

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

04. Sayings of the Buddha (04. Itivuttakapāḷi)

3. The Book of the Threes (3. Tikanipāto)

[Iti 50-59, PTS 45-101]



PaliVerse

5. The Collection of Minor Texts

04. Sayings of the Buddha

3. The Book of the Threes

1. The First Chapter

1. The Discourse on the Root

50. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three unwholesome roots. What three? Greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root - these, monks, are the three unwholesome roots." The Blessed One said this meaning. Therein this is said:

"Greed and hate and delusion, harm the evil-minded person;
Arisen from oneself, like the fruit destroys the bark-cored tree."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Elements

51. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three elements, monks. Which three? Fine-material sphere element, immaterial sphere element, cessation element - these, monks, are the three elements." The Blessed One said this meaning. Therein this is said:

"Having fully understood the fine-material sphere element, not established in the immaterial;
Those who become liberated in cessation, those people are conquerors of death.

"Having touched with the body the Deathless element, without clinging;
Having realised the relinquishment of clinging, without mental corruptions;
The Perfectly Enlightened One teaches the sorrowless, stainless state."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The First Discourse on Feeling

52. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling -

These, monks, are the three feelings." The Blessed One said this meaning. Therein this is said:

"Concentrated, fully aware, mindful, a disciple of the Buddha;
He understands feelings, and the origination of feelings.

"Where these cease, and the path leading to their elimination;
Through the elimination of feelings, a monk is without hunger, attained final
Nibbāna."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Second Discourse on Feeling

53. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three feelings, monks. Which three? Pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling. Pleasant feeling, monks, should be seen as suffering; unpleasant feeling should be seen as a dart; neither-unpleasant-nor-pleasant feeling should be seen as impermanent. When, monks, for a monk pleasant feeling has been seen as suffering, unpleasant feeling has been seen as a dart, neither-unpleasant-nor-pleasant feeling has been seen as impermanent; this is called, monks, 'a monk who is noble, seeing rightly, who has cut off craving, turned back the mental fetters, through the complete full realisation of conceit has made an end of suffering.'" The Blessed One said this meaning. Therein this is said:

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent.

"He indeed is a monk seeing rightly, since therein he becomes liberated;
Peaceful, accomplished through direct knowledge, he indeed is a sage who has
gone beyond the bonds."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The First Discourse on Search

54. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches." The Blessed One said this meaning. Therein this is said:

"Concentrated, fully aware, mindful, a disciple of the Buddha;
He understands searches, and the origination of searches.

"Where these cease, and the path leading to their elimination;
Through the elimination of searches, a monk is without hunger, attained final
Nibbāna."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Second Discourse on Search

55. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three searches, monks. Which three? Sensual seeking, seeking existence, seeking the holy life - these, monks, are the three searches." The Blessed One said this meaning. Therein this is said:

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

"For one dispassionate towards all lust, liberated through the elimination of
craving;
Searches have been relinquished, standpoints for views have been uprooted;
Through the elimination of searches, a monk is desireless, free from doubt."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The First Discourse on Mental Corruptions

56. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three mental corruptions, monks. Which three? Mental corruption of
sensuality, mental corruption of existence, mental corruption of ignorance - these,
monks, are the three mental corruptions." The Blessed One said this meaning.
Therein this is said:

"Concentrated, fully aware, mindful, a disciple of the Buddha;
He understands mental corruptions, and the origination of mental corruptions.

"Where these cease, and the path leading to their elimination;
Through the elimination of mental corruptions, a monk is without hunger,
attained final Nibbāna."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Second Discourse on Mental Corruptions

57. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three mental corruptions, monks. Which three? Mental corruption of
sensuality, mental corruption of existence, mental corruption of ignorance - these,
monks, are the three mental corruptions." The Blessed One said this meaning.
Therein this is said:

"One for whom the mental corruption of sensuality is eliminated, and
ignorance has faded away;
The mental corruption of existence is exhausted, free, without clinging;
Bears his final body, having conquered Māra with his army."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Craving

58. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three cravings, monks. Which three? Sensual craving, craving for
existence, craving for non-existence - these, monks, are the three cravings." The
Blessed One said this meaning. Therein this is said:

"Bound by the bond of craving, with minds attached to any kind of existence;
Those people bound by Māra's bonds, not attaining security from bondage;

Beings go to the round of rebirths, going to birth and death.

"But those who, having abandoned craving, are free from craving for any kind of existence;
They indeed have gone beyond in the world, those who have attained the elimination of mental corruptions."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on the Realm of Māra

59. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a monk possessed of three qualities, having passed beyond the realm of Māra, shines like the sun. With which three? Here, monks, a monk is endowed with the aggregate of morality of one beyond training, is endowed with the aggregate of concentration of one beyond training, is endowed with the aggregate of wisdom of one beyond training - Monks, a monk possessed of these three qualities, having passed beyond the realm of Māra, shines like the sun." The Blessed One said this meaning. Therein this is said:

"Morality, concentration, and wisdom, for whom these are well developed;
Having passed beyond the realm of Māra, shines like the sun."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The first chapter is concluded.

Its summary:

Root, element, then feeling two, search and two, mental corruptions two;
From craving and then from the realm of Māra, they call the first chapter
liberated.

2. The Second Chapter

1. The Discourse on Ways of Making Merit

60. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three ways of making merit. What three? The way of making merit consisting of giving, the way of making merit consisting of morality, the way of making merit consisting of meditation. These, monks, are the three ways of making merit." The Blessed One said this meaning. Therein this is said:

"He should train in merit alone, which has extensive results, yielding happiness;
He should develop giving and righteous conduct, and a mind of friendliness.

