is either completely abandoned or else becomes diminished. This, monks, is the reason dependent on which 'I am subject to disease, not gone beyond disease' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"And what, monks, is the reason dependent on which 'I am subject to death, not gone beyond death' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth? There is, monks, among beings an intoxication with life in life, intoxicated by which intoxication they practise

misconduct by body, they practise misconduct by speech, they practise misconduct by mind. For one repeatedly reviewing that state, whatever intoxication with life there is in life is either completely abandoned or else becomes diminished. This, monks, is the reason dependent on which 'I am subject to death, not gone beyond death' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"And what, monks, is the reason dependent on which 'There will be separation and parting from all that is dear and beloved to me' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth? There is, monks, among beings desire and lust for what is dear and beloved, infatuated by which lust they practise misconduct by body, they practise misconduct by speech, they practise misconduct by mind. For one repeatedly reviewing that state, whatever desire and lust there is for what is dear and beloved is either completely abandoned or else becomes diminished. This, monks, is the reason dependent on which 'There will be separation and parting from all that is dear and beloved to me' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"And what, monks, is the reason dependent on which 'I am the owner of my actions, the heir of my actions, born of my actions, related to my actions, I have my actions as my refuge, whatever action I shall do - whether good or evil - of that I shall be the heir' should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth? There is, monks, among beings bodily misconduct, verbal misconduct, mental misconduct. For one repeatedly reviewing that state, misconduct is either completely abandoned or else becomes diminished. This, monks, is the reason dependent on which 'I am the owner of my actions, the heir of my actions, born of my actions, related to my actions, I have my actions as my refuge, whatever action I shall do - whether good or evil - of that I shall be the heir' - this should be repeatedly reviewed by a woman or a man, by one who leads the household life or by one who has gone forth.

"That noble disciple, monks, considers thus - 'It is not only I who am subject to ageing, not gone beyond ageing, but rather as far as there is the coming and going, the passing away and rebirth of beings, all beings are subject to ageing, not gone beyond ageing.' For him repeatedly reviewing that state, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are altogether abandoned, the underlying tendencies come to an end.

"That noble disciple, monks, considers thus - 'It is not only I who am subject to disease, not gone beyond disease, but rather as far as there is the coming and going, the passing away and rebirth of beings, all beings are subject to disease, not gone beyond disease.' For him repeatedly reviewing that state, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are altogether abandoned, the underlying tendencies come to an end.

"That noble disciple, monks, considers thus - 'It is not only I who am subject to death, not gone beyond death, but rather as far as there is the coming and going, the passing away and rebirth of beings, all beings are subject to death, not gone beyond death.' For him repeatedly reviewing that state, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are altogether abandoned, the underlying tendencies come to an end.

"That noble disciple, monks, considers thus - 'It is not only for me that there is separation and parting from all that is dear and beloved, but rather as far as there is the coming and going, the passing away and rebirth of beings, for all beings there is separation and parting from what is dear and beloved.' For him repeatedly reviewing that state, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are altogether abandoned, the underlying tendencies come to an end.

"That noble disciple, monks, considers thus - 'It is not only I who am the owner of my actions, heir to my actions, originating from my actions, bound to my actions, having my actions as my refuge, whatever action I shall do - whether good or evil - I shall be the heir of that; but rather as far as there is the coming and going, the passing away and rebirth of beings, all beings are owners of their actions, heirs to their actions, originating from their actions, bound to their actions, having their actions as their refuge, whatever action they shall do - whether good or evil - they shall be the heirs of that.' For him repeatedly reviewing that state, the path arises. He practises, develops, and cultivates that path. For him practising, developing, and cultivating that path, the mental fetters are altogether abandoned, the underlying tendencies come to an end."

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

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

"So I, dwelling thus, having known the state without clinging;
Whatever vanities there are in health, in youth, and in life.

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

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

8. The Discourse on the Licchavi Youths

58. On one occasion the Blessed One was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood. Having walked for almsfood in Vesālī, after the meal, having returned from his alms round, having plunged into the Great Wood, he sat down for the day's abiding at the foot of a certain tree.

Now at that time many Licchavi youths, having taken strung bows, surrounded by a pack of dogs, walking up and down in the Great Wood, wandering about, saw the Blessed One seated at the foot of a certain tree; having seen him, they put down their strung bows, sent the pack of dogs off to one side, and approached the Blessed One; having approached, they paid respect to the Blessed One and, remaining silent, with joined palms, they attended upon the Blessed One.

Now at that time Mahānāma the Licchavi, walking up and down in the Great Wood for leg exercise, saw those Licchavi youths, remaining silent, with joined palms, attending upon the Blessed One; having seen them, he approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Licchavi uttered this inspired utterance - "The Vajjis will prosper, the Vajjis will prosper!"

"But why do you, Mahānāma, speak thus - 'The Vajjis will prosper, the Vajjis will prosper'?" "These Licchavi youths, venerable sir, are fierce, harsh, and arrogant. Whatever gifts are sent to families, whether sugar cane, or jujube fruits, or cakes, or sweets, or dumplings, they snatch them again and again and eat them; they kick the women of families and the girls of families from behind. Yet now they remain silent, with joined palms, attending upon the Blessed One."

"For any son of good family, Mahānāma, in whom five qualities are found -whether a king of the warrior caste anointed on the head, or a country official living on his father's property, or a general of an army, or a village headman, or a guild headman, or whoever exercises individual authority in families, only growth is to be expected, not decline.

Which five? Here, Mahānāma, a son of good family with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, honours his mother and father, respects, reveres, and venerates them. His mother and father, honoured, respected, revered, and venerated, have compassion for him with a good mind - 'May you live long, may you protect a long life span.' For a son of good family who has the compassion of his mother and father, Mahānāma, only growth is to be expected, not decline.

"Furthermore, Mahānāma, a son of good family with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, honours his children, wife, slaves, workmen and servants, respects, reveres, and venerates them. His children, wife, slaves, workmen and servants, honoured, respected, revered, and venerated, have compassion for him with a good mind - 'May you live long, may you protect a long life span.' For a son of good family who has the compassion of his children, wife, slaves, workmen and servants, Mahānāma, only growth is to be expected, not decline.

"Furthermore, Mahānāma, a son of good family with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, honours those engaged in field work, neighbouring landowners, and traders, respects, reveres, and venerates them. Those engaged in field work, neighbouring landowners, and traders, honoured, respected, revered, and venerated, have compassion for him with a good mind - 'May you live long, may you protect a long life span.' For a son of good family who has the

compassion of those engaged in field work, neighbouring landowners, and traders, Mahānāma, only growth is to be expected, not decline.

"Furthermore, Mahānāma, a son of good family with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, honours as far as there are deities who receive offerings, respects, reveres, and venerates them. Those deities who receive offerings, honoured, respected, revered, and venerated, have compassion for him with a good mind - 'May you live long, may you protect a long life span.' For a son of good family who is shown compassion by deities, Mahānāma, only growth is to be expected, not decline.

"Furthermore, Mahānāma, a son of good family with wealth acquired through industrious effort, gathered by the strength of his arms, earned by the sweat of his brow, righteous and righteously obtained, honours ascetics and brahmins, respects, reveres, and venerates them. Those ascetics and brahmins, honoured, respected, revered, and venerated, have compassion for him with a good mind - 'May you live long, may you protect a long life span.' For a son of good family who is shown compassion by ascetics and brahmins, Mahānāma, only growth is to be expected, not decline.

"For whatever son of good family, Mahānāma, these five qualities are found -whether for a king of the warrior caste anointed on the head, or for an official living on his father's property, or for a general of an army, or for a village headman, or for a guild headman, or for those who exercise individual authority in families, only growth is to be expected, not decline."

"One who does his duty to mother and father, always devoted to children and wife;
For the welfare of those within the household, and those who are his dependents.

"For the welfare of both, he is bountiful and moral;
For relatives who have passed on before, and for those living in the present life.

"For ascetics and brahmins, and for deities, the wise one;
Generates joy, living in the household righteously.

"Having done good, he is honourable and praiseworthy;
They praise him right here, and after death he rejoices in heaven."The eighth.

9. The First Discourse on One Gone Forth When Senior

59. "Monks, one who has gone forth in old age possessed of five qualities is rare. Which five? Monks, one who has gone forth in old age who is subtle is rare, one of good conduct is rare, one who is very learned is rare, one who is speaker of the Teaching is rare, one who is an expert in monastic discipline is rare. Monks, one who has gone forth in old age possessed of these five qualities is rare." The ninth.

10. The Second Discourse on One Gone Forth When Senior

60. "Monks, one who has gone forth in old age possessed of five qualities is rare. Which five? Monks, one who has gone forth in old age who is easy to admonish is rare, one who grasps what is rightly taken is rare, one who receives instruction respectfully is rare, one who is speaker of the Teaching is rare, one who is an expert in monastic discipline is rare. Monks, one who has gone forth in old age possessed of these five qualities is rare." The tenth.

The Chapter on Hindrances is first.

Its summary:

Obstruction, heap, factors, time, mother and son;
Preceptor, positions, Licchavi, princes, the other two.

2. The Chapter on Perceptions

1. The First Discourse on Perception

61. "Monks, these five perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal. What five? Perception of foulness, perception of death, perception of danger, perception of repulsiveness in food, perception of discontent with the whole world - these, monks, are the five perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The first.

2. The Second Discourse on Perception

62. "Monks, these five perceptions, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal. What five? Perception of impermanence, perception of non-self, perception of death, perception of repulsiveness in food, perception of discontent with the whole world - these, monks, are the five perceptions which, when developed and cultivated, are of great fruit and great benefit, grounded upon the Deathless, having the Deathless as their final goal." The second.

3. The First Discourse on Growth

63. "Monks, a noble disciple growing with five kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body. Which five? She grows in faith, grows in morality, grows in learning, grows in generosity, grows in wisdom - Monks, a noble disciple growing with these five kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body."

"He who grows in faith and morality,
In wisdom, generosity, and learning - both;
Such a good person, discerning,
Takes the substance here for himself." The third.

4. The Second Discourse on Growth

64. "Monks, a female noble disciple growing with five kinds of growth grows with noble growth and becomes one who takes the substance and one who takes the excellent of the body. Which five? She grows in faith, grows in morality, grows in learning, grows in generosity, grows in wisdom - Monks, a female noble disciple growing with these five kinds of growth grows with noble growth, and becomes one who takes the substance and one who takes the excellent of the body."

"She who grows in faith and morality,
In wisdom, generosity, and learning - both;
Such a virtuous female lay follower,
Takes the substance here for himself." The fourth.

5. The Discourse on Discussion

65. "Monks, a monk possessed of five qualities is suitable for discussion with fellow monks in the holy life. Which five? Here, monks, a monk is himself accomplished in morality, and is one who answers a question that has come in a talk on accomplishment in morality; he is himself accomplished in concentration, and is one who answers a question that has come in a talk on accomplishment in concentration; he is himself accomplished in wisdom, and is one who answers a question that has come in a talk on accomplishment in wisdom; he is himself accomplished in liberation, and is one who answers a question that has come in a talk on accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, and is one who answers a question that has come in a talk on accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five qualities is suitable for discussion with fellow monks in the holy life." The fifth.

6. The Discourse on Way of Life

66. "Monks, a monk possessed of five qualities is suitable for living together with fellow monks in the holy life. Which five? Here, monks, a monk is himself accomplished in morality, and is one who answers a question that has been formulated in a talk on accomplishment in morality; he is himself accomplished in concentration, and is one who answers a question that has been formulated in a talk on accomplishment in concentration; he is himself accomplished in wisdom, and is one who answers a question that has been formulated in a talk on accomplishment in wisdom; he is himself accomplished in liberation, and is one who answers a question that has been formulated in a talk on accomplishment in liberation; he is himself accomplished in knowledge and vision of liberation, and is one who answers a question that has been formulated in a talk on accomplishment in knowledge and vision of liberation. Monks, a monk possessed of these five qualities is suitable for living together with fellow monks in the holy life." The sixth.

7. The First Discourse on the Basis for Spiritual Power

67. "Whoever indeed, monks, whether monk or nun, develops five qualities, cultivates five qualities, for that one, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning.

Which five? Here, monks, a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy, etc. concentration due to mind, develops the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving, with enthusiasm as the fifth. Whoever indeed, monks, whether monk or nun, develops these five qualities, cultivates these five qualities, for that one, one of two fruits is to be expected - final liberating knowledge in this very life; or, if there is a residue of clinging, non-returning." The seventh.

8. The Second Discourse on the Basis for Spiritual Power

68. "Before, monks, prior to the enlightenment, while still unenlightened, being just a Bodhisatta, I developed five qualities, I cultivated five qualities. Which five? I developed the basis for spiritual power that possesses concentration due to desire and volitional activities of striving, concentration due to energy... concentration due to mind, I developed the basis for spiritual power that possesses concentration due to investigation and volitional activities of striving, with enthusiasm as the fifth. So I, monks, because of having developed and cultivated these qualities with enthusiasm as the fifth, towards whatever mental state to be realised by direct knowledge I inclined the mind for realisation by direct knowledge, in each and every case I attained the ability to witness, when there is a basis for mindfulness.

"If I wished - 'May I experience the various kinds of supernormal power, etc. may I exercise mastery with my body even as far as the Brahma world' - in each and every case I attained the ability to witness, when there is a basis for mindfulness.

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

9. The Discourse on Disenchantment

69. "Monks, these five qualities, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna.

Which five? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities, and the perception of death is well established internally for him. These, monks, are the five qualities which, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna." The ninth.

10. The Discourse on the Elimination of Mental Corruptions

70. "Monks, these five qualities, when developed and cultivated, lead to the elimination of mental corruptions. Which five? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the

whole world, observing impermanence in all activities, and the perception of death is well established internally for him. These, monks, are the five qualities which, when developed and cultivated, lead to the elimination of mental corruptions." The tenth.

The Chapter on Perception is second.

Its summary:

Two on perception and two on growth, and discussion and way of life;
And two on bases for spiritual power were spoken, disenchantment and
elimination of mental corruptions.

3. The Chapter on a Warrior

1. The First Discourse on the Fruit of Liberation of Mind

71. "These five qualities, monks, when developed and cultivated, have liberation of mind as their fruit and liberation of mind as their benefit, and have liberation by wisdom as their fruit and liberation by wisdom as their benefit.

Which five? Here, monks, a monk dwells observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities, and the perception of death is well established internally for him. These, monks, are the five qualities which, when developed and cultivated, have liberation of mind as their fruit and liberation of mind as their benefit, and have liberation by wisdom as their fruit and liberation by wisdom as their benefit. Since, monks, a monk is liberated in mind and liberated by wisdom -this is called, monks, 'a monk whose cross-bar has been lifted, whose moat has been filled in, whose pillar has been pulled out, who is unbolted, a noble one whose flag has fallen, whose burden has been laid down, who is unbound.'

"And how, monks, is a monk one whose cross-bar has been lifted? Here, monks, for a monk ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose cross-bar has been lifted.

"And how, monks, is a monk one whose moat has been filled in? Here, monks, for a monk the cycle of birth and wandering leading to rebirth has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose moat has been filled in.

"And how, monks, is a monk one whose pillar has been pulled out? Here, monks, for a monk craving has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose pillar has been pulled out.

"And how, monks, is a monk unbolted? Here, monks, for a monk the five lower mental fetters have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is unbolted.

"And how, monks, is a monk a noble one whose flag has fallen, whose burden has been laid down, who is unbound? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is a noble one whose flag has fallen, whose burden has been laid down, who is unbound." The first.

2. The Second Discourse on the Fruit of Liberation of Mind

72. "These five qualities, monks, when developed and cultivated, have liberation of mind as their fruit and liberation of mind as their benefit, and have liberation by wisdom as their fruit and liberation by wisdom as their benefit. Which five? Perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion - these, monks, are the five qualities which, when developed and cultivated, have liberation of mind as their fruit and liberation of mind as their benefit, and have liberation by wisdom as their fruit and liberation by wisdom as their benefit. Since, monks, a monk is liberated in mind and liberated by wisdom - this is called, monks, 'a monk whose cross-bar has been lifted, whose moat has been filled in, whose pillar has been pulled out, who is unbolted, a noble one whose flag has fallen, whose burden has been laid down, who is unbound.'