"Having developed these three qualities, which give rise to happiness;
The wise one is reborn in a world of happiness, free from affliction."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on the Eye

61. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three eyes. What three? The physical eye, the divine eye, the eye of wisdom - these, monks, are the three eyes." The Blessed One said this meaning. Therein this is said:

"The physical eye, the divine eye, the eye of wisdom unsurpassed;
These three eyes, the highest of men declared.

"The arising of the physical eye is the path to the divine eye;
When knowledge arose, the eye of wisdom unsurpassed;
By the attainment of which eye, one is freed from all suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on the Faculties

62. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three faculties. What three? The faculty of 'I shall know the unknown', the faculty of final knowledge, the faculty of one who has final knowledge - these, monks, are the three faculties." The Blessed One said this meaning. Therein this is said:

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after.

"Then for one liberated through final knowledge, there is indeed knowledge for such a one;
'Unshakable is my liberation' - through the destruction of the fetters of existence.

"He indeed is accomplished in faculties, peaceful, delighting in the state of peace;
Bears his final body, having conquered Māra with his army."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on Periods of Time

63. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three periods, monks. Which three? The past period, the future period, the present period - these, monks, are the three periods." The Blessed One said this meaning. Therein this is said:

"Beings have perception of what can be expressed, they are established in what can be expressed;
Not fully understanding what can be expressed, they come under the bond of Death.

"But having fully understood what can be expressed, one does not imagine a

speaker;

Deliverance is touched by the mind, the unsurpassed state of peace.

"He indeed is accomplished in what can be expressed, peaceful, delighting in the state of peace;

One who uses discrimination, established in the Teaching, one who has attained the highest knowledge does not come to reckoning."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Misconduct

64. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three kinds of misconduct. What three? Bodily misconduct, verbal misconduct, mental misconduct - these, monks, are the three kinds of misconduct." The Blessed One said this meaning. Therein this is said:

Having done bodily misconduct, and verbal misconducts;

Having done mental misconduct, and whatever else is connected with hate.

Not having done wholesome action, having done much unwholesome;

Upon the collapse of the body, the unwise one is reborn in hell."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on Good Conduct

65. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three kinds of good conduct. What three? Bodily good conduct, good verbal conduct, good mental conduct - these, monks, are the three kinds of good conduct." The Blessed One said this meaning. Therein this is said:

"Having abandoned bodily misconduct, and verbal misconducts;

Having abandoned mental misconduct, and whatever else is connected with hate.

Not having done unwholesome action, having done much wholesome;

Upon the collapse of the body, the wise one is reborn in heaven."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on Purity

66. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three purities. What three? Bodily purity, verbal purity, mental purity - these, monks, are the three purities." The Blessed One said this meaning. Therein this is said:

"Pure in body, pure in speech, pure in mind, without mental corruptions;

Pure, accomplished in purity, they call him one who has abandoned all."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Moral Perfection

67. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these three moral perfections. What three? Bodily moral perfection, verbal moral perfection, mental moral perfection - these, monks, are the three moral perfections." The Blessed One said this meaning. Therein this is said:

"A sage in body, a sage in speech, a sage in mind, without mental corruptions;
A sage accomplished in moral perfection, they call him one who has washed away evil."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The First Discourse on Lust

68. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For whoever, monks, lust has not been abandoned, hate has not been abandoned, delusion has not been abandoned - this one is called, monks, 'bound by Māra, the snare of Māra is fastened on him, subject to be done with as wished by the Evil One'. For whoever, monks, lust has been abandoned, hate has been abandoned, delusion has been abandoned - this one is called, monks, 'unbound by Māra, the snare of Māra is cast off, not subject to be done with as wished by the Evil One'." The Blessed One said this meaning. Therein this is said:

"One for whom lust and hate and ignorance have faded away;
That one among those with developed selves, become supreme, a Truth-finder;
A Buddha who has gone beyond enmity and fear, they call him one who has abandoned all."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Second Discourse on Lust

69. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For whoever, monks, whether monk or nun, lust has not been abandoned, hate has not been abandoned, delusion has not been abandoned - this one is called, monks, one who has not 'crossed the ocean with its waves, with its billows, with its whirlpools, with its ferocious creatures, with its demons'. For whoever, monks, whether monk or nun, lust has been abandoned, hate has been abandoned, delusion has been abandoned - this one is called, monks, one who has 'crossed the ocean with its waves, with its billows, with its whirlpools, with its ferocious creatures, with its demons, one who has crossed over, gone beyond, the brahmin stands on dry ground'." The Blessed One said this meaning. Therein this is said:

"One for whom lust and hate and ignorance have faded away;
He has crossed over this ocean with its ferocious creatures, with its demons,
with its fearful waves, difficult to cross.

"Gone beyond attachment, having abandoned death, without clinging, he has abandoned suffering for non-rebirth;

He has passed away, he does not come to be measured, he has deluded the King of Death, I say."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The second chapter is concluded.

Its summary:

Merit, eye, then faculties, period and temperament, two on grief;
Sage, then two on lust, again they call the second chapter the highest.

3. The Third Chapter

1. The Discourse on One with Wrong View

70. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I have seen, monks, beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"But this, monks, I do not say having heard it from another ascetic or brahmin. I have seen, monks, beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But rather, monks, whatever I myself have known, myself have seen, myself have understood, that alone I say.

"I have seen, monks, beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell." The Blessed One said this meaning. Therein this is said:

"Having directed the mind wrongly, having spoken speech wrongly;
Having done actions wrongly, with the body here, a person.