"And how, monks, is a monk one whose cross-bar has been lifted? Here, monks, for a monk ignorance has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose cross-bar has been lifted.

"And how, monks, is a monk one whose moat has been filled in? Here, monks, for a monk the cycle of birth and wandering leading to rebirth has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose moat has been filled in.

"And how, monks, is a monk one whose pillar has been pulled out? Here, monks, for a monk craving has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is one whose pillar has been pulled out.

"And how, monks, is a monk unbolted? Here, monks, for a monk the five lower mental fetters have been abandoned, their roots cut off, made like palm stumps, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is unbolted.

"And how, monks, is a monk a noble one whose flag has fallen, whose burden has been laid down, who is unbound? Here, monks, for a monk the conceit 'I am' has been abandoned, its root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. Thus, monks, a monk is a noble one whose flag has fallen, whose burden has been laid down, who is unbound." The second.

3. The First Discourse on One Living According to the Teaching

73. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "One who dwells in the Teaching, one who dwells in the

Teaching', venerable sir, is said. In what way, venerable sir, is a monk one who dwells in the Teaching?"

"Here, monk, a monk learns the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He passes the day with that learning of the Teaching, he neglects seclusion, he does not engage in internal serenity of mind. This is called, monk - 'a monk devoted to learning, not one who dwells in the Teaching.'

"Furthermore, monk, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it. He passes the day with that proclamation of the Teaching, he neglects seclusion, he does not engage in internal serenity of mind. This is called, monk - 'a monk devoted to teaching, not one who dwells in the Teaching.'

"Furthermore, monk, a monk recites the Teaching in detail as he has heard it, as he has learned it. He passes the day with that recitation, he neglects seclusion, he does not engage in internal serenity of mind. This is called, monk - 'a monk devoted to recitation, not one who dwells in the Teaching.'

"Furthermore, monk, a monk reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it. He passes the day with those thoughts on the Teaching, he neglects seclusion, he does not engage in internal serenity of mind. This is called, monk - 'a monk devoted to thinking, not one who dwells in the Teaching.'

"Here, monk, a monk learns the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism. He does not pass the day with that learning of the Teaching, nor does he neglect seclusion, he engages in internal serenity of mind. Thus, monk, a monk is one who dwells in the Teaching.

"Thus indeed, monk, one devoted to learning has been taught by me, one devoted to Teaching has been expounded, one devoted to recitation has been taught, one devoted to thinking has been taught, one who dwells in the Teaching has been expounded. Whatever, monk, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monk, are tree-roots, these are empty houses. Meditate, monk, do not be negligent, do not be remorseful afterwards. This is our instruction to you." The third.

4. The Second Discourse on One Living According to the Teaching

74. Then a certain monk approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that monk said this to the Blessed One - "'One who dwells in the Teaching, one who dwells in the Teaching', venerable sir, is said. In what way, venerable sir, is a monk one who dwells in the Teaching?"

"Here, monk, a monk learns the Teaching thoroughly -discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism; and he does not understand the meaning further with wisdom. This is called, monk - 'a monk devoted to learning, not one who dwells in the Teaching.'

"Furthermore, monk, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it, and he does not understand the meaning further with wisdom. This is called, monk - 'a monk devoted to teaching, not one who dwells in the Teaching.'

"Furthermore, monk, a monk recites the Teaching in detail as he has heard it, as he has learned it, and he does not understand the meaning further with wisdom. This is called, monk - 'a monk devoted to recitation, not one who dwells in the Teaching.'

"Furthermore, monk, a monk reflects upon, examines, and mentally contemplates the Teaching as he has heard it, as he has learned it, and he does not understand the meaning further with wisdom. This is called, monk - 'a monk devoted to thinking, not one who dwells in the Teaching.'

"Here, monk, a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism; and he understands the meaning further with wisdom. Thus, monk, a monk is one who dwells in the Teaching.

"Thus indeed, monk, one devoted to learning has been taught by me, one devoted to Teaching has been expounded, one devoted to recitation has been taught, one devoted to thinking has been taught, one who dwells in the Teaching has been expounded. Whatever, monk, is to be done by a Teacher for disciples, seeking their welfare, compassionate, out of compassion, that has been done by me for you. These, monk, are tree-roots, these are empty houses. Meditate, monk, do not be negligent, do not be remorseful afterwards. This is our instruction to you." The fourth.

5. The First Discourse on a Warrior

75. "Monks, there are these five warriors existing and found in the world. Which five? Here, monks, a certain warrior, having seen just the cloud of dust, sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too, monks, is a certain warrior here. This, monks, is the first warrior existing and found in the world.

"Furthermore, monks, here a certain warrior overcomes the cloud of dust; and yet, having seen just the top of the standard, he sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too, monks, is a certain warrior here. This, monks, is the second warrior existing and found in the world.

"Furthermore, monks, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard; and yet, having heard just the tumult, he sinks down, loses heart, does not stand firm, is not able to enter the battle. Such too, monks, is a certain warrior here. This, monks, is the third warrior existing and found in the world.

"Furthermore, monks, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult; and yet in the striking he is struck and is repelled. Such too, monks, is a certain warrior here. This, monks, is the fourth warrior existing and found in the world.

"Furthermore, monks, here a certain warrior overcomes the cloud of dust, overcomes the top of the standard, overcomes the tumult, overcomes the striking. He triumphed in battle, emerged victorious and settled at the head of the battlefield. Such too,

monks, is a certain warrior here. This, monks, is the fifth warrior existing and found in the world. These, monks, are the five warriors existing and found in the world.

"Just so, monks, there are these five persons comparable to warriors existing and found among monks. Which five? Here, monks, a monk, having seen just the cloud of dust, sinks down, loses heart, does not stand firm, is not able to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. What is his cloud of dust? Here, monks, a monk hears - 'In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion.' He, having heard that, sinks down, loses heart, does not stand firm, is not able to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. This is his cloud of dust.

"Just as, monks, that warrior, having seen merely the cloud of dust, sinks down, becomes dejected, does not stand firm, is unable to enter the battle; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the first person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk overcomes the cloud of dust; but having seen merely the top of the standard, he sinks down, becomes dejected, does not stand firm, is unable to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. What is his top of the standard? Here, monks, a monk does not indeed hear - 'In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion'; but he himself sees a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. Having seen her, he sinks down, becomes dejected, does not stand firm, is unable to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. This is his top of the standard.

"Just as, monks, that warrior overcomes the cloud of dust; but having seen merely the top of the standard, he sinks down, becomes dejected, does not stand firm, is unable to enter the battle; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the second person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk overcomes the cloud of dust, overcomes the top of the standard; but having heard merely the tumult, he sinks down, becomes dejected, does not stand firm, is unable to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. What is his tumult? Here, monks, a woman, having approached a monk who has gone to the forest or gone to the root of a tree or gone to an empty house, laughs at him, talks to him, laughs aloud, mocks him. He, being laughed at, being talked to, being laughed at aloud, being mocked by a woman, sinks down, becomes dejected, does not stand firm, is unable to maintain the holy life. Having declared weakness in the training, having rejected the training, he returns to the lower life. This is his tumult.

"Just as, monks, that warrior overcomes the cloud of dust, overcomes the top of the standard; but having heard merely the tumult, he sinks down, becomes dejected, does not stand firm, is unable to enter the battle; I say this person is similar to that,

monks. Such too, monks, is a certain person here. This, monks, is the third person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk overcomes the dust-cloud, overcomes the banner-top, overcomes the tumult; and yet in the striking he is struck and is repelled. What is his battle? Here, monks, a woman, having approached a monk who has gone to the forest, or gone to the root of a tree, or gone to an empty house, sits down on him, lies down on him, overpowers him. He, being sat upon by the woman, being lain upon, being overpowered, without rejecting the training, without declaring his weakness, engages in sexual intercourse. This is his battle.

"Just as that warrior, monks, overcomes the dust-cloud, overcomes the banner-top, overcomes the tumult, and yet in the battle he is struck and is repelled; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the fourth person similar to a warrior, existing and found among monks.

"Furthermore, monks, a monk overcomes the dust-cloud, overcomes the banner-top, overcomes the tumult, overcomes the battle; triumphed in battle, emerged victorious and settled at the head of the battlefield. What is his victory in battle? Here, monks, a woman, having approached a monk who has gone to the forest, or gone to the root of a tree, or gone to an empty house, sits down on him, lies down on him, overpowers him. He, being sat upon by the woman, being lain upon, being overpowered, having disentangled himself, having freed himself, departs wherever he wishes. He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw.

"He, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness; having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice; having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor; having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse; having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, etc. with the fading away of rapture, he dwells equanimous, mindful and fully aware, and experiences happiness with the body - that which the noble ones declare: 'One who is equanimous and mindful, one who dwells in happiness' - he enters and dwells in the third meditative absorption. With the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'; he understands as it really is: 'This is the origin of suffering'; he understands as it really is: 'This is the cessation of suffering'; he understands as it really is: 'This is the practice leading to the cessation of suffering'; he understands as it really is: 'These are the mental corruptions'; he understands as it really is: 'This is the origin of mental corruptions'; he understands as it really is: 'This is the cessation of mental corruptions'; he understands as it really is: 'This is the practice leading to the cessation of mental corruptions.' For one knowing thus, seeing thus, the mind becomes liberated from the mental corruption of sensuality, the mind becomes liberated from the mental corruption of existence, the mind becomes liberated from the mental corruption of ignorance. When liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' This is his victory in battle.

"Just as that warrior, monks, overcomes the dust cloud, overcomes the banner-top, overcomes the tumult, overcomes the striking, and triumphed in battle, emerged victorious and settled at the head of the battlefield; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the fifth person similar to a warrior existing and found among monks. These, monks, are the five persons similar to warriors existing and found among monks." The fifth.

6. The Second Discourse on a Warrior

76. "Monks, there are these five warriors existing and found in the world. Which five? Here, monks, a certain warrior, having taken up sword and shield, having fastened bow and quiver, goes down into the massed battle. He strives and endeavours in that battle. Others kill him and finish him off while he is striving and endeavouring. Such too, monks, is a certain warrior here. This, monks, is the first warrior existing and found in the world.

"Furthermore, monks, here a certain warrior, having taken up sword and shield, having fastened bow and quiver, goes down into the massed battle. He strives and endeavours in that battle. Others wound him while he is striving and endeavouring, and they remove him; having removed him, they lead him to his relatives. He, being led by his relatives, without reaching his relatives, dies on the road. Such too, monks, is a certain warrior here. This, monks, is the second warrior existing and found in the world.

"Furthermore, monks, here a certain warrior, having taken up sword and shield, having fastened bow and quiver, goes down into the massed battle. He strives and endeavours in that battle. Others wound him while he is striving and endeavouring, and they remove him; having removed him, they lead him to his relatives. His relatives attend to him and look after him. He, being attended to and looked after by his relatives, dies from that very illness. Such too, monks, is a certain warrior here. This, monks, is the third warrior existing and found in the world.

"Furthermore, monks, here a certain warrior, having taken up sword and shield, having fastened bow and quiver, goes down into the massed battle. He strives and

endeavours in that battle. Others wound him while he is striving and endeavouring, and they remove him; having removed him, they lead him to his relatives. His relatives attend to him and look after him. He, being attended to and looked after by his relatives, recovers from that illness. Such too, monks, is a certain warrior here. This, monks, is the fourth warrior existing and found in the world.

"Furthermore, monks, here a certain warrior, having taken up sword and shield, having fastened bow and quiver, goes down into the massed battle. He triumphed in battle, emerged victorious and settled at the head of the battlefield. Such too, monks, is a certain warrior here. This, monks, is the fifth warrior existing and found in the world. These, monks, are the five warriors existing and found in the world.

"Just so, monks, there are these five persons comparable to warriors existing and found among monks. Which five? Here, monks, a monk dwells in dependence on a certain village or market town. He, in the earlier period of the day, having dressed, taking his bowl and robe, enters that very village or market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen that woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, without rejecting the training, without declaring his weakness, engages in sexual intercourse.

"Just as, monks, that warrior, having taken up sword and shield, having fastened bow and quiver, descends into battle massed for war, he strives and endeavours in that battle, and others kill him and finish him off while he is striving and endeavouring; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the first person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk dwells in dependence on a certain village or market town. He, in the earlier period of the day, having dressed, taking his bowl and robe, enters that very village or market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen that woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, burns in body and burns in mind. He thinks thus: 'What if I were to go to the monastery and inform the monks: "I am obsessed by lust, friends, overcome by lust, I am not able to maintain the holy life; having declared weakness in the training, having rejected the training, I shall return to the lower life."' He, while going to the monastery, without reaching the monastery, on the way, having declared weakness in the training, having rejected the training, returns to the lower life.

"Just as, monks, that warrior, having taken up sword and shield, having fastened bow and quiver, descends into battle massed for war, he strives and endeavours in that battle, and others wound him while he is striving and endeavouring, and they carry him away; having removed him, they lead him to his relatives. He, being led by his relatives, without reaching his relatives, dies on the way; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the second person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk dwells in dependence on a certain village or market town. He, in the earlier period of the day, having dressed, taking his bowl and robe, enters that very village or market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen that woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, burns in body and burns in mind. He thinks thus: 'What if I were to go to the monastery and inform the monks: "I am obsessed by lust, friends, overcome by lust, I am not able to maintain the holy life; having declared weakness in the training, having rejected the training, I shall return to the lower life."' He, having gone to the monastery, reports to the monks - 'I am overcome by lust, friend, afflicted by lust, I am not able to maintain the holy life; having declared weakness in the training, having rejected the training, I shall return to the lower life.'

His fellow monks in the holy life exhort and instruct him - 'Sensual pleasures, friend, have been declared by the Blessed One as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a slice of flesh, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a grass torch, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a charcoal pit, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a dream, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like borrowed goods, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like tree fruits, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a butcher's block, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a stake of spears, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater. Let the venerable one delight in the holy life; let not the venerable one, having declared weakness in the training, having rejected the training, return to the lower life.'

When he was thus exhorted and instructed by his fellow monks in the holy life, he says thus - 'Although, friend, sensual pleasures have been declared by the Blessed One as having little enjoyment, much suffering, much anguish, the danger here is greater; yet I am indeed not able to maintain the holy life, having declared weakness in the training, having rejected the training, I shall return to the lower life.' He, having declared weakness in the training, having rejected the training, returns to the lower life.

"Just as, monks, that warrior, having taken up sword and shield, having fastened bow and quiver, descends into battle massed for war, he strives and endeavours in that battle, and others wound him while he is striving and endeavouring, and they carry him away; having carried him away, they lead him to his relatives, his relatives attend to him and look after him. He, being attended to and looked after by his relatives, dies from that very illness; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the third person similar to a warrior existing and found among monks.

"Furthermore, monks, a monk dwells in dependence on a certain village or market town. He, in the earlier period of the day, having dressed, taking his bowl and robe, enters that very village or market town for almsfood with body unguarded, with speech unguarded, with mind unguarded, with mindfulness not established, with faculties unrestrained. He there sees a woman improperly dressed or improperly clothed. Having seen that woman improperly dressed or improperly clothed, lust assails his mind. He, with mind assailed by lust, burns in body and burns in mind. He thinks thus: 'What if I were to go to the monastery and inform the monks: "I am obsessed by lust, friends, overcome by lust, I am not able to maintain the holy life; having declared weakness in the training, having rejected the training, I shall return to the lower life."' He, having gone to the monastery, reports to the monks - 'I am overcome by lust, friend, afflicted by lust, I am not able to maintain the holy life; having declared weakness in the training, having rejected the training, I shall return to the lower life.'