"Of little learning, a doer of demerit, in this short life here;
Upon the collapse of the body, the unwise one is reborn in hell."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on One with Right View

71. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I have seen, monks, beings endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.

"But this, monks, I do not say having heard it from another ascetic or brahmin. I have seen, monks, beings endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world. But rather, monks, whatever I myself have known, myself have seen, myself have understood, that alone I say.

"I have seen, monks, beings endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world." The Blessed One said this meaning. Therein this is said:

"Having directed the mind rightly, having spoken speech rightly;
Having done actions rightly, with the body here, a person.

"Very learned, a doer of merit, in this short life here;
Upon the collapse of the body, the wise one is reborn in heaven."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on Escape

72. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three elements leading to escape, monks. Which three? The escape from sensual pleasures is this, namely renunciation; the escape from material form is this, namely the immaterial; but whatever has come to be, is conditioned, dependently arisen, cessation is its escape - these, monks, are the three elements leading to escape." The Blessed One said this meaning. Therein this is said:

"Having known the escape from sensual pleasures, and the overcoming of material form;
Touching the stilling of all activities, ardent always.

"He indeed is a monk seeing rightly, since therein he becomes liberated;
Peaceful, accomplished through direct knowledge, he indeed is a sage who has gone beyond the bonds."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on More Calmed

73. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, the immaterial states are more peaceful than material states, cessation is more peaceful than the immaterial states." The Blessed One said this meaning. Therein this is said:

"Those beings who have gone to form, and those who abide in the formless;
Not knowing cessation, they are ones who come to rebirth.

"But those who, having fully understood form, are not established in the formless;
Those who become liberated in cessation, those people are conquerors of death.

"Having touched with the body the Deathless element, without clinging;
Having realised the relinquishment of clinging, without mental corruptions;
The Perfectly Enlightened One teaches the sorrowless, stainless state."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Son Discourse

74. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three sons existing and found in the world, monks. Which three?
One who surpasses, one who follows, and one who is lowborn.

"And how, monks, is a son one who surpasses? Here, monks, a son's mother and father have not gone for refuge to the Buddha, have not gone for refuge to the Teaching, have not gone for refuge to the Community; they do not abstain from killing living beings, do not abstain from taking what is not given, do not abstain from sexual misconduct, do not abstain from lying, do not abstain from spirits, liquor and intoxicants that cause negligence, they are immoral, of bad character. But their son has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community; he abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, he is moral, of good character. Thus, monks, a son is one who surpasses.

"And how, monks, is a son one who follows? Here, monks, a son's mother and father have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community; they abstain from killing living beings, abstain from taking what is not given, abstain from sexual misconduct, abstain from lying, abstain from spirits, liquor and intoxicants that cause negligence, they are moral, of good character. Their son too has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community; he abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, he is moral, of good character. Thus, monks, a son is one who follows.

"And how, monks, is a son lowborn? Here, monks, a son's mother and father have gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community; they abstain from killing living beings, abstain from taking what is not given, abstain from sexual misconduct, abstain from lying, abstain from spirits, liquor and intoxicants that cause negligence, they are moral, of good character. But their son has not gone for refuge to the Buddha, has not gone for refuge to the Teaching, has not gone for refuge to the Community; he does not abstain from killing living beings, does not abstain from taking what is not given, does not abstain from sexual misconduct, does not abstain from lying, does not abstain from spirits, liquor

and intoxicants that cause negligence, he is immoral, of bad character. Thus, monks, a son is lowborn. These, monks, are the three sons existing and found in the world." The Blessed One said this meaning. Therein this is said:

"The wise wish for a son who surpasses or one who follows;
They do not wish for one who is lowborn, who is a destroyer of the family.

"These indeed are sons in the world, those who become lay followers;
Accomplished in faith and morality, bountiful, free from avarice;
Like the moon released from a mass of clouds, they shine in assemblies."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on Rainless

75. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, there are these three persons existing and found in the world. Which three? One like a rainless cloud, one who rains locally, one who rains everywhere.

"And how, monks, is a person like a rainless cloud? Here, monks, a certain person is not a giver to anyone at all - to ascetics, brahmins, the poor, travellers, paupers, and beggars - of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. Thus, monks, a person is like a rainless cloud.

"And how, monks, is a person one who rains locally? Here, monks, a certain person is a giver to some, not a giver to some - to ascetics, brahmins, the poor, travellers, paupers, and beggars - of food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. Thus, monks, a person is one who rains locally.

"And how, monks, is a person one who rains everywhere? Here, monks, a certain person gives to all - to ascetics, brahmins, the poor, travellers, paupers, and beggars - food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place, public rest-house, and material for lighting. Thus, monks, a person is one who rains everywhere. These, monks, are the three persons existing and found in the world." The Blessed One said this meaning. Therein this is said:

"Not to ascetics, not to brahmins, not to the poor, travellers, and paupers;
Having obtained, he does not share food, drink, and nourishment;
Him indeed they call like a rainless cloud, that lowest of men.

"To some he does not give, to some he offers;
Him indeed the wise people call one who rains locally.

"A man of pleasant speech, compassionate to all beings;
Rejoicing, he distributes, he says 'Give, give!'

"Just as a cloud, having thundered, having roared, rains down;
It fills the high ground and the low, overflowing with water.