His fellow monks in the holy life exhort and instruct him - 'Sensual pleasures, friend, have been declared by the Blessed One as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a slice of flesh... etc. Sensual pleasures have been declared by the Blessed One as like a grass torch... Sensual pleasures have been declared by the Blessed One as like a pit of burning charcoal... Sensual pleasures have been declared by the Blessed One as like a dream... Sensual pleasures have been declared by the Blessed One as like borrowed goods... Sensual pleasures have been declared by the Blessed One as like tree fruits... Sensual pleasures have been declared by the Blessed One as like a butcher's block... Sensual pleasures have been declared by the Blessed One as like a stake of spears... Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater. Let the venerable one delight in the holy life; let not the venerable one, having declared weakness in the training, having rejected the training, return to the lower life.'

When he was thus exhorted and instructed by his fellow monks in the holy life, he says thus - 'I will endeavour, friend, I will strive, friend, I will find delight, friend! I will now not, friend, having declared weakness in the training, having rejected the training, return to the lower life.'

"Just as, monks, that warrior, having taken up sword and shield, having fastened bow and quiver, descends into battle massed for war, he strives and endeavours in that battle, and others wound him while he is striving and endeavouring, and they carry him away; having carried him away, they lead him to his relatives, his relatives attend

to him and look after him. He, being attended to and looked after by his relatives, recovers from that illness; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the fourth person similar to a warrior, existing and found among monks.

"Furthermore, monks, a monk dwells in dependence on a certain village or market town. He, in the earlier period of the day, having dressed, taking his bowl and robe, enters that very village or market town for almsfood with body guarded, with speech guarded, with mind guarded, with mindfulness established, with faculties restrained. He, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the eye-faculty; he commits to restraint of the eye-faculty. Having heard a sound with the ear... Having smelled an odour with the nose. Having tasted a flavour with the tongue. Having touched a tangible object with the body... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it; he guards the mind faculty; he commits to restraint of the mind faculty. He, after the meal, having returned from his alms round, resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw. He, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world... etc. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, etc. he enters and dwells in the fourth meditative absorption.

"When the mind is thus concentrated, pure, bright, without blemish, free from impurities, supple, wieldy, stable, and having attained imperturbability, he directs and inclines the mind towards the knowledge of the elimination of mental corruptions. He understands as it really is: 'This is suffering'... etc. He understands: ... there is no more coming back to any state of being."

"Just as, monks, that warrior, having taken up sword and shield, having fastened bow and quiver, descends into a massed battle, and triumphed in battle, emerged victorious and settled at the head of the battlefield; I say this person is similar to that, monks. Such too, monks, is a certain person here. This, monks, is the fifth person similar to a warrior existing and found among monks. These, monks, are the five persons similar to warriors existing and found among monks." The sixth.

7. The First Discourse on Future Dangers

77. "Monks, considering these five future dangers, it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Which five? Here, monks, a forest-dwelling monk considers thus - 'I am now dwelling alone in the forest. While I am dwelling alone in the forest, a snake might bite me, or a scorpion might bite me, or a centipede might bite me; on account of that there would be death for me, that would be an obstacle for me; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.' This, monks, is the first future danger, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a forest-dwelling monk considers thus - 'I am now dwelling alone in the forest. While I am dwelling alone in the forest, I might stumble and fall, or the food I have eaten might make me ill, or my bile might become disturbed, or my phlegm might become disturbed, or cutting winds might become disturbed; on account of that there would be death for me, that would be an obstacle for me; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.' This, monks, is the second future danger, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a forest-dwelling monk considers thus - 'I am now dwelling alone in the forest. While I am dwelling alone in the forest, I might encounter fierce beasts - a lion, or a tiger, or a leopard, or a bear, or a hyena - they might deprive me of life; on account of that there would be death for me, that would be an obstacle for me; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.' This, monks, is the third future danger, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a forest-dwelling monk considers thus - 'I am now dwelling alone in the forest. While I am dwelling alone in the forest, I might encounter young men who have done their deed or who have not done their deed - they might deprive me of life; on account of that there would be death for me, that would be an obstacle for me; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.' This, monks, is the fourth future danger, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a forest-dwelling monk considers thus - 'I am now dwelling alone in the forest. There are indeed in the forest fierce non-human spirits - they might deprive me of life; on account of that there would be death for me, that would be an obstacle for me; come, let me arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.' This, monks, is the fifth future danger, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"These, monks, are the five future dangers, considering which it is fitting for a forest-dwelling monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised." The seventh.

8. The Second Discourse on Future Dangers

78. "Monks, considering these five future dangers, it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Which five? Here, monks, a monk considers thus: 'I am now young, a youth with jet-black hair, endowed with the blessing of youth, in the first stage of life. But there comes a time when ageing touches this body. For one who is old, overcome by ageing, it is not easy to attend to the teaching of the Buddhas, it is not easy to resort to remote forest and woodland lodgings, secluded lodgings. Before that state comes upon me, undesirable, unpleasant, disagreeable; come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, so that endowed with that state, even when old I will dwell in comfort.' This, monks, is the first future danger, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a monk considers thus: 'I am now free from illness, free from disease, endowed with digestion that is even, neither too cold nor too hot, middling, capable of striving. But there comes a time when illness touches this body. For one who is ill, overcome by illness, it is not easy to attend to the teaching of the Buddhas, it is not easy to resort to remote forest and woodland lodgings, secluded lodgings. Before that state comes upon me, undesirable, unpleasant, disagreeable; come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, so that endowed with that state, even when ill I will dwell in comfort.' This, monks, is the second future danger, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a monk considers thus: 'Now there is plenty, good crops, almsfood easily obtained, it is easy to sustain oneself by gleanings and exertion. But there comes a time when there is famine, poor crops, almsfood difficult to obtain, it is not easy to sustain oneself by gleanings and exertion. During a famine, human beings move to where there is plenty. There, there is dwelling in company, dwelling in a crowd. When there is dwelling in company, dwelling in a crowd, it is not easy to attend to the teaching of the Buddhas, it is not easy to resort to remote forest and woodland lodgings, secluded lodgings. Before that state comes upon me, undesirable, unpleasant, disagreeable; come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, so that endowed with that state, even during a famine I will dwell in comfort.' This, monks, is the third future danger, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a monk considers thus: 'Now human beings dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection. But there comes a time when there is danger, a forest uprising, and the country-folk, having mounted their vehicles, wander about. When there is danger, human beings move to where there is security. There, there is dwelling in company, dwelling in a crowd. When there is dwelling in company, dwelling in a crowd, it is not easy to attend to the teaching of the Buddhas, it is not easy to resort to remote forest and woodland lodgings, secluded lodgings. Before that state comes upon me, undesirable, unpleasant, disagreeable; come, let me beforehand arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, so that endowed with that state, even during danger I will dwell in comfort.' This, monks, is the fourth future danger, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"Furthermore, monks, a monk considers thus: 'At present the monastic community dwells in unity, being joyful, without contention, with common recitation, comfortably. But there comes a time when the monastic community splits. When the monastic community is split, it is not easy to attend to the teaching of the Buddhas, it is not easy to resort to remote forest and woodland lodgings, secluded lodgings. Before that state comes upon me, undesirable, unpleasant, disagreeable; come, let me arouse energy beforehand for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised, so that endowed with that state I will dwell comfortably even when the monastic community is split.' This, monks, is the fifth future danger, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised.

"These, monks, are the five future dangers, considering which it is fitting for a monk to dwell diligent, ardent, and resolute, for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised." The eighth.

9. The Third Discourse on Future Dangers

79. "There are, monks, these five future dangers, not arisen at present, that will arise in the future. You should be aware of them; and having become aware, you should strive for their abandoning.

"Which five? There will be, monks, monks in the future period of time who have not developed body, not developed morality, not developed mind, not developed wisdom. They, being ones who have not developed body, not developed morality, not developed mind, not developed wisdom, will give full ordination to others. They too will not be able to train them in higher morality, higher consciousness, higher wisdom. They too will be ones who have not developed body, not developed morality, not developed mind, not developed wisdom, will give full ordination to others. They too will not be able to train them in higher morality, higher consciousness, higher wisdom. They too will be ones who have not developed body, not developed morality, not developed mind, not developed wisdom.