"Just so here a certain person is such;

Having gathered righteously wealth obtained through effort;
He satisfies with food and drink the paupers who have rightly arrived."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on Longing for Happiness

76. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, a wise person desiring these three kinds of happiness should guard morality. What three? Thinking 'May praise come to me', a wise person should guard morality; thinking 'May wealth arise for me', a wise person should guard morality; thinking 'Upon the body's collapse at death, I will be reborn in a fortunate realm, in a heavenly world', a wise person should guard morality. These, monks, are the three kinds of happiness desiring which a wise person should guard morality." The Blessed One said this meaning. Therein this is said:

"The wise one should guard morality, desiring three kinds of happiness;
Praise and gain of wealth, and after death, rejoicing in heaven.

"Even if one does no evil oneself, if one associates with one who does;
One becomes suspected in evil, and disrepute grows regarding him.

"Whatever kind of friend one makes, whatever kind one associates with;
One indeed becomes such, for such is living together.

"One associating with one who associates, touched by one touching another;
Like a poisoned arrow in a quiver, it taints the untainted;
Fearing defilement, the wise one should never be a friend of the evil.

"Whatever man wraps a rotten fish with the tip of kusa grass;
Even the kusa grass smells rotten, thus is association with fools.

"Whatever man wraps tagara incense with a leaf;
Even the leaves smell fragrant, thus is association with the wise.

"Therefore, like a leaf-container, knowing one's own outcome;
One should not associate with the bad, the wise one should associate with the good;
The bad lead to hell, the good bring one to a good destination."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Fragile

77. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"This body, monks, is fragile, consciousness is subject to fading away, all clings are impermanent, suffering, subject to change." The Blessed One said this meaning. Therein this is said:

"Having known the body as fragile, and consciousness as subject to fading away;

Having seen fear in clings, he has gone beyond birth and death;
Having attained the supreme peace, one with a developed self awaits the
time."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Comparing Elements

78. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"According to element, monks, beings flow together and meet with beings. Beings of inferior disposition flow together and meet with beings of inferior disposition; beings of good disposition flow together and meet with beings of good disposition.

"In the past too, monks, according to element beings flowed together and met with beings. Beings of inferior disposition flowed together and met with beings of inferior disposition; beings of good disposition flowed together and met with beings of good disposition.

"In the future too, monks, according to element beings will flow together and meet with beings. Beings of inferior disposition will flow together and meet with beings of inferior disposition; beings of good disposition will flow together and meet with beings of good disposition.

"At present too, monks, in this present time, according to element beings flow together and meet with beings. Beings of inferior disposition flow together and meet with beings of inferior disposition; beings of good disposition flow together and meet with beings of good disposition." The Blessed One said this meaning. Therein this is said:

"From bonding, craving is born; by aloofness from society it is cut off;
Just as one might sink in the great ocean, having climbed onto a small piece of
wood.

"Thus, having associated with the lazy, even one living well sinks;
Therefore one should avoid him, the lazy one of inferior energy.

"With the secluded noble ones, with the resolute meditators;
With those constantly putting forth strenuous energy, with the wise ones, one
should live together."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on Decline

79. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three things, monks, that lead to the decline of a monk who is a learner. Which three? Here, monks, a monk who is a learner delights in work, is devoted to work, is given to delight in work; delights in talk, is devoted to talk, is given to delight in talk; delights in sleep, is devoted to sleep, is given to delight in sleep. These, monks, are the three things that lead to the decline of a monk who is a learner.

"There are these three things, monks, that lead to the non-decline of a monk who is a learner. Which three? Here, monks, a monk who is a learner does not delight in work, is not devoted to work, is not given to delight in work; does not delight in talk, is not devoted to talk, is not given to delight in talk; does not delight in sleep, is not devoted to sleep, is not given to delight in sleep. These, monks, are the three things that lead to the non-decline of a monk who is a learner." The Blessed One said this meaning. Therein this is said:

"Delighting in work, delighting in talk, delighting in sleep, and agitated;
Such a monk is incapable of touching the highest enlightenment.

"Therefore, for one with few duties, with little torpor, unagitated;
Such a monk is capable of touching the highest enlightenment."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The third chapter is concluded.

Its summary:

Two Views, Escape, Form, Son, and with Rainless;
Happiness, Brittle, Element, with Decline - these are ten.

4. The Fourth Chapter

1. The Discourse on Applied Thought

80. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three unwholesome thoughts, monks. Which three? Thought connected with not being despised, thought connected with material gain, honour and fame, thought connected with compassion for others. These, monks, are the three unwholesome thoughts." The Blessed One said this meaning. Therein this is said:

"One connected with not being despised, having respect for material gain and honour;
Rejoicing together with colleagues, is far from the destruction of fetters.

"But whoever, having abandoned sons and cattle, and possessions in marriage;
Such a monk is capable of touching the highest enlightenment."

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Honour Discourse

81. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I have seen, monks, beings overpowered by honour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"I have seen, monks, beings overpowered by dishonour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"I have seen, monks, beings overpowered by honour and dishonour, by both of these, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"But this, monks, I do not say having heard it from another ascetic or brahmin; but rather, monks, whatever I myself have known, myself have seen, myself have understood, that alone I say.

"I have seen, monks, beings overpowered by honour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"I have seen, monks, beings overpowered by dishonour, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell.

"I have seen, monks, beings overpowered by honour and dishonour, by both of these, with mind consumed, upon the body's collapse at death, arisen in a realm of misery, an unfortunate realm, a nether world, in hell." The Blessed One said this meaning. Therein this is said:

"For one being honoured, or by dishonour, or by both;
Whose concentration does not waver, of one dwelling in diligence.

"That meditator, acting continuously, subtle, one who sees with insight into views;
Delighting in the elimination of clinging, they call a good person."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on the Sound of the Gods

82. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three sounds of the gods that emanate among the gods from time to time, on occasion. Which three? At the time, monks, when a noble disciple, having shaved off his hair and beard, having put on ochre robes, intends to go forth from home into homelessness, at that time a sound of the gods emanates among the gods - 'This noble disciple intends for battle with Māra.' This, monks, is the first sound of the gods that emanates among the gods from time to time, on occasion.

"Furthermore, monks, at the time when a noble disciple dwells devoted to the pursuit of development of the seven qualities conducive to enlightenment, at that time a sound of the gods emanates among the gods - 'This noble disciple is fighting a battle with Māra.' This, monks, is the second sound of the gods that emanates among the gods from time to time, on occasion.

"Furthermore, monks, at the time when a noble disciple, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions, at that time a sound of the gods emanates among the gods - 'This noble disciple, victorious in battle, having conquered that very battlefield, dwells there.' This, monks, is the third sound of the gods that emanates among the gods from time to time, on occasion. These, monks, are the three sounds of the gods that emanate among the gods from time to time, on occasion." The Blessed One said this meaning. Therein this is said:

"Having seen the disciple of the Perfectly Enlightened One, victorious in battle,
Even the deities pay homage to the great one, free from timidity.

"Homage to you, thoroughbred among men, you who overcame what is hard
to conquer;
Having conquered the army of Death, unobstructed through deliverance.

"Thus indeed the deities pay homage to one who has attained the goal in
mind;
For they do not see that in him by which he might come under the power of
Death."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on the Five Advanced Signs

83. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"When, monks, a god from the host of gods is subject to pass away, five advanced signs become manifest for him - garlands wither, garments become soiled, sweat emits from the armpits, ugliness comes upon the body, and the god does not delight in his own divine seat. Then, monks, the gods, having understood 'this young god is subject to pass away', give thanks with three statements - 'From here, friend, go to a good destination; having gone to a good destination, obtain a well-gained gain; having obtained a well-gained gain, become firmly established.'"

When this was said, a certain monk said this to the Blessed One - "What indeed, venerable sir, is reckoned as going to a good destination for the gods; and what, venerable sir, is reckoned as a well-gained gain for the gods; and what, venerable sir, is reckoned as being firmly established for the gods?"

"Human existence, monk, is reckoned as going to a good destination for the gods; that being a human being, one obtains faith in the Teaching and discipline proclaimed by the Truth-finder. This, monk, is reckoned as a well-gained gain for the gods; and that faith of his is settled, rooted, established, firm, unshakeable by any ascetic or brahmin or god or Māra or Brahmā or anyone in the world. This, monk, is reckoned as being firmly established for the gods." The Blessed One said this meaning. Therein this is said:

"When a god from the host of gods passes away through the exhaustion of life
span;
Three sounds emanate, of the gods giving thanks.

"From here, friend, go to a good destination, to the company of human beings;
Having become a human being, in the Good Teaching, obtain unsurpassed faith.

"May that faith of yours, when settled, be rooted, established;
Unshakeable for as long as life lasts, in the Good Teaching well proclaimed.

"Having abandoned bodily misconduct, and verbal misconducts;
Having abandoned mental misconduct, and whatever else is connected with hate.

"Having done wholesome by body, much wholesome by speech;
Having done wholesome by mind, immeasurable, without clinging.

"Then having made much merit leading to acquisition, through giving;
Establish other mortals too in the Good Teaching, in the holy life.'

"With this compassion, when the gods knew the god;
They give thanks to the one passing away: 'Come, god, again and again.'"

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on the Welfare of Many People

84. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"These three persons, arising in the world, arise for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. Which three? Here, monks, a Truth-finder arises in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. This, monks, is the first person arising in the world who arises for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

"Furthermore, monks, a disciple of that very Teacher is a Worthy One, one who has eliminated the mental corruptions, one who has lived the holy life, one who has done what was to be done, one who has laid down the burden, one who has attained his own welfare, one who has completely destroyed the fetter of becoming, one completely liberated through final knowledge. He expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. This, monks, is the second person arising in the world who arises for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans.

"Furthermore, monks, a disciple of that very Teacher is a learner, one who practises, very learned, endowed with morality. He too expounds the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; he reveals the holy life that is complete in its entirety and pure. This, monks, is the third person arising in the world who arises for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans. These, monks, are the three persons arising in the world who arise for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans." The Blessed One said this meaning. Therein this is said:

"The Teacher indeed is the first great sage in the world, his disciple following him is one with a developed self;

Then another, a learner who practises, very learned, endowed with morality.

"These three are the best among gods and humans, light-bringers, proclaiming the Teaching;

They open the door to the Deathless, they release this generation from the mental bonds.

"Those who follow the path well taught by the unsurpassed caravan leader; Right here they make an end of suffering, those who are heedful in the Fortunate One's Dispensation."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on One Observing Foulness

85. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, dwell observing foulness in the body; and let mindfulness of breathing be well established internally in front of you; dwell observing impermanence in all activities. For those dwelling observing foulness in the body, monks, whatever underlying tendency to lust regarding the element of beauty, that is abandoned. When mindfulness of breathing is well established internally in front, whatever external applied thoughts dwelling in tendencies that are conducive to vexation, they do not exist. For those dwelling observing impermanence in all activities, whatever ignorance there is, that is abandoned; whatever true knowledge there is, that arises." The Blessed One said this meaning. Therein this is said:

"Observing foulness in the body, mindful of breathing;
Seeing the stilling of all activities, ardent always.