Thus indeed, monks, from the corruption of the Teaching comes the corruption of the monastic discipline; from the corruption of the monastic discipline comes the corruption of the Teaching. This, monks, is the first future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who have not developed body, not developed morality, not developed mind, not developed wisdom. They, being ones who have not developed body, not developed morality, not developed mind, not developed wisdom, will give guidance to others. They too will not be able to train them in higher morality, higher consciousness, higher wisdom. They too will be ones who have not developed body, not developed morality, not developed mind, not developed wisdom. They, being ones who have not developed body, not developed morality, not developed mind, not developed wisdom, will give guidance to others. They too will not be able to train them in higher morality, higher consciousness, higher wisdom. They too will be ones who have not developed body, not developed morality, not developed mind, not developed wisdom. Thus indeed, monks, from the corruption of the Teaching comes the corruption of the monastic discipline; from the corruption of the monastic discipline comes the corruption of the Teaching. This, monks, is the second future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who have not developed body, not developed morality, not developed mind, not developed wisdom. They, being ones who have not developed body, not developed morality, not developed mind, not developed wisdom, while discussing the higher teaching and analytical discussion, falling into dark mental states, will not understand. Thus indeed, monks, from the corruption of the Teaching comes the corruption of the monastic discipline; from the corruption of the monastic discipline comes the corruption of the Teaching. This, monks, is the third future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who have not developed body, not developed morality, not developed mind, not developed wisdom. They, not having developed body, not having developed morality, not having developed mind, not having developed wisdom, when those discourses spoken by the Truth-finder that are deep, deep in meaning, supramundane, connected with emptiness, are being recited, will not listen, will not lend an ear, will not apply their minds to final liberating knowledge, and will not think those teachings worth learning and mastering. But when those discourses that are composed by poets, poetic, with elaborate syllables, with elaborate phrases, external, spoken by disciples, are being recited, they will listen, will lend an ear, will apply their minds to final liberating knowledge, and will think those teachings worth learning and mastering. Thus indeed, monks, from the corruption of the Teaching comes the corruption of the monastic discipline; from the corruption of the monastic discipline comes the corruption of the

Teaching. This, monks, is the fourth future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who have not developed body, not developed morality, not developed mind, not developed wisdom. They, not having developed body, not having developed morality, not having developed mind, not having developed wisdom, the elder monks will be luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they will not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Their later generation will follow the example of what they have seen. They too will be luxurious, lax, forerunners in falling away, having laid down the responsibility for solitude, they will not arouse energy for the attainment of the unattained, for the achievement of the unachieved, for the realisation of the unrealised. Thus indeed, monks, from the corruption of the Teaching comes the corruption of the monastic discipline; from the corruption of the monastic discipline comes the corruption of the Teaching. This, monks, is the fifth future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning." These, monks, are the five future dangers, not arisen at present, that will arise in the future. You should be aware of them; and having understood them, effort should be made for their abandoning." The ninth.

10. The Discourse on the Fourth Future Peril

80. "There are, monks, these five future dangers, not arisen at present, that will arise in the future. You should be aware of them; and having become aware, you should strive for their abandoning.

"Which five? There will be, monks, monks in the future period of time who are desirous of fine robes. They, being desirous of fine robes, will abandon the practice of wearing rag-robes, will abandon remote forest and woodland lodgings, secluded lodgings; having gone to villages, market towns, and royal cities, they will take up residence, and because of robes they will commit various kinds of improper wrong ways of earning. This, monks, is the first future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who are desirous of fine almsfood. They, being desirous of fine almsfood, will abandon the practice of eating only almsfood, will abandon remote forest and woodland lodgings, secluded lodgings; having gone to villages, market towns, and royal cities, they will take up residence, seeking the finest flavours with the tip of the tongue, and because of almsfood they will commit various kinds of improper wrong ways of earning. This, monks, is the second future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who are desirous of fine lodgings. They, being desirous of fine lodgings, will abandon the practice of dwelling at the root of a tree, will abandon remote forest and woodland

lodgings, secluded lodgings; having gone to villages, market towns, and royal cities, they will take up residence, and because of lodgings they will commit various kinds of improper wrong ways of earning. This, monks, is the third future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who will dwell in company with nuns, female trainees, and novices. Now, monks, when there is association with nuns, female trainees, and novices, this is to be expected - 'They will either live the holy life without delight, or they will commit a certain defiled offence, or having rejected the training, they will return to the lower life.' This, monks, is the fourth future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"Furthermore, monks, there will be monks in the future period of time who will dwell in company with monastery attendants and novices. Now, monks, when there is association with monastery attendants and novices, this is to be expected - 'They will dwell engaged in various kinds of consumption of stored goods, and they will make gross signs regarding earth and green vegetation.' This, monks, is the fifth future danger, not arisen at present, that will arise in the future. You should be aware of it; and having become aware, you should strive for its abandoning.

"These, monks, are the five future dangers, not arisen at present, that will arise in the future. You should be aware of them; and having understood them, effort should be made for their abandoning." The tenth.

The Chapter on Warriors is third.

Its summary:

Two on liberation of mind as fruit, and two on those dwelling in the Teaching;
And two on warriors were spoken, and four on the future.

4. The Chapter on the Elders

1. The Discourse on the Enticing

81. "Monks, an elder monk possessed of five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which five? He finds pleasure in what is enticing, he becomes corrupted towards what leads to hate, he becomes deluded towards what leads to infatuation, he becomes agitated towards what leads to agitation, he becomes intoxicated towards what is intoxicating - Monks, an elder monk possessed of these five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He does not find pleasure in what is enticing, he does not become corrupted towards what leads to hate, he does not become deluded towards what leads to infatuation, he does not become

agitated towards what leads to agitation, he does not become intoxicated towards what is intoxicating - Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The first.

2. The Discourse on the One Without Lust

82. "Monks, an elder monk possessed of five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which five? He is not free from lust, he is not free from hate, he is not free from delusion, and he is one who depreciates another's worth and is spiteful. Monks, an elder monk possessed of these five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He is free from lust, he is free from hate, he is free from delusion, and he is without depreciation and without spite. Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The second.

3. The Discourse on the Deceitful

83. "Monks, an elder monk possessed of five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which five? He is fraudulent, deceitful, a fortune-teller, dishonest, and one who seeks to gain profit from profit - Monks, an elder monk possessed of these five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He is not fraudulent, not deceitful, not a fortune-teller, not dishonest, and not one who seeks to gain profit from profit - Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The third.

4. The Discourse on the Faithless

84. "Monks, an elder monk possessed of five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which five? He is faithless, is shameless, has no moral fear, is lazy, is unwise - Monks, an elder monk possessed of these five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He has faith, has shame, has moral fear, is putting forth strenuous energy, is wise - Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The fourth.

5. The Discourse on the Unforgiving

85. "Monks, an elder monk possessed of five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed. Which five? He is not patient with forms, not patient with sounds, not patient with odours, not patient with

flavours, not patient with tangible objects - Monks, an elder monk possessed of these five qualities is not dear to his fellow monks in the holy life, not agreeable, not respected and not esteemed.

"Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He is patient with forms, patient with sounds, patient with odours, patient with flavours, patient with tangible objects - Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The fifth.

6. The Discourse on the One Who Has Attained Analytical Knowledge

86. "Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He has attained analytical knowledge of meaning, he has attained analytical knowledge of phenomena, he has attained analytical knowledge of language, he has attained analytical knowledge of discernment, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange - Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The sixth.

7. The Discourse about the Virtuous One

87. "Monks, an elder monk possessed of five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed. Which five? He is virtuous, he dwells restrained by the restraint of the Pātimokkha. Accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he is of good speech, of good conversation, endowed with polished speech, distinct, free from drooling, capable of making the meaning clear; 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. Monks, an elder monk possessed of these five qualities is dear to his fellow monks in the holy life, agreeable, respected and esteemed." The seventh.