"He indeed is a monk seeing rightly, since therein he becomes liberated; Peaceful, accomplished through direct knowledge, he indeed is a sage who has gone beyond the bonds."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on One Practicing in Conformity with the Teaching

86. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"For a monk practicing in conformity with the Teaching, this is in conformity with the Teaching for the explanation - when speaking as 'one practicing in conformity with the Teaching', he speaks only the Teaching, not what is contrary to the Teaching; or when thinking, he thinks only thoughts in accordance with the Teaching, not thoughts contrary to the Teaching; or else, having avoided both of those, he dwells equanimous, mindful and fully aware." The Blessed One said this meaning. Therein this is said:

"Delighting in the Teaching, devoted to the Teaching, reflecting on the Teaching;
A monk remembering the Teaching does not fall away from the Good Teaching.

"Whether walking or standing, sitting or lying down;
Calming the mind internally, one attains peace itself."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

8. The Discourse on Blinding

87. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three unwholesome thoughts, monks, that are blinding, causing lack of vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna. Which three? Sensual thought, monks, is blinding, causes lack of vision, causes not knowing, suppresses wisdom, is connected with vexation, does not lead to Nibbāna. Thought of anger, monks, is blinding, causes lack of vision, causes not knowing, suppresses wisdom, is connected with vexation, does not lead to Nibbāna. Thought of violence, monks, is blinding, causes lack of vision, causes not knowing, suppresses wisdom, is connected with vexation, does not lead to Nibbāna. These, monks, are the three unwholesome thoughts that are blinding, causing lack of vision, causing not knowing, suppressing wisdom, connected with vexation, not leading to Nibbāna.

"There are these three wholesome thoughts, monks, that are not blinding, giving vision, giving knowledge, increasing wisdom, not connected with vexation, leading to Nibbāna. Which three? Thought of renunciation, monks, is not blinding, gives vision, gives knowledge, increases wisdom, is not connected with vexation, leads to Nibbāna. Thought of non-anger, monks, is not blinding, gives vision, gives knowledge, increases wisdom, is not connected with vexation, leads to Nibbāna. Thought of non-violence, monks, is not blinding, gives vision, gives knowledge, increases wisdom, is not connected with vexation, leads to Nibbāna. These, monks, are the three wholesome thoughts that are not blinding, giving vision, giving knowledge, increasing wisdom, not connected with vexation, leading to Nibbāna." The Blessed One said this meaning. Therein this is said:

"One should think the three wholesome thoughts, but should remove the three unwholesome;
He indeed calms the thoughts and their accompanying sustained thoughts, like rain settles dust that has been raised up;

He indeed, with a mind of stilled thoughts, right here attains the state of peace."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on the Inner Stain

88. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three inner stains, inner enemies, inner foes, inner murderers, inner adversaries, monks. Which three? Greed, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. Hate, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. Delusion, monks, is an inner stain, an inner enemy, an inner foe, an inner murderer, an inner adversary. These, monks, are the three inner stains, inner enemies, inner foes, inner murderers, inner adversaries." The Blessed One said this meaning. Therein this is said:

"Greed is a producer of harm, greed is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man.

"But whoever, having abandoned greed, does not covet what leads to greed;
Greed is abandoned from him, like a water drop from a lotus.

"Hate is a producer of harm, hate is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is hateful does not know benefit, one who is hateful does not see the Teaching;
Then there is deep darkness, when hate overcomes a man.

"But whoever, having abandoned hate, does not become corrupted towards what leads to hate;
Hate is abandoned from him, like a palm fruit from its stalk.

"Delusion is a producer of harm, delusion is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is deluded does not know benefit, one who is deluded does not see the Teaching;
Then there is deep darkness, when delusion overcomes a man.

"But whoever, having abandoned delusion, does not become deluded towards what leads to delusion;
He dispels all delusion, like the sun at its rising dispels darkness."

This meaning too was spoken by the Blessed One, thus have I heard. The ninth.

10. The Discourse on Devadatta

89. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, overcome by three bad qualities, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable. With which three? By evil desire, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable. By evil friendship, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable. When there was still more to be done, he stopped midway with a trifling specific attainment. By these three bad qualities, monks, overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable." The Blessed One said this meaning. Therein this is said:

"May no one in the world ever arise with evil desires;
Know by this too what is the destination of those with evil desires.

"Designated as wise, esteemed as self-developed;
Standing as if blazing with fame, renowned as Devadatta.

"He, having practised measuring himself, having attacked that Truth-finder;
Reached the Avīci hell, with four doors, terrifying.

"For whoever would betray one who is not hateful, who does no evil deed;
That very evil touches him, the one with hateful mind, disrespectful.

"Whoever would think to pollute the ocean with a pot of poison;
He could not pollute it by that, for the ocean is vast and fearsome.

"Just so, whoever harms the Truth-finder by accusation;
One who has gone the right way, with peaceful mind - the accusation does not
take root in him.

"One should make such a one a friend, and the wise one should associate with
him;
Following whose path, a monk may reach the elimination of suffering."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The fourth chapter is concluded.

Its summary:

Applied thought, honour, sound, passing away, world, foulness;
Teaching, darkness, stain - with Devadatta, these are ten.

5. The Fifth Chapter

1. The Discourse on Supreme Confidence

90. This was said by the Blessed One, said by the Worthy One, thus have I heard:

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

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

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

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

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

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

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

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

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

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

This meaning too was spoken by the Blessed One, thus have I heard. The first.

2. The Discourse on Livelihood

91. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"This is the lowest of livelihoods, monks, that is to say, going for alms. This is a curse in the world, monks: 'You wander about as an almsman with bowl in hand.' And yet, monks, sons of good family take it up for a reason, dependent on a reason; not driven by kings, not driven by thieves, not oppressed by debt, not oppressed by fear, not overcome by livelihood. But rather: 'We are fallen into birth, ageing, death, sorrows, lamentations, sufferings, displeasures, and anguishes, fallen into suffering, afflicted by suffering; perhaps the ending of this whole mass of suffering might be discerned.'

Thus gone forth is this son of good family, monks, and yet he is covetous, with intense lust for sensual pleasures, with a corrupted mind, with evil mental intentions, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties. Just as, monks, a firebrand from a funeral pyre, burning at both ends, smeared with dung in the middle, serves neither as firewood in the village nor in the forest; I say this person is similar to that, monks: fallen away from the enjoyments of a householder, and not fulfilling the goal of asceticism." The Blessed One said this meaning. Therein this is said:

"Fallen away from the enjoyments of a householder, and unfortunate in the goal of asceticism;
Perishing, he scatters, he is destroyed like a firebrand from a funeral pyre.

Many wearing the orange robe around their necks, of bad character,
unrestrained;
The evil ones, by their evil deeds, are reborn in hell.

Better an iron ball consumed, heated, like a flame of fire;
Than that an immoral one, unrestrained, should consume the country's
almsfood."

This meaning too was spoken by the Blessed One, thus have I heard. The second.

3. The Discourse on the Corner of the Double Robe

92. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Even if, monks, a monk were to follow behind, holding the corner of the double robe, stepping foot upon foot, and yet he is covetous, with intense lust for sensual pleasures, with a corrupted mind, with evil mental intentions, unmindful, not fully aware, unconcentrated, with a wandering mind, with uncontrolled faculties; then he is far from me, and I from him. What is the reason for this? For that monk, monks, does not see the Teaching. Not seeing the Teaching, he does not see me.

"Even if, monks, that monk were to dwell a hundred yojanas away. And yet he is non-covetous, without intense lust for sensual pleasures, with an uncorrupted mind, with non-evil mental intentions, mindful, fully aware, concentrated, with fully focused mind, with controlled faculties; then he is near to me, and I to him. What is the reason for this? For that monk, monks, sees the Teaching; seeing the Teaching, he sees me." The Blessed One said this meaning. Therein this is said:

"Even if one were following, greedy and with vexation;
Following longing, of one without longing, of one quenched, unquenched;
He is greedy, of one free from greed, see how far away.

"But whoever, having directly known the Teaching, having understood the Teaching, is wise;
Like a lake in a windless place, without longing, he is appeased.

"Without longing, he is of one without longing, of one quenched, he is quenched;
Without greed, of one free from greed, see how near."

This meaning too was spoken by the Blessed One, thus have I heard. The third.

4. The Discourse on Fire

93. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three fires, monks. Which three? The fire of lust, the fire of hate, the fire of delusion - these, monks, are the three fires." The Blessed One said this meaning. Therein this is said:

"The fire of lust burns mortals, infatuated with sensual pleasures;
And the fire of hate burns those with corrupted minds, men who kill living beings.

"And the fire of delusion burns the deluded, not skilled in the noble teaching;
Not knowing these fires, this generation takes delight in identity.

"They increase hell, and the animal realms;
The titans and the sphere of ghosts, not freed from Māra's bondage.

"But those who are engaged night and day in the teaching of the Perfectly Enlightened One;
They extinguish the fire of lust, constantly perceiving foulness.

"And the fire of hate, the best of men extinguish through friendliness;
And the fire of delusion through wisdom, that which leads to penetration.

"They, having extinguished these, prudent, unwearied night and day;
Attain final Nibbāna entirely, they have overcome suffering entirely.

"Seers of the noble, attainers of the highest knowledge, wise ones having perfectly understood;
Having directly known the destruction of birth, they do not come to rebirth."

This meaning too was spoken by the Blessed One, thus have I heard. The fourth.

5. The Discourse on Investigation

94. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"In such a way, monks, a monk should investigate so that as he investigates, his consciousness externally would be undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated. When consciousness is externally undistracted, undispersed, internally unsettled, for one who is not agitated by non-clinging, there is no origination of the arising of birth, ageing, death, and suffering in the future." The Blessed One said this meaning. Therein this is said:

"For the monk who has abandoned the seven attachments, whose conduit is cut;
The cycle of birth and wandering is eliminated, there is no more rebirth for him."

This meaning too was spoken by the Blessed One, thus have I heard. The fifth.

6. The Discourse on Rebirth in Sensual Pleasure

95. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are these three rebirths in sensual pleasure, monks. Which three? Those with sensual pleasures ready at hand, those who delight in creation, those who wield power over others' creations - these, monks, are the three rebirths in sensual pleasure." The Blessed One said this meaning. Therein this is said:

"Those with sensual pleasures ready at hand, and those gods who wield power;
The gods who delight in creation, and those others who enjoy sensual pleasures;
The state here and the state elsewhere, they do not pass beyond the round of rebirths.

"Having known this danger, the wise one regarding sensual enjoyments;
Should abandon all sensual pleasures, those that are divine and those that are human.

"Having cut the stream difficult to pass over, bound by dear forms and pleasant things;
Attain final Nibbāna entirely, they have overcome suffering entirely.

"Seers of the noble, attainers of the highest knowledge, wise ones having perfectly understood;
Having directly known the destruction of birth, they do not come to rebirth."