8. The Discourse on the Elder

88. "Monks, an elder monk possessed of five qualities is practising for the harm of many people, for the unhappiness of many people, for the harm, detriment, and suffering of many people, of gods and humans.

"Which five? He is an elder of long standing, long gone forth; he is well-known and famous, with a large retinue among householders and those gone forth; he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick; he is

very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, not penetrated by view; he holds wrong view, has perverted vision; he, having turned many people away from the Good Teaching, establishes them in what is not the Good Teaching. 'The elder monk is of long standing, long gone forth' - thus they follow the example of what they have seen in him; 'the elder monk is well-known and famous, with a large retinue among householders and those gone forth' - thus they follow the example of what they have seen in him; 'the elder monk is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick' - thus they follow the example of what they have seen in him; 'the elder monk is very learned, remembering what has been learnt, having great accumulation of learning' - thus they follow the example of what they have seen in him. Monks, an elder monk possessed of these five qualities is practising for the harm of many people, for the unhappiness of many people, for the harm, detriment, and suffering of many people, of gods and humans.

"Monks, an elder monk possessed of five qualities is practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans.

"Which five? He is an elder of long standing, long gone forth; he is well-known and famous, with a large retinue among householders and those gone forth; he is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he holds right view, has undistorted vision; he, having turned many people away from what is not the Good Teaching, establishes them in the Good Teaching. 'The elder monk is of long standing, long gone forth' - thus they follow the example of what they have seen in him; 'the elder monk is well-known and famous, with a large retinue among householders and those gone forth' - thus they follow the example of what they have seen in him; 'the elder monk is an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick' - thus they follow the example of what they have seen in him; 'the elder monk is very learned, remembering what has been learnt, having great accumulation of learning' - thus they follow the example of what they have seen in him. Monks, an elder monk possessed of these five qualities is practising for the welfare of many people, for the happiness of many people, for the good, welfare, and happiness of many people, of gods and humans." The eighth.

9. The First Discourse on the Learner

89. "Monks, these five things lead to the decline of a monk who is a learner. Which five? Taking pleasure in work, taking pleasure in talk, taking pleasure in sleep, taking pleasure in company, and he does not review the mind as it is liberated - these, monks, are the five things that lead to the decline of a monk who is a learner.

"Monks, these five things lead to the non-decline of a monk who is a learner. Which five? Not taking pleasure in work, not taking pleasure in talk, not taking pleasure in sleep, not taking pleasure in company, and he reviews the mind as it is liberated - these, monks, are the five things that lead to the non-decline of a monk who is a learner." The ninth.

10. The Second Discourse on the Learner

90. "Monks, these five things lead to the decline of a monk who is a learner. Which five? Here, monks, a trainee monk has much to do, has many duties, is accomplished in what is to be done; he neglects seclusion, he does not engage in internal serenity of mind. This, monks, is the first thing that leads to the decline of a monk who is a learner.

"Furthermore, monks, a trainee monk passes the day with trifling work; he neglects seclusion, he does not engage in internal serenity of mind. This, monks, is the second thing that leads to the decline of a monk who is a learner.

"Furthermore, monks, a trainee monk dwells in company with householders and those gone forth, with not becoming association with laypeople; he neglects seclusion, he does not engage in internal serenity of mind. This, monks, is the third thing that leads to the decline of a monk who is a learner.

"Furthermore, monks, a trainee monk enters the village at the wrong time, returns too late in the day; he neglects seclusion, he does not engage in internal serenity of mind. This, monks, is the fourth thing that leads to the decline of a monk who is a learner.

"Furthermore, monks, a trainee monk - whatever talk is exceedingly conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he is not one who obtains at will, not one who obtains without difficulty, not one who obtains without trouble; he neglects seclusion, he does not engage in internal serenity of mind. This, monks, is the fifth thing that leads to the decline of a monk who is a learner. These, monks, are the five things that lead to the decline of a monk who is a learner.

"Monks, these five things lead to the non-decline of a monk who is a learner. Which five? Here, monks, a trainee monk does not have much to do, does not have many duties, is accomplished in what is to be done; he does not neglect seclusion, he engages in internal serenity of mind. This, monks, is the first thing that leads to the non-decline of a monk who is a learner.

"Furthermore, monks, a trainee monk does not pass the day with trifling work; he does not neglect seclusion, he engages in internal serenity of mind. This, monks, is the second thing that leads to the non-decline of a monk who is a learner.

"Furthermore, monks, a trainee monk dwells not in company with householders and those gone forth, with not becoming association with laypeople; he does not neglect seclusion, he engages in internal serenity of mind. This, monks, is the third thing that

leads to the non-decline of a monk who is a learner.

"Furthermore, monks, a trainee monk does not enter the village too early, nor does he return too late in the day; he does not neglect seclusion, he engages in internal serenity of mind. This, monks, is the fourth thing that leads to the non-decline of a monk who is a learner.

"Furthermore, monks, a trainee monk - whatever talk is exceedingly conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he is one who obtains at will, obtains without difficulty, obtains without trouble; he does not neglect seclusion, he engages in internal serenity of mind. This, monks, is the fifth thing that leads to the non-decline of a monk who is a learner. These, monks, are the five things that lead to the non-decline of a monk who is a learner." The tenth.

The Chapter on Elders is fourth.

Its summary:

Enticing, without lust, deceitful, without faith, impatient;
Analytical knowledge and with morality, elder, learners, the other two.

5. The Chapter on Kakudha

1. The First Discourse on Accomplishment

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

2. The Second Discourse on Accomplishment

92. "There are these five accomplishments, monks. What five? Accomplishment in morality, accomplishment in concentration, accomplishment in wisdom, accomplishment in liberation, accomplishment in the knowledge and vision of liberation - these, monks, are the five accomplishments." The second.

3. The Discourse on Answering Questions

93. "There are, monks, these five declarations of the final liberating knowledge. Which five? Due to dullness and sheer delusion, one declares the final liberating knowledge; having evil desires, overcome by desire, one declares the final liberating knowledge; due to madness and derangement of the mind, one declares the final liberating knowledge; through overestimation, one declares the final liberating knowledge; rightly, one declares the final liberating knowledge. These, monks, are the five declarations of the final liberating knowledge." The third.

4. The Discourse on Comfortable Abiding

94. "Monks, there are these five comfortable abidings. Which five? Here, monks, a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, etc. the second meditative absorption... the third meditative absorption... enters and dwells in the fourth meditative absorption; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. These, monks, are the five comfortable abidings." The fourth.

5. The Discourse on the Unshakable

95. "Monks, a monk possessed of five qualities soon penetrates to the unshakable. Which five? Here, monks, a monk has attained analytical knowledge of meaning, has attained analytical knowledge of phenomena, has attained analytical knowledge of language, has attained analytical knowledge of discernment, and reviews the mind as it is liberated. Monks, a monk possessed of these five qualities soon penetrates to the unshakable." The fifth.

6. The Discourse on Remembering What Has Been Learnt

96. "Monks, a monk possessed of five qualities, practising mindfulness of breathing, soon penetrates to the unshakable. Which five? Here, monks, a monk has few purposes, few duties, is easily supported, is well contented with the requisites of life; he eats little food, is devoted to non-gluttony; he has little torpor, is devoted to wakefulness; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he reviews the mind as it is liberated. Monks, a monk possessed of these five qualities, practising mindfulness of breathing, soon penetrates to the unshakable." The sixth.

7. The Discourse on Talk

97. "Monks, a monk possessed of five qualities, developing mindfulness of breathing, soon penetrates to the unshakable. Which five? Here, monks, a monk has few purposes, few duties, is easily supported, is well contented with the requisites of life; he eats little food, is devoted to non-gluttony; he has little torpor, is devoted to wakefulness; whatever talk is conducive to effacement, suitable for opening the mind, as follows - talk about fewness of wishes, etc. talk about knowledge and vision of liberation - of such talk he is one who obtains at will, obtains without difficulty, obtains without trouble; he reviews the mind as it is liberated. Monks, a monk possessed of these five qualities, developing mindfulness of breathing, soon penetrates to the unshakable." The seventh.