This meaning too was spoken by the Blessed One, thus have I heard. The sixth.

7. The Discourse on the Bond of Sensual Pleasure

96. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"Monks, one bound by the mental bond of sensuality, bound by the mental bond of existence, is one who returns, one who comes back to this state of being. Monks, one unbound from the mental bond of sensuality, bound by the mental bond of existence, is a non-returner, one who does not come back to this state of being. Monks, one unbound from the mental bond of sensuality, unbound from the mental bond of existence, is a Worthy One, one who has eliminated the mental corruptions." The Blessed One said this meaning. Therein this is said:

"Tied by the mental bond of sensuality, and by the mental bond of existence, both;
Beings go to the round of rebirths, going to birth and death.

"But those who, having abandoned sensual pleasures, not having attained the elimination of mental corruptions;
Tied by the mental bond of existence, are called non-returners.

"But those who have cut off doubt, whose conceit and rebirth are eliminated;

They indeed have gone beyond in the world, those who have attained the elimination of mental corruptions."

This meaning too was spoken by the Blessed One, thus have I heard. The seventh.

The Discourse on Good Morality

97. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"A monk of good morality, monks, of good character, of good wisdom, in this Teaching and discipline is called 'a consummate one, one who has lived the holy life, the highest person.'"

And how, monks, is a monk of good morality? Here, monks, a monk is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them. Thus, monks, a monk is of good morality. Thus of good morality.

And how is one of good character? Here, monks, a monk dwells devoted to the pursuit of development of the seven qualities conducive to enlightenment. Thus, monks, a monk is of good character. Thus of good morality, of good character.

And how is one of good wisdom? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. Thus, monks, a monk is of good wisdom.

"Thus of good morality, of good character, of good wisdom, in this Teaching and discipline is called 'a consummate one, one who has lived the holy life, the highest person'." The Blessed One said this meaning. Therein this is said:

"One who has no wrong-doing by body, by speech, by mind;
Him indeed of good morality, they call that monk with a mind of shame.

"One whose qualities are well developed, the seven leading to highest enlightenment;
Him indeed of good character, they call that monk without excess.

"Whoever understands the elimination of his own suffering right here;
Him indeed of good wisdom, they call that monk without mental corruptions.

"One accomplished with those qualities, without trouble, with doubt cut off;
Unattached to the whole world, they call him one who has abandoned all."

This meaning too was spoken by the Blessed One, thus have I heard. The eighth.

9. The Discourse on Giving

98. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"There are, monks, these two kinds of giving - the giving of material things and the giving of the Teaching. This is the foremost of these two kinds of giving, monks, namely - the giving of the Teaching.

"There are these two kinds of sharing, monks -sharing of material things and sharing of the Teaching. This is the foremost of these two kinds of sharing, monks, namely - the sharing of the Teaching.

"There are these two kinds of assistance, monks -material assistance and assistance through the Teaching. This is the foremost of these two kinds of assistance, monks, namely - assistance through the Teaching." The Blessed One said this meaning. Therein this is said:

"That which they call the supreme, unsurpassed gift, that sharing which the Blessed One praised;
With a confident mind in the foremost field, what wise person understanding would not sacrifice at the proper time.

"Those who both speak and hear, with confident minds in the Fortunate One's Dispensation;
For them that supreme meaning becomes pure, those who are heedful in the Fortunate One's Dispensation."

This meaning too was spoken by the Blessed One, thus have I heard.The ninth.

10. The Discourse on the Threefold Knowledge

99. This was said by the Blessed One, said by the Worthy One, thus have I heard:

"I, monks, declare a brahmin to be one with the threefold true knowledge by the Teaching, not another by mere talking and prattling.

"And how, monks, do I declare a brahmin to be one with the threefold true knowledge by the Teaching, not another by mere talking and prattling? Here, monks, a monk recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - 'There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span. Passing away from there, I arose there. There too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span. Passing away from there, I arose here.' Thus with aspects and terms he recollects manifold past lives. This is his first true knowledge attained; ignorance is destroyed, true knowledge has arisen, darkness is destroyed, light has arisen, as happens for one dwelling diligent, ardent, and resolute.

"Furthermore, monks, a monk with the divine eye, which is pure and surpasses the human, sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - 'These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views. Upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell. But these beings, sirs, endowed with bodily good conduct, endowed with verbal

good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views. Upon the body's collapse at death, they have arisen in a fortunate realm, in a heavenly world.' Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions. This is his second true knowledge attained; ignorance is destroyed, true knowledge has arisen, darkness is destroyed, light has arisen, as happens for one dwelling diligent, ardent, and resolute.

"Furthermore, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This is his third true knowledge attained; ignorance is destroyed, true knowledge has arisen, darkness is destroyed, light has arisen, as happens for one dwelling diligent, ardent, and resolute. Thus, monks, I declare a brahmin to be one with the threefold true knowledge by the Teaching, not another by mere talking and prattling." The Blessed One said this meaning. Therein this is said:

"He who knows past lives, and sees heaven and the realms of misery;
And also has attained the destruction of birth, the sage accomplished through
direct knowledge.

"By these three true knowledges, one becomes a possessor of the threefold
true knowledge, a brahmin;
Him I call one with the threefold true knowledge, not another who merely talks
and prattles."

This meaning too was spoken by the Blessed One, thus have I heard. The tenth.

The fifth chapter is concluded.

Its summary:

Confidence, Life, Double Robe, Fire, by Investigation;
Rebirth, Sensual Pleasure, Good, Giving, by the Teaching - these are ten.

The Book of Threes is concluded.



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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