8. The Discourse on the Forest Dweller

98. "Monks, a monk possessed of five qualities, cultivating mindfulness of breathing, soon penetrates to the unshakable. Which five? Here, monks, a monk has few purposes, few duties, is easily supported, is well contented with the requisites of life; he eats little food, is devoted to non-gluttony; he has little torpor, is devoted to wakefulness; he is a forest dweller, dwelling in a secluded resting place; he reviews the mind as it is liberated. Monks, a monk possessed of these five qualities, cultivating mindfulness of breathing, soon penetrates to the unshakable." The eighth.

9. The Discourse on the Lion

99. "Monks, a lion, the king of beasts, goes out from his dwelling place in the evening; having gone out from his dwelling place, he stretches himself; having stretched himself, he surveys all around the four directions; having surveyed all around the four directions, he roars the lion's roar three times; having roared the lion's roar three times, he departs for his food resort. If he strikes an elephant, he strikes attentively only, not inattentively; if he strikes a buffalo, he strikes attentively only, not inattentively; if he strikes a cow, he strikes attentively only, not inattentively; if he strikes a panther, he strikes attentively only, not inattentively; if he strikes small creatures, even hares and cats, he strikes attentively only, not inattentively. What is the reason for this? 'May my trained path not be lost.'

'Lion', monks, this is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. Whatever, monks, the Truth-finder expounds the Teaching to an assembly, this is his lion's roar. If, monks, the Truth-finder expounds the Teaching to monks, the Truth-finder teaches attentively only, not inattentively; if, monks, the Truth-finder expounds the Teaching to nuns, the Truth-finder teaches attentively only, not inattentively; if, monks, the Truth-finder expounds the Teaching to lay followers, the Truth-finder teaches attentively only, not inattentively; if, monks, the Truth-finder expounds the Teaching to female lay followers, the Truth-finder teaches attentively only, not inattentively; if, monks, the Truth-finder expounds the Teaching to worldlings, even to beggars and hunters, the Truth-finder teaches attentively only, not inattentively. What is the reason for this? The Truth-finder, monks, respects the Teaching, has respect for the Teaching." The ninth.

10. The Discourse on the Elder Kakudha

100. Thus have I heard - On one occasion the Blessed One was dwelling at Kosambī in Ghosita's park. Now at that time Kakudha by name, a Koliyan's son, the Venerable Mahāmoggallāna's attendant, having recently died, was reborn in a certain mind-made body. His acquisition of individual existence was such - just as two or three Magadhan village territories. With that acquisition of individual existence he neither afflicts himself nor others.

Then Kakudha the young god approached the Venerable Mahāmoggallāna; having approached, he paid respect to the Venerable Mahāmoggallāna and stood to one side. Standing to one side, Kakudha the young god said this to the Venerable Mahāmoggallāna - "For Devadatta, venerable sir, such a wish arose - 'I will lead the Community of monks.' And together with the arising of that thought, venerable sir, Devadatta has fallen away from that supernormal power." This Kakudha the young god said. Having said this, having paid respect to the Venerable Mahāmoggallāna, having circumambulated him keeping him on his right, he disappeared right there.

Then the Venerable Mahāmogallāna 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 Mahāmogallāna said this to the Blessed One -

"Kakudha by name, venerable sir, a Koliyan's son, my attendant, having recently died, has been reborn in a certain mind-made body. His acquisition of individual existence is such - just as two or three Magadhan village territories. With that acquisition of individual existence he neither afflicts himself nor others. Then, venerable sir, Kakudha the young god approached me; having approached, he paid respect to me and stood to one side. Standing to one side, venerable sir, Kakudha the young god said this to me - 'For Devadatta, venerable sir, such a wish arose - I will lead the Community of monks. And together with the arising of that thought, venerable sir, Devadatta has fallen away from that supernormal power.' This, venerable sir, Kakudha the young god said. Having said this, having paid respect to me, having circumambulated me keeping me on his right, he disappeared right there."

"But have you, Moggallāna, encompassed with your mind the mind of Kakudha the young god and known - 'Whatever Kakudha the young god says, all that is just so, not otherwise'?" "I have encompassed with my mind the mind of Kakudha the young god and known, venerable sir - 'Whatever Kakudha the young god says, all that is just so, not otherwise.'" "Guard this speech, Moggallāna!! Now that foolish man will reveal himself by himself."

"There are, Moggallāna, these five teachers existing and found in the world. Which five? Here, Moggallāna, a certain teacher, being impure in morality, acknowledges 'I am pure in morality,' 'My morality is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in morality, acknowledges "I am pure in morality," "My morality is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that - "He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick; whatever he does, he himself will become known by that." Such a teacher, Moggallāna, disciples protect regarding morality; and such a teacher expects protection regarding morality from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in livelihood, acknowledges 'I am pure in livelihood,' 'My livelihood is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in livelihood, acknowledges "I am pure in livelihood," "My livelihood is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that - "He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick; whatever he does, he himself will become known by that." Such a teacher, Moggallāna, disciples protect regarding livelihood; and such a teacher expects protection regarding livelihood from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in expounding the Teaching, acknowledges 'I am pure in expounding the Teaching,' 'My expounding of the Teaching is pure, bright, and undefiled.' His disciples know him thus - 'This venerable teacher, being impure in expounding the Teaching, acknowledges "I am pure in expounding the Teaching," "My expounding of the Teaching is pure, bright, and undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that - "He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick; whatever he does, he himself will become known by that." Such a teacher, Moggallāna, disciples protect regarding expounding the Teaching; and such a teacher expects protection regarding expounding the Teaching from his disciples.

"Furthermore, Moggallāna, here a certain teacher, being impure in explanation, acknowledges 'I am pure in explanation,' 'My explanation is pure, bright, undefiled.' His disciples know him thus - 'This venerable teacher, being impure in explanation, acknowledges "I am pure in explanation," "My explanation is pure, bright, undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that - "He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick; whatever he does, he himself will become known by that." Such a teacher, Moggallāna, disciples protect regarding explanation; and such a teacher expects protection from disciples regarding explanation.

"Furthermore, Moggallāna, here a certain teacher, being impure in knowledge and vision, acknowledges 'I am pure in knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled.' His disciples know him thus - 'This venerable teacher, being impure in knowledge and vision, acknowledges "I am pure in knowledge and vision," "My knowledge and vision is pure, bright, undefiled." But if we were to inform the householders, it would not be agreeable to him. And what is disagreeable to him, how should we behave towards him with that - "He is honoured with the requisites of robes, almsfood, lodging, and medicine for the sick; whatever he does, he himself will become known by that." Such a teacher, Moggallāna, disciples protect regarding knowledge and vision; and such a teacher expects protection from disciples regarding knowledge and vision. These, Moggallāna, are the five teachers existing and found in the world.

"But I, Moggallāna, being pure in morality, acknowledge 'I am pure in morality,' 'My morality is pure, bright, undefiled.' And disciples do not protect me regarding morality, nor do I expect protection from disciples regarding morality. Being pure in livelihood, I acknowledge 'I am pure in livelihood,' 'My livelihood is pure, bright, undefiled.' And disciples do not protect me regarding livelihood, nor do I expect protection from disciples regarding livelihood. Being pure in expounding the Teaching, I acknowledge 'I am pure in expounding the Teaching,' 'My expounding of the Teaching is pure, bright, undefiled.' And disciples do not protect me regarding expounding the Teaching, nor do I expect protection from disciples regarding expounding the Teaching. Being pure in explanation, I acknowledge 'I am pure in explanation,' 'My explanation is pure, bright, undefiled.' And disciples do not protect me regarding explanation, nor do I expect protection from disciples regarding explanation. Being pure in knowledge and vision, I acknowledge 'I am pure in

knowledge and vision,' 'My knowledge and vision is pure, bright, undefiled.' And disciples do not protect me regarding knowledge and vision, nor do I expect protection from disciples regarding knowledge and vision." The tenth.

The Chapter on Kakudha is fifth.

Its summary:

Two on accomplishment, explanation, comfort, with unshakable as fifth;
Heard, talk, forest dweller, lion and Kakudha - these are ten.

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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